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ILLINOIS CATHOLIC HISTORICAL REVIEW

Volume I JULY, 1918 Number 1

153962
15/1/20.

PUBLISHED BY
THE ILLINOIS CATHOLIC HISTORICAL SOCIETY
CHICAGO, ILL.

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Chicago, Illinois

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The Archbishop and Bishops of the Province have indorsed the ILLINOIS CATHOLIC HISTORICAL SOCIETY and its work, and proffered their assistance.

Following are extracts from their letters:

The Bishop desired me to write you that he is pleased to accept the Honorary Presidency, and cordially approves of the good work undertaken by the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

Faithfully yours in Christ,
M. A. TARRANT,
Secy. to the Bishop of Alton.

I am glad to have your letter about the CATHOLIC HISTORICAL SOCIETY, and will gladly serve in the capacity suggested. This will be a depository and will fill a much felt need.

P. J. MULDOON, *Bishop of Rockford.*

The sole aim of the Society, namely, 'To make known the glories of the Church,' should certainly appeal to all our Catholic people. I confidently hope that the Society may meet with the generous encouragement it richly deserves from everyone under my jurisdiction.

EDMUND M. DUNNE, *Bishop of Peoria.*

I wish to assure you that I am willing to give you every possible assistance in the good work you have undertaken, and in compliance with your request, I am likewise willing to be one of your Honorary Presidents.

Wishing God's blessing, I remain,

HENRY ALTHOFF, *Bishop of Belleville.*

Archdiocese of Chicago
Chancery Office
740 Cass Street

Chicago, Ill., February 27th, 1918.

The Rev. Frederic Siedenburg, S.J.,
Loyola University,
1076 W. 12th St.,
Chicago, Ill.

My dear Father Siedenburg:

Within the coming year we will commemorate two great anniversaries, one the centenary of the Statehood of Illinois and the other the seventy-fifth anniversary of the foundation of the diocese of Chicago. It seems, therefore, a propitious time for the establishment of the Illinois Catholic Historical Society, for, if in the matter of gathering the history of the Catholic men and Catholic events in this State we have been neglectful, it is now time for us to remedy this defect. This can perhaps best be done by a Society such as you and your associates are forming, even more than by an individual or by an institution of learning and research.

It is for this reason that I give hearty approval of the establishment of a Catholic Historical Society that will not be confined to the limits of this diocese only, but will embrace the entire Province and State of Illinois. And to further encourage this movement, I desire you to enroll me among the life members of the Society and when you have decided the amount of this class of membership-fee to inform me that I may be able to remit at once.

With every good wish for your success, I beg to remain, dear Father Siedenburg,

Sincerely yours in Christ,

+George W. Mundelein

Archbishop.

Illinois
Catholic Historical Review

VOLUME I JULY, 1918 NUMBER 1

FOREWORD—A CATHOLIC HISTORICAL SOCIETY

History has a double value; for use and for culture. That the generality of men see in it no utilitarian value is perhaps the great reason why the study of history is confined to the compulsory exercise of the class room, and has no vogue outside. Of course, if you give the term "utilitarian" no extension beyond economics, the value of historical knowledge may be said not to be useful; its usefulness can not well be measured in terms of money. "What price has a knowledge of history?" But if you give "utilitarian" its right extension, that which broadens and ennobles the mind, which acquaints with high deeds and warns of low intrigues, which makes great men long dead to live again, which shows a panorama of man's strifes, failures, and successes, which binds experience within the covers of a book, if this be useful, then history has a large and noble use. Goethe said that the best part of history is the enthusiasm which it arouses; and that is enough; enthusiasm to do such deeds as will win the doer a place in the great constant pageant of human life.

If there is any question about the utilitarian value of history, there can be none about its cultural value. Who would know how to live in the present, shall learn of the past; for the present has its roots in the past. In the history of the past he will become acquainted with the aspirations of men, what hopes were nobly well-founded, what ambitions selfishly vain; he will learn true culture, for he will come to know what exercises of mind, what labors of hand, and what journeys of foot have led to true individual and social growth; he can distinguish the false cultivation which stunts development from the true which brings to healthy bloom.

Nor is it only in general history that this true two-fold value rests. He is not only a petty historian who records the history of

only a part of mankind, and through but a short period. He is not a mock historian who writes history other than "from the purely objective standpoint." Some one has well said, "A contemporary historian is right to treat history as a man of his own age, that is, from the standpoint of the twentieth century. He may also treat it as a member of his own nation, and many will be inclined to add as a member of his own church." The historian has done his duty as historian when he has given the facts; but his profession is not unique in that it is all duties and no privileges. When he has given the facts he is privileged to voice his judgements.

Some such unsound hypothesis as the former, that history can be written only from the purely objective standpoint, has kept many a possible Catholic historian out of print. An unworthy reverence of mouthy expositors of that hypothesis has long kept Catholics, by name educated, from reading the histories written by Catholics who refuse to admit that history could not be treated from the subjective standpoint. They refuse to admit that, if it was a fact that men preached against the reformation believing it would bring religious, social, political, and cultural evils in its wake, that if these men fought and died as Catholics, an historian today can not write of it as a Catholic, and point out that religious, moral, social, political, and cultural evils did follow in its wake, just as the Catholics of history said they would. The educated Catholic, too ready for broad-minded compromise, too timid to break a lance, must bear the blame of the apathy of Catholics in general that has prevailed for too long, with regard to Catholic history, universal or local.

The history of the Middle West and the North West was for many years a lost chapter to the chroniclers of American history: but when that history was found, and written by such historians as Parkman Shea and Campbell, it proved equal in interest, romantic not less than historic, to the most stirring pages of the records of the eastern colonies. These writers re-created the atmosphere of the Great Lakes country and peopled it again with that strange congeries of humankind: savage and scholar, warrior and nun, priest and medicine man, explorer and courier-du-bois. Always through the muddled story of the tangled lives of these mixed peoples ran two purposeful threads, which in so much confusion never were severed in fact and in the eyes of the historian never were lost sight of. They were the purpose of the French emissaries to establish here where we now live, a great tributary French Empire, to build upon the banks of the Mississippi as upon the shores of a new Seine, a new

France; and the purpose of the representatives of the Church to plant the seed of faith in a new land and to tend it till it bloomed into one of the fairest flowers of the Church. One of the purposes failed, and that it should be ignored by historians is perhaps the penalty of failure; but the other purpose did not fail, and if it be any part of success that history should speak well of the deeds done in striving, then the record of Catholic achievement in the Middle West should not be unwritten.

To explain the fact that Catholic history is in a great measure unwritten, and where written often ill-written and misinterpreted, it will not do to say that historians are biased and bigoted. There is no law to prevent Catholics themselves from writing history that will not be biased or bigoted. One reason why the deeds of Catholics receive scant representation by non-Catholic historians is: the general inaccessibility of material, data, and records relating to Catholic activities and the unusable form of the matter that happens to be accessible. There is a great unwritten story of the Church in Illinois from Marquette's day to our own. There is a wealth of documents, records, and data of every kind to give historical accuracy to that story. Most of this material is scattered, hidden away in parish records, locked up in Church depositories, unread in the dusty pages of Church calendars and Catholic newspapers. That is not the fault of any but Catholics. It is a fact, and because Catholics have not been interested in their own history, others have not been interested because it never was made known to them.

All this is changing, and over the country there is a notable revival of interest in Catholic history. In 1884, the United States Catholic Historical Society of New York, the American Catholic Historical Society of Philadelphia, and the Ohio Valley Catholic Historical Society, were established. The New York Society publishes at intervals a Magazine, Historical Records and Studies and Monograph Series. Much of the publication of the other two societies was carried on until 1912 by that pioneer researcher and historian, Martin Griffin. At the present time these two societies are publishing quarterlies. In the year 1901 the Brooklyn Catholic Society came into existence, but published only one volume of records. The same year the New England Catholic Historical Society was founded but ceased publication in 1904 after five issues. In 1905 the Catholic Society of St. Paul came into being; in 1913 the Maine Catholic Historical Society; in 1917 the Catholic Historical Society of St. Louis. The St. Paul and the St. Louis societies issue occasional

publications. As a result of the growing interest and as an impetus to further interest the Catholic University at Washington began publishing in 1915 the *Catholic Historical Review,* "for the study of the Church history of the United States."

Nor are the activities of these incorporated bodies the only evidence of interest in Catholic history. In many dioceses of late years the Bishops have been collecting and preserving in their archives according to the latest methods of historical research all records of their territory. Another evidence, growing out of this activity and interest is the increasing number of diocesan and parish histories which are being written. Again a movement begun in Brooklyn urging the establishment by every Fourth Degree Assembly of the Knights of Columbus of a library of Catholic Americana is another indication. Thus for some years past there has been increasing promise of new interest.

A change in the attitude of Catholics with regard to Catholic history, local, national, and universal is today more than a promise; a real revival in interest in Catholic history is with us. And already, keeping pace with it, there is a notable revival of general interest among non-Catholic historians and lovers of history in Catholic history. I do not know that the latter is consequent upon the renewed interest of Catholics themselves, but certainly, however quickened, it will be the better satisfied by opening long-shut depositories and publishing long-hidden documents. Indeed in the past and even today, the non-Catholic historian from non-Catholic foundations often precedes the Catholic to the sources of Catholic history. To take two notable instances from many, there are the *Jesuit Relations* in seventy-three volumes published by the Burrows Brothers Co., which is undeniably one of the noblest tributes ever given the Jesuit order; and recently, there is the work done at Seville by historical research workers for the Department of Historical Research of the Carnegie Institute of Washington.

Thus the launching of the Illinois Catholic Historical Society is seen to be a part in a great movement that promises to acquaint Catholic and non-Catholic with the glories of the Church in America. To Catholics the story of Mother Church's deeds in far-gone ages and in far-away lands is inspiration and support; but there is an especial significance and appeal to Catholics in the story of the works of the Church's children in times not too remote and in localities nearer home. To non-Catholics local history will bring a new understanding of the Church as a force in the society of which they

are a part. Placing such history before non-Catholics is the most dignified and effective counter to the spirit of bigotry.

The need of a Catholic Historical Society is present in every state, but notably in states like California, Maryland, and Illinois, which are so rich in beautiful and true memories of the Church's children. Further, in such states as these there is coupled with this need, the opportunity for a Historical Review. An historical society that collects and preserves data is only half an historical society.

The glorious history of Catholic Illinois has but few worshippers because for the most part, it is a hidden shrine. But those who knew some of its glories and were interested to know more, regretted that it did not have a medium to bring them to light. It was thought that only an historical society, and above all a journal, could stir up interest in the forgotten past or chronicle the important present. Plans were discussed and formulated and early in February of this year, they were presented to His Grace of Chicago who gave them his heartiest approval. On the twenty-fifth of the same month, invitations were issued to people who had expressed interest, to meet at the School of Sociology of Loyola University to organize formally an historical society. On February 28 the meeting was held; some of the officers elected; and the ILLINOIS CATHOLIC HISTORICAL SOCIETY became a fact. In due time it was incorporated, editors and additional trustees elected, and a Review foreseen for July, 1918.

History is the voice of the past and that is only a dumb society which lacks a speaking organ. Thus having long known the need of a Catholic Historical Review for Illinois and seeing the opportunity in the renewed interest in Catholic history for its success, the REVIEW is launched with the hope and the purpose for many years to tell the glories of the Church in Illinois.

Chicago. FREDERIC SIEDENBURG, S. J.

EARLY CATHOLICITY IN CHICAGO

1673-1843

The purpose the writer has had in view in the present paper is simply to piece together into something like connected narrative the few scattered data available today concerning the beginnings of the Catholic Church in the city of Chicago. To his knowledge, this task has not been attempted before. Outside of a few brief notices, e. g., those in Shea and in the *Catholic Encyclopedia,* no account covering the topic in question appears to be in print, at least none that aims to utilize the body of documentary material, such as it is, that is available for the purpose.

One may very properly say that the first link of association between the Catholic Church and the city of Chicago was forged on the day that saw a Catholic set foot for the first time on the site of the future metropolis. It is idle, however, in default of any positive evidence in the case, to attempt to determine who that individual was or when his historic visit took place. Yet, as it happens, all the early white visitors to Chicago or what was to become such, were of the Catholic faith. The distinction of being the first white man to visit the locality is sometimes claimed for that picturesque figure on the stage of early Western history, Robert Cavelier Sieur de La Salle, though no evidence of a nature sufficient to establish his alleged visit of 1671 on a solidly historical basis has ever been advanced. At the same time, the great explorer is known to have traveled across the site of Chicago in later years and so his name will remain forever associated with the first dim dawn of the city's history.[1]

Two years after the problematical visit of La Salle to the marshy prairie-land that has since become Chicago, the missionary-explorer Father Jacques Marquette arrives on the scene. On June 17, 1673, Marquette and Joliet discovered the Mississippi at its junction with the Wisconsin. The two then descended the great waterway as far as the Arkansas, whence, after a brief stay, they started on

[1] "It is claimed that he [La Salle] discovered the Illinois River also and was the first of white men to visit the place where Chicago now stands—but the evidence does not warrant the assumption." E. G. Mason: *Chapters from Illinois History,* Chicago, 1901, p. 46.

THE MARQUETTE CROSS

The cross shown in the above cut stands at the site upon which Father Marquette spent the winter of 1674-5 at what is now Robey Street and the west branch of the south fork of the Chicago River, the headwaters of the drainage canal. It was erected by the Willey Lumber Co., at the request of Thomas A. O'Shaughnessy, the artist, after an investigation made at Mr. O'Shaughnessy's request by the Chicago Historical Society. The facts upon which the authenticity of this site is based were furnished by Ossian Guthrie the well-known engineer and historian and were passed upon by a committee of the Chicago Historical Society consisting of Miss Caroline McIlvaine, Dr. Otto L. Schmidt, H. S. Kerfoot, and Thomas A. O'Shaughnessy. At the request of Miss Valentine Smith, the Chicago Association of Commerce made the unveiling of this monument coincident with the dedication of the newly completed drainage canal. The site of the cross has been dedicated by the City of Chicago as a public park.

their homeward journey. Paddling their canoes up the Mississippi they proceeded as far as the Illinois, into which they turned. At the village of the Illinois Indians situated on the right bank of the Illinois near the present city of Peoria, Marquette set foot for the first time, as far as we have record, on the soil of the future commonwealth of Illinois. After a stay of three days during which he preached the faith and baptised a dying infant he proceeded up the river and again stopped at the village of the Kaskaskia Indians near what is now Utica. Finding the Indians in a receptive mood, he promised to return at the first opportunity and plant a mission in their midst. Then, resuming their journey, Marquette and Joliet continued to ascend the Illinois until they reached the Desplaines, which they entered, portaging thence to the Chicago River and so reaching Lake Michigan over the blue waters of which they voyaged to Green Bay.

Marquette redeemed his pledge to evangelize the Kaskaskias. Leaving the Mission of St. Francis Xavier on October 25, 1674, with the village of the Kaskaskias for his objective, he journey partly by land, partly by water, along the west shore of Lake Michigan, in company with two French voyageurs, Pierre Porteret and Jacques. He arrived December 4 at the mouth of the Chicago River, broken in health and unable to proceed to his journey's end. His companions, accordingly, built for him a rude shelter on the west fork of the south branch of the Chicago River, at a distance of about five miles from its outlet into Lake Michigan. Here Marquette lived from December 14, 1674, to March 29 or 30, 1675, busying himself with his devotions and with the composition of memoirs of his journeys, while his companions hunted turkey, deer and buffalo on ground now covered by the world's fourth largest center of population.[2] In

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[2] "Thus began in December, 1674, the first extended sojourn, so far as we have record, of white men on the site of the future Chicago." Quaife: *Chicago and the Old Northwest,* 1673-1835, p. 24. "Thus it came about that our first account of life at Chicago pictures the doings of a lonely priest passing the dreary winter in a rude hut, animated by a fiery zeal for the salvation of the savages he was seeking, the while his physical frame was shaken with the pangs of a mortal disease. If plain living and high thinking be the ideal life, no locality ever launched its recorded career more auspiciously than did Chicago in the winter of 1674-75." Quaife: *The Development of Chicago,* 1674-1914 (The Caxton Club, Chicago, 1916). Various sites have been suggested for Marquette's winter-quarters at Chicago. According to Carl Ilg (Atkinson: *The Story of Chicago and National Development,* pp. 8-11) he wintered on a hillock on the right bank of the south fork of the south branch of the Chicago River,

the Journal which the missionary composed in part while he was thus confined during the long winter days in his cabin on the bleak prairie, occur the following paragraphs, memorable as the record, in his own words, of the first extended sojourn of a white man on the site of Chicago.

"Having encamped near the portage, two leagues up the river, we resolved to winter there, as it was impossible to go further, since we were too much hindered and my ailment did not permit me to give myself much fatigue. Several Ilinois passed yesterday on their way to carry their furs to Nawaskingwe: We gave them one of the cattle and one of the deer that Jacques had killed on the previous day. I do not think that I have ever seen any savages more eager for French tobacco than they. They came and threw beaver skins at our feet, to get some pieces of it; but we returned them, giving them some pipefuls of the tobacco, because we had not yet decided whether we would go farther.

"Chachagwessiou and the other Ilinois left us, to go and join their people and give them the goods that they had bought, in order to obtain their robes. In this they act like the traders, and give hardly any more than do the French. I instructed them before their departure, deferring the holding of a council until the spring, when I should be in their village. They traded us three fine robes of ox-skins for a cubit of tobacco; these were very useful to us during the winter. Being thus rid of them, we said the Mass of the Conception. After the 14th, my disease turned into a bloody flux."

. . . . . .

"Since we addressed ourselves to the Blessed Virgin Immaculate and commenced a novena with a Mass,—at which Pierre and Jacques,

---

at what is now the east end of the Thirty-fifth Street bridge. Another location, at the foot of Robey Street, on the left bank of the west fork of the south branch of the Chicago River, is marked by a cross of mahogany, erected by the Willy Lumber Company. The cross bears the following inscription:

In memory of Father Marquette, S. J., and Louis Joliet of New France (Canada), first white explorers of the Mississippi and Illinois Rivers and Lake Michigan, 1673, navigating 2,500 miles in canoes in 120 days. In crossing the site of Chicago, Joliet recommended it for its natural advantages as a place of first settlement and suggested a Lake-to-the-Gulf waterway (See "Jesuit Relations," Vol. 58, p. 105) by cutting a canal through the "Portage" west of here where begins the Chicago Drainage-Ship Canal. Work on this canal was begun Sept. 3, 1892, and it received the first waters of Lake Michigan, Jan. 2, 1902. This remarkable prophecy made 234 years ago is now being fulfilled. The end of Robey Street is the historic "high ground" where Marquette spent the winter 1674-1675. "To do and suffer everything for so glorious an undertaking." Marquette's Journal. Erected Saturday, Sept. 28, 1907, by the City of Chicago and Chicago Association of Commerce.

This Marquette memorial cross was maliciously destroyed a few years ago, but has since been replaced by a new one.

who do everything they can to relieve me, received Communion,—to ask God to restore my health, my bloody flux has left me, and all that remains is a weakness of the stomach. I am beginning to feel much better and to regain my strength."

. . . . . .

"The north wind delayed the thaw until the 25th of March, when it set in with a south wind. On the very next day, game began to make its appearance. We killed 30 pigeons, which I found better than those down the great river; but they are smaller both old and young. On the 28th, the ice broke up, and stopped above us. On the 29th, the waters rose so high that we had barely time to decamp as fast as possible, putting our goods in the trees, and trying to sleep in a hillock. The water gained on us nearly all night, but there was a slight freeze and the water fell a little, while we were near our packages. The barrier has just broken, the ice has drifted away: and, because the water is already rising, we are about to embark to continue our journey.

"The Blessed Virgin Immaculate has taken such care of us during our wintering that we have not lacked provisions, and have still remaining, a large sack of corn with some meat and fat. We also lived very pleasantly, for my illness did not prevent me from saying holy Mass every day. We were unable to keep Lent, except Fridays and Saturdays.

"We started yesterday [March 31] and traveled three leagues up the river without finding any portage."[3]

Another account of Father Marquette's residence on the banks of the Chicago River in the winter of 1674-75 is to be found in a contemporary narrative by the missionary's Superior, Father Claude Dablon.

"He set out for this purpose in the month of November, 1674, from the Bay of the Fetid [Green Bay] with two men, one of whom had already made that voyage with him. During a month's naviga-

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[3] *Jesuit Relations*, LIX, 173-181. "There is no monument of him [Marquette] so interesting and pathetic as his unfinished letter during his last visit to the land of Illinois . . . . The larger portion of it was written in Marquette's winter camp at the bleak portage within the present limits of Chicago. It would be very fitting should it find its final abiding place in the city of whose early history it is a priceless and unique memorial." Mason, *op. cit.*, p. 35. For the argument that Marquette wintered on the Calumet and not on the Chicago River, see William Henry Lee: *The Calumet Portage* in *Transactions of the Illinois Historical Society, 1912;* also Andreas: *History of Chicago*, I, 46. That Marquette used the Chicago River portage on his return journey with Joliet from the Mississippi and also on his return to Lake Michigan from the Kaskaskias in 1675 is the opinion of Quaife, *Chicago and the Old Northwest*, p. 28.

tion on the Ilinois lake [Lake Michigan], he was pretty well; but as soon as the snow began to fall, he was again seized with the dysentery, which forced him to stop in the river which leads to the Ilinois. Then they raised a cabin and spent the winter, in such want of every comfort that his illness constantly increased; he felt that God had granted him the grace that he had so often asked, and he even plainly told his companions so, assuring them that he would die of that illness, and on that voyage. To prepare his soul for its departure, he began that rude wintering by the exercises of St. Ignatius, which, in spite of his great bodily weakness, he performed with deep sentiments of devotion and great heavenly consolation; and then spent the rest of his time in colloquies with all heaven, having no more intercourse with earth, amid these deserts, except with his two companions whom he confessed and communicated twice a week and exhorted as much as his strength allowed. Some time after Christmas, in order to obtain the grace not to die without having taken possession of his beloved mission, he invited his companions to make a novena in honor of the Immaculate Conception of the Blessed Virgin. Contrary to all human expectations he was heard, and recovering found himself able to proceed to the Ilinois town as soon as navigation was free; this he accomplished in great joy, setting out on the 29th of March."[4]

The accounts just cited, virtually contemporaneous with the incidents recorded, are documents of priceless value to the historian, supplying as they do the very first pages in the religious history of Chicago. The spiritual functions discharged by Father Marquette during the winter of 1674-1675 are the earliest recorded ministrations of a clergyman within the limits of the future metropolis. Thus, he said the first Mass on the site of Chicago, that of the Immaculate Conception, on or within a day or two of December 15, 1674. Moreover, he was the first priest known to have heard confessions, administered the Eucharist and imparted religious instruction in that locality. We are within the limits of sober fact when we affirm that in the little cabin at the foot of Robey street in which he discharged these acts of the ministry in behalf of his faithful attendants, Jacques Porteret and Pierre, the Catholic Church in Chicago first saw the light of day.

On the last day of March, 1675, Marquette bade good-bye to his winter-quarters on the Chicago River and resumed his journey to the Kaskaskia village. Here despite his failing strength, he laid the foundation of the Mission of the Immaculate Conception, destined to stand out in history as the spot where civilization and Christianity made their first rude beginnings in the Mississippi Valley. Then, his

[4]Shea: *Discovery and Exploration of the Mississippi Valley*, p. 54.

life-work accomplished, he set his face once more towards the region of the Upper Lakes. With his life fast ebbing away, he toiled along the familiar route by the Illinois, Desplaines and Chicago Rivers to Lake Michigan. Then, skirting the foot of the Lake, he made his way painfully up its east shore to a point near the present Ludington, Michigan, where on May 25, 1675, he died amid his faithful Indian attendants, leaving behind him the aroma of a singularly blameless life and a record of achievement that will ever loom large in the history of the discovery and exploration of the New World.

Two years after Marquette's wintering on the banks of the Chicago River, another Jesuit, in the person of Claude Allouez, entered the same river from Lake Michigan. Towards the end of October, 1676, that veteran missionary, the apostle of Wisconsin and founder of all the principal mission-posts within its borders, started from De Pere with two men to visit the Kaskaskia Mission which Father Marquette had set up on the Illinois River as the final achievement of his career. Detained by intensely cold weather among the Potowatomi of Green Bay until February, 1677, Father Allouez then resumed his journey and about the middle of April reached the mouth of the Chicago River. Here or some distance up the stream, he met a band of eighty Indians by whom he was wlcomed with every token of cordiality.

"The Captain came about 30 steps to meet me, carrying in one hand a fire-brand and in the other a calumet adorned with feathers. Approaching me, he placed it in my mouth and himself lighted the tobacco, which obliged me to make pretense of smoking it. Then he made me come into his cabin, and having given me the place of honor, he spoke to me as follows:

" 'My Father, have pity of me; suffer me to return with thee, to bear thee company and take thee into my village. The meeting I have had with thee today will prove fatal to me if I do not use it to my advantage. Thou bearest to us the gospel and the prayer. If I lose the opportunity of listening to thee, I shall be punished by the loss of my nephews whom thou seest in so great numbers: without doubt they will be defeated by our enemies. Let us embark, then, in company, that I may profit by thy coming into my land.' That said, he set out the same time as ourselves and shortly after, we arrived at his abode."[5]

No further details of Father Allouez' visit in 1677 to the site of Chicago are known outside of the few just cited, which he himself

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[5] *Jesuit Relations*, LX, 158. "In April, 1677, the party entered at last the river which leads to the Illinois, undoubtedly the stream now flowing through Chicago." Mason, *op. cit.*, p. 44.

put on record. After him, other members of his Order, including Sebastian Rasles, Jacques Gravier, Julian Binneteau and Gabriel Marest gave their services to the maintenance of the Kaskaskia Mission. They most probably made use of the Chicago portage on their way to the Mission from their headquarters in Canada. One of their number, Father Gravier, set out from Chicago in 1700 on a journey down the Mississippi to the Gulf of Mexico. "I received on my return from Michilimachinak," he wrote to a friend, "the letter that you did me the honor of writing to me by way of the Mississipy, addressed to Father Aveneau, who sent it to me at Chicagoua—whence I started in 1700, on the 8th of September, to come here."[6]

We now come to a strangely interesting episode that stands out phantom-like through the dim twilight of early Chicago history. The substance of the fact is beyond dispute, but details are tantalizingly few. It is a truth scarcely recorded in the history books, so casual is the mention of it surviving in documentary sources, that on the site of Chicago or in its immediate vicinity there existed during the closing years of the seventeenth century a Catholic Mission conducted on behalf of the Miami Indians of the neighborhood. It was established under the name of "the Guardian Angel" in 1696 by the Jesuit Father Francis Pinet and maintained by him until 1700, when it closed its doors. We get but a faint picture of this primitive establishment from the few meagre particulars that survive. As to its precise location, investigators are not agreed, though all fix it either within the city limits of Chicago or a few miles beyond. It has been placed on the banks of Lake Calumet[7] as also on the margin of the marshy body of water known as the "'Skokie," at a distance of two miles north of the city limits of Evanston.[8] The most recent

[6] *Jesuit Relations*, LXV, 100. An exploring party which included Henri de Tonty and the Franciscan Father, Zenobius Membré, crossed the Chicago portage in November, 1680. "The party soon moved onward along the winding Desplaines, until they reached a shallow valley leading eastward, and through it came to Mud Lake, and by a portage to the south branch of the Chicago River, passing on its waters the hillocks on which Marquette had wintered six years before. This was Tonty's first visit to the site of Chicago and on the roll of early explorers associated with it, his name comes next after those of Joliet, Marquette and La Salle." Mason, *op. cit.*, p. 108.

[7] *Transactions of the Illinois Historical Society*, 1912, William Henry Lee, *The Calumet Portage.*

[8] *Father Pierre Francois Pinet, S. J. and his Mission of the Guardian Angel of Chicago (L'Ange Guardian), 1696-1699.* A paper read before a joint meeting of the Chicago Historical Society and the Evanston Historical Society in the

as also the most scholarly writer on the subject, Milo Milton Quaife, rejecting the location named, reaches the conclusion that the Miami Mission of the Guardian Angel stood "on the Chicago River somewhere between the forks and the mouth," in what is now the very heart of the metropolis.[9] At all events, then, the Mission was established either on the site of the modern Chicago or in close proximity to it, and this circumstance coupled with the fact that it bore the city's name, Mission de L'Ange Guardian de Chicagou, lends it surpassing interest in the story of early Catholicity in Chicago. Situated as it was on the route taken by the Canadian missionaries as they made their way south to the mission posts on the Illinois and Mississippi rivers, it became a favorite halting-place for those sturdy pioneers of civilization in the Mississippi Valley. Here in October, 1698, Fathers Montigny, D'Avion and St. Cosme, of the Society of Foreign Missions, who were commissioned by Bishop St. Vallier of Quebec to evangelize the Indians of the Mississippi country, were hospitably received by the resident Jesuit priests. "On October 21 [1698]," wrote Father St. Cosme under date of January 2, 1699, "we went, MM. Montigny, D'Avion and myself, to the house of the Jesuit Fathers of Chicago. There we found Father Pinet and also Father Binneteau, who had shortly before returned from the Illinois and was somewhat unwell. I cannot express to you, Monseigneur, with what cordiality and tokens of friendship these Reverend Jesuit Fathers received us during the time we had the consolation of staying with them. Their house is built on the banks of a small river, with Lake Michigan on one side and on the other a broad and beautiful prairie. The Indian village consists of more than 150 cabins and a league away there is another village almost as large. The Indians are all Miamis. Father Pinet usually resides there, except during the winter, when the Indians go on the hunt. He spends the winter among the Illinois. We saw no Indians at the place. They had already gone off on the hunt. If we may judge the future by

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Chicago Historical Society Building, Nov. 27, 1906, by Frank R. Grover. Quaife characterizing Grover's study as uncritical, declines to accept the latter's contention in favor of the "Skokie" or North Shore site of Father Pinet's Mission.

[9]Quaife, *op. cit.*, p. 42. "From every point of view the study of St. Cosme's letter leads to the conclusion that the Mission of the Guardian Angel was on the Chicago River at some point between the forks and the mouth." Gurdon S. Hubbard in his *Autobiography* places Father Pinet's Mission on the North branch of the Chicago River, though on what evidence does not appear.

the little while Father Pinet has been at this Mission, we may say indeed that God blessed the labors and zeal of this holy missionary.''[10]

Few particulars of the work of the Jesuit missionaries at Chicago during the period 1696-1700 have come down to us.[11] Around the Mission were two Indian villages of three hundred cabins each. The most interesting fact recorded is the conversion by Father Pinet of the Peoria chief who had previously resisted the zealous solicitations of Father Gravier at Kaskaskia. Yet, that the Mission of the Guardian Angel at Chicago was a post of importance in the French dominions of the New World seems borne out by the fact that it challenged the attention of Frontenac, Governor of Canada, who, in pursuance of his general policy of unfriendliness to the Jesuit establishments, closed it in 1697. Appeal having been made to Bishop Laval of Quebec, the missionaries were enabled through his intervention to resume their labors, which, however, were not to continue long. For reasons not now ascertainable the Mission was closed permanently about the beginning of the eighteenth century, Father Pinet, its founder, withdrawing thereupon to the Tamarois Indians in Southern Illinois. He later returned to Chicago, where he died July 16, 1704, being the first person whose death is of record as having occurred in that place.[12]

With the closing about 1700 of Father Pinet's Mission of the Guardian Angel at Chicago, a veil is thrown over the religious history of the locality for more than a century.[13] Not until 1821 is the

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[10] Translated from the text as found in Rochemonteix: *Les Jesuites de la Nouvelle France Au XVII siecle*, III, 486, English version of St. Cosme's letter may also be read in Kellogg: *Early Narratives of the Northwest*, p. 346, and in Quaife: *The Development of Chicago, 1674-1914*.

[11] The few references to Father Pinet's Mission in the *Jesuit Relations* are gathered together in Frank R. Grover's paper cited above.

[12] The authoritative list of early Jesuit missionaries prepared by Father Arthur Jones, S.J., of Montreal, for the *Jesuit Relations*, LXXI, 158, gives place and time of Father Pinet's death as Chicago, July 16, 1704. A letter of Father Bergier dated March 1, 1703, which is cited in the *Transactions of the Illinois Historical Society*, 1905, p. 41, states that Father Pinet died at Kaskaskia, August 1, 1702. According to Shea, *Mississippi Voyages*, 53, note, he died at Cahokia about 1704. A brief sketch of Father Pinet may be read in the *Jesuit Relations*, LXIV, 278. For an imaginative treatment of Father Pinet's Mission of the Guardian Angel, see Jennie Hall's *The Story of Chicago*, 35.

[13] Father de Montigny, one of the party of priests of the Foreign Missions who passed through Chicago in the autumn of 1698, returned there for a visit the following spring. ''I will inform you simply of that which took place in this Mission since our arrival from the Arkansas and since M. de Montigny left it to go to Chicago, March 28 of the preceeding year, 1699. He left me here

place known to have been visited again by a Catholic priest. It is safe indeed to assume that during this interval, one or more of the Jesuit missionaries stationed at Cahokia and Kaskaskia on the Mississippi made use of the Chicago portage on their way to and from headquarters in Canada; but no mention of any of their number in such connection occurs in the *Relations* or other sources. In 1726 Father Francis Charlevoix, Jesuit traveler and historian, then visiting the region of the Great Lakes and the Mississippi country under a commission from the French government to investigate the problem of a trade-route to the Pacific Ocean, was at the Potowatomi-Miami Mission on the St. Joseph river near Niles, Michigan. Thence, as his entertaining narrative informs us, his itinerary was to bring him to the Illinois by way of "the little river Chicagou;" but the low stage of water in that stream made it necessary for him to choose another route.[14]

At the end of the seventeenth century the Miami Indians were settled on the site of Chicago or in its immediate vicinity.[15]. Having shifted their habitat at a later period to the southeast, to what is now northern and central Indiana, they were followed in the Chicago region by the Pottowatomies, who remained there until the removal of the tribe west by the Government in 1835. At the treaty of Greenville in 1795, the Potowatomi ceded to the United States as a site for a Government fort, a tract six miles square at the mouth of the Chicago River, the innermost core of the metropolis that was to be.

After the eclipse into which it passed for the first six decades of the

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with two men. I worked toward having my home built and had wood gathered for my chapel. I baptized several children and upon Mr. de Montigny's return from Chicago, I had baptized thirty." Extract from a letter of Father de St. Cosme dated at Tamarois, March, 1700, in the *Transactions of the Illinois Historical Society*, 1908, p. 236.

[14] Charlevoix: *A Voyage to North America*, Dublin, 1766, II, Letter XXVI, 139. "I think I informed you in my last, that I had the Choice of two Ways to go to Illinois: The first was, to return to Lake Michigan, to coast on the South Shore, and to enter into the little River Chicagou. After going up it five or six Leagues, they pass into that of the Illinois, by the Means of two Portages, the longest of which is but a League and a Quarter. But as this River is but a Brook in this Place, I was informed that at that time of the year I should not find Water enough for my Canoe; therefore I took the other Route, which has also its Inconveniences, and is not near so pleasant, but it is the nearest." See also Quaife, *op. cit.*, 45.

[15] *Handbook of American Indians* (Bureau of American Ethnology), I, Art. *Miami*.

eighteenth century, that point on the map again comes into view as a place of human habitation with the alleged arrival about 1765 of Madame La Compt née La Flamme, born at St. Joseph on Lake Michigan.[16] Here a curious, almost half-mythical figure as seen through the prevailing haze that envelops this period of Chicago history. After Madame La Compt follows a trader by the name of Guarie, whom tradation represents as having had a house on the North Branch as early as 1778. Then, about 1790, came the San Domingo negro or mulatto, Jean Baptiste Pointe de Saible.[17] He was a trader by occupation and according to one account had so ingratiated himself with the Potowatomi that he aspired to become their chief. By Col. De Peyster, British Commandant at Detroit, he is touched off in an official report as a "well educated and handsome negro, but very much in the French interest." Pointe de Saible built his cabin close to the north bank of the river at the foot of what is now Pine Street, where he remained until about 1796, when he withdrew to Peoria, or, according to another account, to the region of St. Louis. Before his departure he disposed of his cabin to Francis Le Mai, a French-Canadian trader, who in time sold it to John Kinzie when the latter arrived in Chicago in 1804.[18] Enlarged and improved by its third owner, this building achieved local fame as the Kinzie Mansion, the first chronologically of that vast forest of human habitations which is Chicago. To the names of Pointe de Saible and Le Mai must be added those of Antoine Ouilmette and Louis Pettel to complete the list of persons who are known to have settled at the mouth of the Chicago River prior to 1805. As Antoine Ouilmette took up his residence there as early as 1790, he is perhaps entitled to the distinction of being the first white settler of Chicago, if we except the claims to priority, doubtful at the best, of Madame La Compt and Guarie.[19] Interesting as are these remote occupations of Chicago land by adven-

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[16] By far the most critical study of the successive arrivals of the pioneer settlers of Chicago is to be found in Milo Milton Quaife's *Chicago and the Old Northwest, 1673-1835* (University of Chicago Press, 1913), to which reference has already been made. For notices of Madame La Compt and Guarie, see Quaife, 137. Madame La Compt, later Mrs. Brady, died at Cahokia at the age of 106 years.

[17] Quaife, *op. cit.*, 138-142.

[18] The connection of De Saible and Le Mai with the Kinzie 'Mansion' in its primitive stages of construction is asserted by Andreas, though on what evidence does not appear.

[19] Blanchard: *Chicago and the Northwest*, I, 574. Quaife does not accept without reserve Ouilmette's statement that he settled at Chicago in 1790.

turous pioneers, they can scarcely be said to have given rise to the future city. The event that really determined the growth of a center of population at the outlet of the Chicago River was the establishment there in 1803 of Fort Dearborn by Capt. John Whistler, U.S.A. Burnt to the ground by the Indians in the historic massacre of 1812, the Fort was rebuilt in 1816 and around it as a nucleus the various elements of a new settlement gradually took shape.

Of the earliest residents of Chicago mentioned in the preceding paragraph, all, with the exception of John Kinzie, were Catholics or had Catholic connections. On October 7, 1799, a party of Chicago residents, "habitans à Chicagou," were in St. Louis enlisting the services of the acting pastor of the place, the Recollect, Father Lusson, for the baptism of their children. The party included Francis Le May [Mai] and his wife, Marie Thérèse Roy and Jean Baptiste Peltier and the latter's wife. Susanne Pointe de Saible, Joseph and Marie Thérèse Le May [Mai] and Eulalia Peltier were the names of the children baptized. The godfather of Marie Thérèse Le May [Mai] was Pierre Cadet Chouteau, grandson of Sieur Laclede, the founder of St. Louis. [20] To these interesting entries in the baptismal register of the St. Louis Cathedral may be added an entry in the baptismal register of the church of St. Francis of Assisi, Portage de Sioux, Missouri, which records the marriage there on July 27, 1819, of Domitille Pettelle of "Chicagow" and Jean Evangelist Sicard of St. Joseph, Quebec.[21] As far as the writer can ascertain, the above take precedence chronologically over all other recorded baptisms and marriages of residents or former residents of Chicago.

In 1815 the French Catholics settled at Chicago appear to have been numerous enough to call for special mention in a report on conditions in his diocese addressed in that year by Bishop Flaget of Bardstown to the Holy See. "Moreover, I heard during my excursion that in the very midst of the Indians were four French congregations belonging to my diocese; one on the upper Mississippi, another in a place usually designated as Chicagou, still another on the shores

[20] "Le meme jour et l'an [7 October, 1799]—Eulalia née huit October, 1796, du legitime marriage du Sr. Jean Baptiste Peltier et du Dlle Susanne point de Saible Son epouse habits a Chicagou le parain a ete le Sr hyacinth Saint Cyr et la marain Dlle helene hebert son epouse—et ce en presence of M. et Madame de May et de plusieurs autres qui ont signe leur marque ordinaire."

The baptismal and other registers of the Old Cathedral of St. Louis are preserved in the Chancery office of the Archdiocese of St. Louis.

[21] Transcript of the Portage des Sioux *Registers* in the St. Louis University Archives.

of Lake Michigan and a fourth toward the source of the Illinois River; but lack of time and the prevalence of war have prevented me from visiting them."[22] It is interesting to note in this connection that the locality of Chicago was up to this period successively under the ecclesiastical jurisdiction of the dioceses of Quebec, Baltimore and Bardstown. It remained attached to Quebec approximately from the last quarter of the seventeenth century up to the erection in 1790 of the diocese of Baltimore, to which it was then transferred with the rest of the former French possessions east of the Mississippi. From Baltimore it passed to Bardstown when that see was erected in 1808 with the old Northwest Territory included in its jurisdiction.[22b]

During all these years the Chicago district was left without the ministrations of a Catholic priest. From the passing of Father Pinet at the dawn of the eighteenth century down to 1821, no exercise of the Catholic ministry is on record as having taken place at the mouth of the Chicago River or in its vicinity. The distinction of being the first clergyman to visit the locality after that strangely protracted interval belongs to Father Gabriel Richard the patriot-priest and one-time United States congressman from Michigan Territory, who arrived in Chicago from Detroit in September, 1821.

"Fifteen days later, thirty days in all from Mackinac, I arrived at a post called Chicago, near a little river of the same name, ten leagues to the northwest of the southernmost point of Lake Michigan. I said Mass in the house of a Canadian and preached in the afternoon to the American garrison.

"Business of another kind brought me to Chicago. I had been invited by one of the Pottowatomie chiefs, who lived near the old Jesuit mission of St. Joseph, situated on a river of the same name, to

[22] A transcript of the Latin original is in the St. Louis University Archives. The document is dated Bardstown, April 11, 1815. It has been reproduced with English translation and annotations in the *Catholic Historical Review,* I. 305. Hubbard, the pioneer fur-trader, states that on his arrival in Chicago in 1818, there were only two French families living in the place, those of A. Ouilmette and J. B. Beaubien. *The Autobiography of Gurdon Saltonstall Hubbard,* Lakeside Press, Chicago, p. 39. The "French congregation" at Chicago, referred to by Bishop Flaget in his report of 1815, evidently included Catholics residing in the outlying district.

[22b] Chicago was apparently for a while in the diocese of Detroit, the original southern line of that diocese, as erected in 1833, having run from the mouth of the Maumee west to the Mississippi. A reproduction of a contemporary map indicating Chicago as within the limits of the diocese of Detroit, accompanies Dean O'Brien's sketch of the Detroit diocese in the *Michigan Pioneer and Historical Collections.* IX, 135.

be present at a treaty in Chicago which the Indian tribes were going to make at that place with his Excellency, our Governor. Contrary winds having detained me two weeks or twenty days longer than I expected, it fell out that the treaty was over (when I arrived). I had hoped to be able to support the Indians in the petition which they were going to present and which they did actually present for a Catholic priest at St. Joseph's like the Jesuits. The outcome of it all was that they were given a Baptist missionary."[23]

The Canadian in whose house Father Richard said Mass on this occasion was, in all probability, Jean Baptiste Beaubien, Indian trader and agent of the American Fur Company at Chicago, who settled there permanently shortly after the Fort Dearborn massacre.[24] His home at the period of Father Richard's visit was in the so-called "Dean House," which he purchased in 1817 from a Mr. Dean, sutler to the Fort, and which stood south of that structure and near what is now the intersection of Randolph Street and Michigan Avenue.[25] Here, then, was apparently offered up the first Mass in Chicago after it had become a settlement of white people. As to the discourse preached by the missionary to the garrison, it may in all probability go on record as the first sermon preached in Chicago. The language of the sermon appears to have been English, as the soldiers could have understood no other, and as Father Richard, though a native-born Frenchman, had learned by this time to express himself with more or less of ease in the tongue of his adopted country.[26] Corroborative evidence on this latter point is supplied by the fact that in 1823 the missionary was elected member of Congress from Michigan Territory, being the only Catholic priest who ever held a seat in the National House of Representatives. It is significant that this priest, who was the first clergyman to preach the word of God in Chicago, should have put that place under other obligations to him by rendering it services of a material order—for the only speech he made in

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[23] *Annales de la Propogation de la Foi,* III, 342.

[24] The precise date of J. B. Beaubien's permanent settlement in Chicago appears to be open to dispute. See Quaife, *op. cit.,* 278.

[25] Andreas, I.

[26] A statement attributed to the pioneer Baptist missionary, Isaac McCoy, is interesting in this connection. "In the forepart of October I attended at Chicago, the payment of an annuity by Dr. Wolcott, United States Indian Agent, and, through his politeness, addressed the Indians on the subject of our mission. On the 9th of October, 1825, I preached in English, which, as I am informed was the first sermon ever delivered at or near that place." Andreas, I, 288.

Congress was one urging the opening of a public highway between Chicago and Detroit.[27]

Nine years were to pass before another Catholic priest was to set foot in Chicago. In October, 1830, Father Stephan Theodore Badin, the first priest ordained in the United States, made a missionary excursion to Chicago from the Catholic Potowatomi Mission near Niles Michigan, of which establishment he was resident pastor.

"I am on my way to Chicago or Fort Dearborn on the west shore of Lake Michigan in the state of Illinois, fifty miles from here; no priest has been seen there since eight [nine] years ago, when Mr. Richard paid the place a visit. (On n'y a pas vu de Prêtre depus huit ans lorsque M. Richard y fit une visite). Along the entire route I shall not come across a single house or hut. I am waiting here for a party of good Catholic Indians, Chief Pokegan at the head of them, who are charged with the carrying of my chapel equipment. I had started out without them in order to avail myself of the company of two Canadians, whose services I engaged as interpreters, and who must by this time have arrived in Chicago, where I intended to celebrate the divine mysteries on Holy Rosary Sunday; but fearing that my Indians would not come up in time, I stopped at the river Calamic [Grand Calumet] in the hope of receiving my chapel this evening or tomorrow morning. Besides, if I had continued on the way with the two Canadians, I should have found it necessary to sleep in the open, a thing I thought nothing of at one time—but when a man is beyond sixty, he must avoid that sort of a thing, unless he be accustomed to live like the Indians and traders, to whom it is all one whether they sleep indoors or outdoors.

"Man proposes, God disposes. My party of Indians arrived three days too late, and I was put to the necessity of spending the night in the woods ten miles from Chicago. I found there another band from the Kickapoo tribe who live in an immense prairie in Illinois, along the Vermilion River at a distance of about one hundred miles from Chicago. Some time before these good people had sent their compliments to Chief Pokegan, telling him at the same time that they envied him the happiness of having a pastor."[28]

The letter of Father Badin from which the above passage is cited is unfortunately silent about his work in Chicago on the occasion of this visit of 1830.[29] It is said that he attended the town more than

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[27] *Catholic Encyclopedia,* art. *Rev. Gabriel Richard.* Important articles on Father Richard will be found in the volumes of the *Michigan Historical and Pioneer Collection.* See also Judge Edward Osgood Brown's *Two Missionary Priests at Mackinack,* p. 20 et seq.; Herbermann's *The Sulpicians in the United States; Historical Records and Studies,* U. S. Catholic Historical Society, vol. IV., p.3.

[28] *Annales de la Propagation de la Foi,* VI, 154.

[29] According to G. S. Hubbard in the *Chicago Evening Journal,* April 29, 1882, Father Badin baptized in Chicago Alexander Beaubien and his two sisters Monique and Julia and also the mixed-blood Potowatomi chief, Alexander Robinson.

once from his Potowatomi Mission on the St. Joseph, conducting services in Fort Dearborn, on which occasions Mr. Anson Taylor

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The statement cannot be verified. Though the name of Father Theodore Stephen Badin, the first priest ordained in the United States, has found its way into some accounts of early Catholicity in Chicago, as that of the first clergyman to visit the place after the passing of the early Jesuit missionaries, a diligent sifting of the historical evidence bearing thereon fails to bring the Father mentioned into any such connection. Unfortunately, the baptismal records and the other memoranda covering the early period of Father Badin's long missionary career were lost or destroyed at some time during his stay with the Potowatomi at the Catholic mission-centre near Niles, Michigan (Cf. Spalding: *Sketches of Early Kentucky,* Preface.) That Badin was in Chicago in 1796 is asserted by Andreas: *History of Chicago,* I, 288, and by Hurlburt: *Antiquities of Chicago,* 382. The source of the assertion may be traced to a communication to the *Chicago Evening Journal* for April 29, 1882, from the pen of Gurdon Saltonstall Hubbard, one of the pioneer settlers of the city. Therein the writer declares that Father Badin, on the occasion of a visit to Chicago in 1846, presented Mrs. John Murphy, a resident of the city since 1836, with a book of a religious character containing his autograph, saying to her, "this is the fiftieth anniversary of my arrival in Chicago." This obviously would fix the date of Father Badin's first visit to Chicago as 1796. It is difficult, however, to reconcile this alleged date with certain well authenticated circumstances of the priest's early career. Between the years 1790 and 1820 Father Badin was a missionary in Kentucky, nor does it appear that he made an extended journey outside of the state at any time during that period except once in 1806, when he accompanied Bishop Flaget on an episcopal visitation to Vincennes. In a brochure from the pen of Father Badin published in Paris in 1821 under the title *progrès de la Mission du Kentucky* and reproduced in an English translation in the *Catholic World* for September, 1875, the writer states that he was the sole priest in Kentucky from April, 1794, to 1797. During this period the nearest Catholic clergyman to him was Rev. Mr. Rivet, stationed at Vincennes on the Wabash River, with whom he exchanged letters but whom he could not visit owing to the demands made upon his time by the scattered Kentucky missions. "But the respective needs of the two missions never permitted them [Fathers Badin and Rivet] to cross the desert in order to visit one another or to offer mutual encouragement and consolation in the Lord" (*Catholic World,* XXI, 826). If Father Badin, during the period 1794-1797 could not afford a visit to his fellow priest at Vincennes, it seems quite improbable that he found time to make a journey of at least twice the distance, such as would bring him to Chicago, or what was to become such. Moreover, it is significant that Father Badin in the brochure referred to, though he comments on the hardships of a missionary's life in early Kentucky, makes no mention of a journey to the shores of Lake Michigan in 1796, an incident highly deserving of record, had it taken place, nor does Archbishop Spalding in his *Kentucky Sketches,* a work which supplies many additional details of Father Badin's pioneer days down to 1826, make mention of any missionary journey undertaken by the latter in that direction. It is difficult, therefore in the face of strong circumstantial evidence to the contrary to accept without reserve the statement that Father Badin was in Chicago in 1796.

essayed to discharge the duties of Mass-server; but no record of any visit to Chicago other than the one mentioned above is to be found in

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In the case of Father Badin's alleged visit to Chicago in 1822, the evidence to the contrary is more direct. (For mention of this visit cf. *Catholic Encyclopaedia,* art. *Archdiocese of Chicago;* also Moses Kirkland, *History of Chicago,* II, 303. "He, [Father Badin] probably never made this point [Chicago] his home, but that he returned in 1822 is shown by an authentic record of the baptism in that year of Alexander Beaubien. As far as known, this was the first administration of the sacrament to any white person within the neighborhood of Fort Dearborn." Kirkland). In a letter of Father Badin descriptive of his missionary labors at the Potowatomi mission near Niles, Michigan, which was published in the *Annales de la Propagation de la Foi,* VI, 154, he narrates a missionary excursion which he made to Chicago in 1830. He prefaces his account, which is extremely meagre in details, with the statement that no Catholic priest had been in Chicago since Father Gabriel Richard's visit. This he declares to have taken place eight years previous to his own visit of October, 1830. (Father Badin is in error here. Father Richard's visit occurred nine years before, in September, 1821. Cf. *Annales de la Propagation de La Foi,* III, 342). The inference therefore must be drawn that Father Badin, on his own admission, was not in Chicago between September, 1821, and October, 1830.

As to the authentic record of the baptism of Alexander Beaubien by Father Badin at Chicago in 1822, to which Kirkland makes reference in the passage cited above, no evidence that such record exists has come to hand. Edwin O. Gale in his *Reminiscences of Early Chicago and Vicinity,* 131, gives the date of Alexander Beaubien's baptism by Father Badin as 1829. "His [Jean Baptiste Beaubien's] son, Alexander, who was born here on January 28, 1822, claims at this writing, May 1900, to be the oldest living person born in the place.....; he believes himself to be the first white child baptised in this vicinity. Father Stephen T. Baden, a Catholic priest, who came to Chicago with the Indians from St. Joseph's Mission and stopped at the Colonel's house, where the baptism took place in 1829, as there was no church in Chicago at that time."

The dates 1822 and 1829 for the alleged baptism of Alexander Beaubien by Father Badin, besides being irreconcilable with the missionary's certain absence from Chicago during the period 1821-1830, must also be set aside through evidence furnished by the *Baptismal Register* of St. Mary's Church, Chicago, which contains an entry in Father St. Cyr's handwriting, attesting the baptism on June 28, 1834, of Alexander Beaubien, son of Jean Baptiste Beaubien and Josette Lafomboise. The phrasing of the record, which is in French, when compared with that of other baptismal entries by Father St. Cyr in the same Register, seems to indicate that on this occasion the priest merely conferred the ceremonies of baptism, the essential elements of the sacrament having been administered to the subject at an earlier date. If so, then the reference is justified that Alexander Beaubien had prrobably received baptism in the first instance at the hands of a lay person, as it is only under very unusual circumstances that a priest in administering baptism is allowed to omit the accompanying rubrical ceremonies.

For a sketch of Father Badin, Cf. Rev. N. J. Howlet in *Historical Records and Studies,* U. S. Catholic Historical Society, IV, p. 101 et seq.

THE ST. CYR CIBORIUM.

The ciborium represented in the above cut was used while he was in Chicago by Father John Mary Iranaeus St. Cyr, who, under the direction of Bishop Joseph Rosati of St. Louis organized the Church in Chicago in 1833. When the French Church *Notre Dame de Chicago* was established in 1872, Father St. Cyr gave the ciborium to Father Jean Montambrei. Father Montambrei transmitted it to Father James Cote who became pastor of *Notre Dame de Chicago* in 1873, and Father Cote in turn gave the ciborium to the succeeding pastor, Father Achille L. Bergeron, in 1884; he a short time ago gave it to Archbishop George W. Mundelein who cherishes it as a precious relic of the earliest days of the organized Church in Chicago and will have it preserved in the diocesan archives of *Cathedral College.*

his published letters.[30] The baptismal and marriage records of his early missionary career are no longer extant, having been lost some time during his stay among the Potowatomi. The presence of Chief Pokegan in Father Badin's retinue as carrier of the altar equipment lends a pleasant touch to the missionary's visit to Chicago in October, 1830. Few more appealing portraits of Indian virtue are on record than that of this well known civil chief of the St. Joseph Potowatomi, whom tradition represents as having rowed the Kinzies across the waters of Lake Michigan from the smoking ruins of Fort Dearborn to a place of safety on the St. Joseph.[31]

Chicago was incorporated as a town in June, 1833, the first election of town-trustees taking place in August of that year.[32] The Catholics of the place numbered at this time about 130. As the total population of the town, according to a calculation made by Andreas on the basis of the poll-list of the election of August, 1833, did not exceed 140 at that date, the Catholics must have comprised almost ninety per cent of the inhabitants. The majority of them were either pure French or of mixed French and Indian blood. The most

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[30] *Reminiscences of Augustine D. Taylor.* Newpaper clippings, Library of St. Ignatius College, Chicago. "Father Badin would come here to celebrate services at the headquarters of Col. Whistler in the garrison. Anson Taylor would try to assist him, but did not know the prayers."

[31] Charles H. Bartlett: *Tales of Kankakee Land.* The rescue of the Kinzies by Pokegan [Pokagon] and Tope-in-a-bee furnishes the theme of one of these stories of the Potowatomi Indians along the Kankakee valley. Interesting sidelights on the character of Pokegan will be found in the *Annales de la Propagation de la Foi,* VI, 154-165.

[32] "The close of the year 1833 found Chicago a legally organized town. Its population at the time has been variously estimated at from one hundred and fifty to one thousand. No record of any enumeration of the inhabitants is extant, and all statements as to the actual population at that time are estimations based on the whims, impressions and rumors of the time. It required a population of 150 to form a corporate town organization, and it is but probable that Chicago had more than the required number. Based on the number of voters (twenty-eight) at the first election and allowing a population of 5 to each voter, the resident population was 140 in August, 1833, at the time the first election was held." Andreas, *op. cit.,* I, 128. The petition addressed in April, 1833, by the Catholics of Chicago to Bishop Rosati of St. Louis declared their number to be 100. The signers of this petition, together with the members of their families, actually numbered 122, Patrick Shirreff, an English traveller who visited Chicago in 1833, estimated the number of houses in the town at about a hundred and fifty; from which it would appear that Andreas' estimate of the population of the town at that date as only one hundred and fifty is considerably below the mark. See Quaife, *op. cit.,* 349

conspicuous figure among the Chicago Catholics was Jean Baptiste Beaubien. He was born in Detroit of a French-Canadian immigrant family settled there early in the eighteenth century. A quick, shrewd intelligence, combined with a good address and a fair degree of education enabled him to take an important and often a controlling part in public affairs. Probably it is a testimony to his standing in the community greater than may at first sight appear, that he presided in the capacity of moderator over the meetings of the village debating society, the first organization of its kind Chicago knew. His claim to a large tract of land on the lake-front in Chicago, the same on which he had settled as early as 1817, though allowed by the State Supreme Court of Illinois, was rejected by the Supreme Court of the United States, and he tasted the bitter experience of seeing his very home sold over his head.[33]

Mark, a younger brother of Jean Baptiste Beaubien, was also a notable figure in the pioneer stage of Chicago history. He came to the place in 1826 and after purchasing of James Kinzie a log-cabin which stood on the east side of Market Street a short distance south of Lake Street, built a frame addition to it in which he opened a tavern and hotel. The hotel bore the name of the Sauganash in honor of the mixed-blood Potowatomi chief, Billy Caldwell, to whom had been given the soubriquet of Sauganash or Englishman. Besides

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[33] Hurlburt's *Chicago Antiquities*, pp. 302-336, "Beaubieniana," contains detailed information about the famous "Beaubien Claim." See also Andreas: *History of Chicago*, I, for sketches of Jean Baptiste Beaubien (p. 84), Mark Beaubien (p. 106), Alexander Robinson (p. 108), and Billy Caldwell (p. 108). The Beaubiens of Detroit were conspicuous in the early history of that city. The Antoine Beaubien farm of over three hundred acres included the ground now covered by the buildings of the University of Detroit and the Convent of the Sacred Heart on Jefferson Avenue, the site and endowment for the latter, being a gift to the nuns from Antoine Beaubien. An idea of the numerous connections of the Detroit Beaubiens may be gathered from the fact that their names alone fill about one hundred and twenty-five pages in Father Christian Denissen's monumental *Genealogy of Detroit French Families*, now preserved in MS. in the Burton Historical Collection of Detroit.

It is interesting to note in this connection that Colonel Jean Baptiste Beaubien was a claimant to an interest in the Antoine Beaubien farm in Detroit, and on one occasion attempted to institute ouster proceedings against property-owners in the district; but he was as unsuccessful in having his Detroit claim allowed by the courts as he was in the case of his Chicago claims. For a contemporary protest against the ejection of Colonel Beaubien from his Chicago home on Michigan Avenue, within the limits of the old Fort Dearborn Reservation, see the *Daily American*, June 18, 1839 (Chicago Historical Society Collection).

the Beaubiens, there were among the Catholic residents of Chicago in 1833, Antoine Ouilmette, a settler there since 1790 and one of the first white men to take up his residence in the place; Claude and Joseph Lafromboise, traders of mixed French and Indian blood, originally from Milwaukee; Pierre Le Clerc, also an Indian half-breed, who fought in the Fort Dearborn affair and in his capacity of interpreter, arranged the terms of the surrender; and Daniel Bourassa, whose cabin stood on the west side of the river a short distance south of the forks.

The Chicago Catholics at this period included also the two half-breed Potowatomi chiefs, Billy Caldwell and Alexander Robinson They were widely and favorably known as loyal friends of the whites. Though not present at the Fort Dearborn massacre, they arrived on the scene the day following and succeeded by their influence in saving the lives of the Kinzies and others who had escaped the fury of the Indians on the fateful August 15, 1812. Later the two chiefs were instrumental in restraining the Potowatomi from participation in the Winnebago and Black Hawk wars. Caldwell, the son of an English army officer and a Potowatomi woman, was attached to the Indian hero Tecumseh in the capacity of secretary, and fought with him at the battle of Thames, in which the latter perished. He moved with his Potowatomi relations to the Council Bluffs reservation, where he died September 28, 1841. Alexander Robinson was the son of a Scotch trader and an Ottawa woman. He married in 1826 Catherine Chevalier, daughter of the chief of a Potowatomi band, on whose death he himself succeeded to the chieftaincy of the band. He received from the government a reservation of land on the Desplaines River, where he died in 1872.

Catholics other than those of French or Indian stock were few in Chicago in 1833. The most prominent of this element were the two Taylors, Anson and Augustine Deodat, both converts from Episcopalianism. In 1830, Anson, with his brother Charles H., built at Randolph Street the first bridge over the Chicago River, the Potowatomi Indians defraying one-half of the expense. Augustine Deodatus Taylor, who arrived in Chicago in June, (August), 1833, was an architect and builder. His was the distinction of erecting the first two Catholic churches in the town, St. Mary's and St. Patrick's.

Chicago, as was noted above, came under the jurisdiction of the Bishop of Bardstown on the erection of the latter see in 1808. But this new ecclesiastical district was too vast in extent to be administered

by a single hand and even in the life time of Bishop Flaget ten dioceses were formed out of its territory. By arrangement with that prelate and Bishop Rosati of St. Louis, the latter was given the power of Vicar-General of the Bishop of Bardstown for the "Western moiety of the State of Illinois."[34] This arrangement appears to have been later modified so as to bring the northeastern portion of Illinois also under the provisional jurisdiction of the Bishop of St. Louis. Ecclesiastically, Chicago thus became dependent on St. Louis. Respectable, prosperous, with a population of 10,000 contrasting with Chicago's paltry 150 and with almost seventy years of recorded history to look back upon, the metropolis of Missouri might well command the attention and respect of the mushroom settlement of yesterday at the outlet of the Chicago River. As a circumstance pointing in some measure to the greater importance of the older settlement, it may be noted that some of the pioneer residents of Chicago had even at this early date found their way to St. Louis or its vicinity. We have seen above that members of the LeMai and Point du Saible families of Chicago had their children baptized in St. Louis in 1799. Again, Captain John Whistler, who established Fort Dearborn in 1803, and more than any one else, in the opinion of Quaife, deserves to be called the "Father of Chicago", was later stationed at Jefferson Barracks, St. Louis. where he died in 1829.[35] To cite still another instance, Captain Heald, commandant of Fort Dearborn at the time of the massacre and the central figure in the tragedy, was later a resident of St. Charles, Missouri, some twenty-five miles to the west of St. Louis.[36] But we do not recall any instance of St. Louis people at this early period shifting their residence to Chicago. (*Concluded in September Number.*)

St. Louis. REV. GILBERT J. GARRAGHAN, S. J.

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[34] *The Metropolitan Catholic Calendar* for 1834, p. 95, uses the terms, "one-half the State of Illinois adjoining the Mississippi River." As early as 1818, Bishop Du Bourg had arranged with Bishop Flaget to take care of the Catholic settlement on the east bank of the Mississippi. Spalding: *Life of Bishop Flaget*, 177.

[35] *Dictionary of National Biography*, VI, 463.

[36] Quaife, *op. cit.*, 405.

ILLINOIS—1763-1918*

Illinois! As dawn, advancing,
Brings rare beauty to thy prairies,
Purpling thy woods and rivers,
Dispossessing mist and shadow;
So enchanting is thy coming
And inspiring thy beginning
In the growing light of History!

Shall we tell of years primeval?
Wrapt perhaps in myth and legend,
When thy bottom lands were peopled
By a race now lost to History—
The Mound Builders of the Aztecs,
Vanished people of the Incas,
Ancestors of Montezuma!

In thy Genesis historic
Next we meet the race of Redmen,
(Indians Columbus called them)
Whence they came or how, we know not;
Savage children of the outdoors.
Here upon thy rolling prairies
And beside thy flowing rivers
Dwelt the Illini, a Nation,
Famed afar in deeds of daring,
Known and feared through all this region;
By Algonquin from the Northland
Iroquois from Mohawk valley,
Sioux from far beyond the sunset,
Chickasaw from down the rivers;
And they guarded well the frontiers
Of their far-flung prairie nation.
Tall of stature, strong and robust,
Swiftest runners of the prairies;
Affable beside the camp fire,
Terrible upon the war path.

Tamaroas and Kaskaskias,
Mitchigamias, Peorias,
With the tribes of Cahokia.
Mighty chiefs the Illini had;
Warriors, who ruled with courage,
Sachems, far renowned in council,
Squaws and maidens famed for beauty,
Serving faithfully the camp fire.

Of the chiefs who ruled the nation
With a courage death defying
And a wisdom famed in council,
Michicagou was the foremost.
Terrible this mighty chief was,
And his tomahawk was bloody,
When the wild Sioux took the war path,
Or the Iroquois came westward
To give battle to his people.
But the Calumet he cherished,
And the tomahawk he buried,
When his enemies would let him.
Proud was he of all his people;
Of his braves, who scorned to labor,
And who loved the hunt and war cry;
Of his squaws, who tilled the cornland,
Dressed the skins, and made the wampum;
Of his maidens, shy as young does,
Skilled in pottery and weaving.

Far and free o'er hill and prairie
Roamed the buffalo in great herds;
Elk, and deer, and bears, and foxes;
Sables too, and otters, beavers,
Making clothing for papooses.
In the forest were wild turkeys,
Berries, nuts, and fruits delicious;
And they raised the squash and pumpkin,
Maize, and corn, and much tobacco.
In the evening round the camp fire,
As the moon rose o'er the prairie,
Wise the words their chief would utter:

"Know, my Illini, my people,
We are mighty on the war path,
And we hunt and fish in plenty:
But our scalp lock and our wampum
Come not from our bows and arrows,
Nor our tomahawks nor stone tools,
But from Manitou the Sunlight,
The Great Spirit of our Nation."
And the Illini were proud of
Michicagou, wise and fearless.

Rare June basks upon the waters
Of the upper Mississippi!
All enchanted lies the landscape;
Vernal prairies brightly bordered
By the shore and tender woodland,
Stretch away in hazy distance.
Swiftly o'er the dancing wavelets,
As though borne on wings of morning,
Two canoes glide bravely southward.
Down the broad and winding river,
Past the bars, and bluffs, and sand dunes,
Pausing not in hostile country,
Of the savage Sacs and Foxes,
Nor the Sioux from the Dakotahs.
Not with wave of flag nor fanfare,
Nor with flash of gun or saber,
Come these Caravels of birch bark
On their voyage of discovery;
Bringing to the sunset borders
Of the world Columbus gave us
Message first of Truth and Freedom.
Mightier than proud Armada
Is the armament of Virtue!
Tenfold is the strength and courage
Of Sir Galahad pure hearted!

Michicagou old and feeble
Goes no more upon the warpath;
Sits and smokes before his wigwam.
Bright and beautiful the morning;
Colorful with flowers the prairies,

Joy of song birds thrills the forest;
Clear, and blue, the dancing waters
Of the river softly flowing,
Gladsome with caress of zephyrs.

Suddenly a brave on lookout
On the bluff beside the river
Loudly sounds the alarm of danger,
Wildly tells of coming stranger!
Two canoes come slowly shoreward;
Standing in the first are white men,
And the Calumet they flourish
To the Illini who watch them
Drawing nearer to their village.
From the shore and by the wigwams,
Spreads the news of pale face coming.
Michicagou at the camp fire
Hears, and looking up the river
Sees the Calumet, peace token.
Straightway he returns the signal;
And he bids his wondering people
To admit the pale-faced strangers.

Now a man in robe of black gown
Steps upon the shore, and falling
To his knees, he prays in silence.
Prays as did of old Columbus
On the borders of a new world!
Weary Saint! brave is thy coming
From Laon in distant Aisne!
Proud the sire and loving Mother
Of a son, so pure and dauntless
With the soul of François Xavier.
Angel of the hallowed Martyrs

Cherish and preserve thy story!
Now aloft before the people,
With a countenance seraphic,
Pere Marquette, the holy black gown
Holds the cross of Christ, the Savior,
Then with sign of word, and gesture,
Brings this message, as the Master
To the Galileans brought it,

To the Nation and the land of
Illini and Michicagou.
"Peace! my brothers of the prairies;
I bring tidings of the great joy
Brought of old to earth from heaven
By the angels of the true God.
Long in darkness you have wandered
Worshiping as fancy led you,
And you knew not Christ, the Savior
Our beloved the eldest Brother.
'Banished be strange gods before Me,'
Says the true God to all mankind.
He will punish those who scorn Him;
And I bring His solemn word to
Illini and Michicagou."

Thus he spoke. Then all in silence
Stood the people by the river:
And they looked to Michicagou
Brave in war and wise in council.
Then their chief stepped forth and answered.
"Man of God, we bid you welcome!
As in peace you come amongst us,
So in peace we gladly greet you.
Never has the sun of morning
Shown more brightly on our river.
Never have our prairie flowers
Looked more beautiful and happy.
You shall rest within our village,
Smoke our Calumet in council;
And the Illini will gladly
Heed the solemn word you bring from
Manitou, true God of all men."
All the people signed approval;
Swiftly was the message hurried
To the tribes of all the nation.

Soon the Illini in great throngs
Filled the camp of Michicagou,
There to hear and heed the Message
Brought by brave and holy Marquette.

Thus, my Illinois, came white man,

Bringing Truth, and Peace, and Freedom,
To thy shores in History's morning!

Tell we now the days of New France!
Men heroic, deeds amazing,
Winning of a mighty empire!
Joliet with royal sanction
Raised the standard of King Louis
And made claim to all the valley
Of the mighty Mississippi.
Voyageurs, who trapped for beaver,
Couriers de bois, fur traders,
Blackgowns, with their blessed message,
Bold explorers pressing southward,
Blazed the trail and led the vanguard
Through thy wilderness primeval.

Robert de la Salle and Tonti,
Bravest of the brave explorers,
Wrought immortal fame for France with
"Vive le Roi" and glad "Te Deum."

Nicolet, the bold pathfinder,
Frontenac, who ruled all New France,
Brave Duluth the prince of traders,
Hennepin, La Salle's companion,
Allouez—all men heroic,
Worthy of a Nation's honor.

La Salle, 'undespairing Norman,'
Leaves his spirit to the city
That would grace the "Place of Portage:"
"There," said he, "shall rise a city
To whose gates shall come the people
Of all nations, loving freedom.
Brave 'I will' shall be her motto."
Brave and wise as long ago were
Illini and Michicagou!

Years bring changes to the prairies!
Perished now the Norman empire
And the dream of vanished heroes!

Sword of Wolfe! Afar thy flashing
Like a meteor at midnight!

Proud Quebec, the mighty fortress,
Citadel to all of New France,
With Montcalm, goes down defeated!
Then the battle flag of England
Waves in triumph through the Northwest.
O'er Starved Rock upon the river
And the stockade of St. Louis.

Now our Illinois grows restless,
And her prairies long for freedom;
She resents the foreign master,
Whether French or any other.
And, when, borne by Eastern breezes
Through the valley of Ohio
And the meadows of Kentucky,
Come the tidings of uprising
Of the Colonies assembled
To declare their independence
Of the royal power of England,
Then her dauntless spirit rises,
And she sounds the call of freedom!
Soon by path and trail advancing
Led by Clark of old Virginia,
Come the gallant Continentals!
In the vanguard flies Old Glory!
Liberty to all proclaiming,
Who believe that God in heaven
Made all mankind free and equal.

Pierre Gibault in far Kaskaskia
Winning souls to Christ the Savior,
Praying for the cause of freedom,
Goes to greet the Continentals,
Joins with Clark and leads the trail to
Triumph o'er the power of England
At Fort Gage in old Kaskaskia,
And the stockade in Cahokia.

Thus forever, o'er thy prairies
And thy rivers gently flowing,
Illinois, flies Freedom's banner!
Now the glory of thy statehood!
Fairest page in all our history!

What a century to boast of!
Filled with deeds of high endeavor;
Glorious with men and women
Who have served their God and country,
With a wisdom all surpassing,
With a courage never failing.

In the foremost place stands Lincoln!
Champion of the common people,
Friend of freedom, foe of tyrants,
First to hold that men are equal
Though they differ in their language,
Color, creed, and cast, and station.
Wise, and true, and martyred Lincoln!
Who shall tell in language human
Of thy heart so brave and tender,
Of thy soul so holy, steadfast,
Of thy purpose, pure, unselfish!
Evermore in shrine of Memory
Illinois shall proudly cherish
And revere the name of Lincoln!

Nor shall meed of praise be held from
Gallant Grant, right hand of Lincoln,
In the crucible of war trial,
Shiloh, Vicksburg, Chattanooga,
Wilderness and Appomattox,
Warrior who fought and conquered;
Mighty in the storm of conflict,
Merciful in hour of triumph.

Honor to the name of Logan!
Loyal to the cause of Lincoln;
Eloquent to plead for Freedom
Fighting bravely for the Union,
Marching to the sea with Sherman.

Shields, who conquered Stonewall Jackson;
Mulligan, and Black and Palmer;
Men who carried high the honor
Of the State on fields of battle.

Century of growth surpassing!
From a handful, to the millions;

Peoples from all states and nations
Dwelling here in peace and plenty.

Mightiest of all thy cities,
World famed in its strength and beauty
And the "I will" of its people
Stands Chicago at "the Portage,"
Where of old in days of Marquette
Lived and ruled, the brave old race of
Illini and Michicagou.

Honor, truth, and fame immortal,
To thee, Illinois beloved!
May thy children rise and bless thee,
And proclaim thy name forever!

Harvey. REV. GEORGE T. MCCARTHY

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*Pageant and pantomime. To be recited at the scenes described are enacted or thrown upon the screen. Father McCarthy, the author of this beautiful pageant-poem, is now serving his country as volunteer Chaplain and has left for the front. Father McCarthy is the author also of a collection of beautiful patriotic poems published by him as a free-will offering to the "boys at the front" under the title of *The Reveille.* This little brochure of songs and poems which every young man serving the colors from Harvey has been furnished gratis by Father McCarthy contains some of the most stirring compositions that have been produced since the war began. We shall take occasion from time to time to reproduce some of them.

THE ILLINOIS MISSIONS

I. The Jesuit Succession*

The Right Rev. William Ingraham Kip, Episcopal Bishop of California, a student and writer of much merit, says:

There is no page of our country's history more touching and romantic than that which records the labors and sufferings of the Jesuit Missionaries. . . . Amid the snows of Hudson Bay—among the woody islands and beautiful inlets of the St. Lawrence—by the council fires of the Hurons and the Algonquins—at the sources of the Mississippi, where first of the white men, their eyes looked upon the Falls of St. Anthony, and then traced down the course of the bounding river as it rushed onward to earn its title of "Father of Waters"—on the vast prairies of Illinois and Missouri,—among the blue hills which hem in the salubrious dwellings of the Cherokees—and in the thick canebrakes of Louisiana —everywhere were found the members of the Society of Jesus. . . . Their lives were made up of fearless devotedness and heroic self-sacrifice.

It has ever been through life the object of the writer to reverence goodness wherever seen and by whatever name it may be called, and therefore he is willing to pay his tribute to the fearless devotedness of these men . . . even though he differs widely from them in theology.[1]

Perhaps there is no one who has been more earnest and outspoken in his praise of the missionaries than Francis Parkman, who certainly could not be accused of any partiality to the Church. Speaking of the character of the men employed in the American missions, Parkman says:

These were no stern exiles, seeking on barbarous shores an asylum for a persecuted faith. Rank, wealth, power and royalty itself smiled on their enterprise and bade them Godspeed. Yet, withal, a fervor more intense, a self-abnegation more complete, a self-devotion more constant and enduring, will scarcely find its record on the page of human history.[2]

It pleased Parkman occasionally to sneer at the missionary's faith.

But, he says, when we see them . . . toiling on foot from one infected town to another, wading through the sodden snow, under the bare and dripping

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*Paper read to the Study Class of the Woman's Catholic League of Chicago. The single merit claimed for this paper is that it brings together by their proper names and in correct sequence for the first time so far as the writer is informed, the Jesuit missionaries in Illinois.

[1] Kip, William Ingraham, D.D., *Early Jesuit Missions in North America*, preface.

[2] Parkman, *The Jesuits in North America*, p. 98.

forests, drenched with incessant rains, till they descried at length through the storm the clustered dwellings of some barbarous hamlet—when we see them entering, one after another these wretched abodes of misery and darkness, and all for one sole end, the baptism of the sick and dying, we may smile at the futility of the object, but we must needs admire the self-sacrificing zeal with which it was pursued.[3]

And of their lives he says:

A life sequestered from social intercourse, and remote from every prize which ambition holds worth the pursuit, or a lonely death, under forms perhaps the most appalling,—these were the missionaries' alternatives. Their maligners may taunt them, if they will, with credulity, superstition or a blind enthusiasm; but slander itself cannot accuse them of hypocrisy or ambition.[4]

A more modern historian and one who will not be charged with any favorable bias, Judge Sidney Breese of the early Illinois Supreme Court and United States Senator from Illinois, says:

When in the plenitude of their power no men on earth possessed higher qualifications for heathen conversion than they, for there was added to their learning, zeal, fortitude and enthusiasm, acute observation and great address, a remarkable faculty for ingratiating themselves with the simple natives of every clime and winning their confidence. They were meek and humble when necessary, and their religious ferver inspired them with a contempt of danger, and nerved them to meet and to overcome the most appalling obstacles.

Alike to them were the chilling wintry blasts, the summer's heat, the pestilence or the scalping knife, the angry billows of the ocean and the raging storm; they dreaded neither.

No sooner did the enterprising sailor return to port from a newly-discovered populous barbarian region, than some of the order were at once dispatched to it, to commence the work of Christianization. The shores of India, the lone islands of the ocean, Africa, South America, all were visited by them.

Not a zone of the earth's surface was left unexplored. If one region was more barbarous than another, if access to it was more difficult and dangerous, these but enhanced the desire to penetrate into it, there to plant the symbol of their faith, and die, if necessary, in its support. No spot, however secluded, could escape them, for with falcon glance and eagle daring, they darted their scrutiny into every nook and corner of both hemispheres, where, planting the cross and erecting rude altars for the occasion, they gathered the wondering savages around them, remained with them, and finally won them.[5]

With no weapons but the crucifix and the breviary, with no aids but the faithful compass and their savage guides, with no hopes to cheer them in which the world bore part, prompted alone by religious enthusiasm, did they wander upon those then unknown seas, and gladly meet all the dangers which beset

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[3] Parkman, *The Jesuits in North America,* p. 44.
[4] Parkman, *The Jesuits in North America,* p. 130.
[5] Breese Sidney, *Early History of Illinois,* p. 70.

them. Like others of their order, whom neither polar snows nor tropical suns could terrify, whose torches had illuminated the plains of India and the icy Labrador, these devoted men sought to display their little tapers in those dark and dreary regions, and when we consider the period at which they attempted it, we are at a loss which to admire the most, the courage and perseverance they manifested, or the religious ardor which animated them in the enterprise.[6]

In describing the trials of the Missionaries, Samuel Adams Drake in The Making of the Ohio Valley, states:

> The missionary either was sent out among the savages by his superior, or went voluntarily, at the call of conscience. Never, since the days of the Apostles, were such tasks assumed by mortal men. Unwelcome intruders in the squalid wigwams of those fierce pagans, they were in turn starved, spit upon and tortured, not only in the spirit but in the flesh also. Joyful indeed was that day on which the missionary could claim even one convert. All had gone forth to a voluntary exile; some to martyrdom itself. . . .
>
> When we look at the map and glance over the frightful distances to be traveled, we cannot help asking ourselves, what manner of men were these, who thought no more of traversing the great lakes in a frail bark canoe than we do today in a luxurious palace steamer.[7]

Confining our attention to the Illinois missions, it is proper to state that all of those missions were established by the Jesuits. In some cases priests of other orders and secular priests afterwards labored in these missions; but up to the time of their banishment in 1763, the principal workers in the Illinois mission fields were Jesuits, and at this day the Jesuit missionaries must be conceded to have attained the greatest results.

The voyage of discovery of Louis Joliet and Father Marquette during the summer of 1673 and their visit to the Kaskaskias' village, and Marquette's promise to return are well remembered.[8]

In faithful compliance with that promise Marquette, as soon as his health would permit, set forth on a return voyage to the Kas-

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[6] Ibid, Vol. I, p. 77.

[7] p. 9 et seq.

[8] Father Marquette compiled a detailed report of this voyage, which when the Jesuits were suppressed and their missions closed, was brought to St. Mary's Convent in Montreal, where it lay hidden for a century and a half until discovered by John Gilmary Shea and published with an English translation in 1852. Others have since published this report, and the reader may find it in English in Shea's *Discovery and Exploration of the Mississippi*, in Thwaites *Jesuit Relations*, Vol. 59, and in a late publication by Louise Phelps Kellog, Ph. D., *Early Narratives of the Northwest*, Charles Scribner's Sons, New York. This work also contains the journal of Marquette's second journey to Illinois, completed by Father Dablon, and several others of the narratives of early travels through Illinois.

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REV. JAMES MARQUETTE, S. J.

Discoverer and Explorer jointly with Louis Jolliet of the Mississippi River and Illinois in 1673: Founder of the Catholic Church in Illinois, April 11, 1675, Apostle and Missionary.—From a painting rescued from destruction and vouched for by a nephew. (Thwaites, *Jesuit Relations* 71, 400, Note 51.)—Cut by courtesy of Chicago Historical Society, Miss Caroline McIlvaine, Librarian.

kaskias and without stopping to dwell upon the incidents of the voyage prior to the time he reached Illinois, it may be stated that he reached the mouth of the Chicago river on December 4, 1674; that he lived in a hunter's cabin at a point within the present limits of the City of Chicago until the 29th or 30th of March, 1675; that during his stay in Chicago he erected an altar, offered up the Divine Sacrifice whenever he was able, made a novena to the Blessed Virgin for the relief of his illness and pushed on towards the Kaskaskias' village, which he reached on April 8, 1675.[9]

To use the words of Father Dablon, he was received by the Kaskaskias like an angel from heaven. Three days he spent in visiting the cabins and announcing the word of God. On the fourth day, Maundy Thursday, April 11th, 1675, he established the Church in Illinois.

A beautiful prairie near the town (and near the present city of Utica) was chosen for the great event. It was adorned in the fashion of the country, being spread with mats and bearskins; and Father Marquette, having hung on cords some pieces of Chinese taffeta, attached to these four large pictures of the Blessed Virgin, which were thus visible on all sides.

The auditory was composed of 500 chiefs and old men seated in a circle around the Father, while the youth stood without to the number of 1,500, not counting the women and children, who were very numerous, the town being composed of five or six hundred fires.[10]

Father Marquette spoke to all this gathering, and:

> With the breathless attention of the Indian, all listened to the pale and wasted missionary, who spoke his heart to them on the mystery of the cross; and still their wonder grew as they beheld him offer on his sylvan altar the holy sacrifice of the mass on the very day when, more than sixteen centuries before, the God he preached had instituted it in the upper-room at Jerusalem.[11]

What an auspicious day for the establishment of the Church in our domain, and with what righteous pride we may contemplate this earliest event in the existence of the Church on our soil; and too, what satisfaction there is in contemplating that the Church then and there established, as well as the particular organization, the Mission of the Immaculate Conception of the Blessed Virgin

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[9] Journal of Marquette's second visit to Illinois, Thwaites *Jesuit Relations*, V. 59, p. 181, Kellog, *Early Narratives of the Northwest*, pp. 262 to 269.

[10] Dablon, Thwaites *Jesuit Relations*, V. 59, p. 189; Kellog u. 271.

[11] Shea, *Catholic Missions*, p. 407.

then and there instituted, which has existed without interruption, developed and flourished from that day until this.

Begging for a respite of life, he again officiated on Easter Sunday, April 14th, 1675, and calling down divine blessings upon the newly founded mission with his last measure of strength, he then bade his new-found flock a last farewell. The object he had cherished for years was attained. He had founded the Church in Illinois. His work was done; he was ready to die, and that he might die amongst his brethren, he began his homeward journey; but when only part of the distance was covered, he disembarked from his canoe, and upon the slope near the premontory of the Sleeping Bear, on the banks of what is since known as Pierre Marquette river, he yielded up his spirit in the depths of the wilderness, "thanking the Almighty for his mercy in permitting him to die in the Society of Jesus, alone amidst the forest."[12]

This gentle soul spent but a few months all told within the territory of Illinois. He won no battles, he conquered no territory, he achieved no temporal greatness, but none since has left a more profound impression.

The church planted, it is interesting to trace its development and the succession of missionaries that kept the holy light burning in the darkness and gloom of the savage wilderness. To this end, we will follow the record of the Mission of the Immaculate Conception.

Father Marquette was succeeded in the Illinois Mission by Father Claude Jean Allouez, another Jesuit. Marquette had promised his newly found congregation that another "Black Robe" would be sent them, and they eagerly awaited him, so that when in March or April, 1677, Father Allouez reached Chicago, he found a large band of Indians there who had come to meet him, and who escorted him to the mission established by Father Marquette. Arriving there on the 27th of April, 1677, he immediately took up the work of the mission. His own words are:

> To take possession of these tribes in the name of Jesus Christ on the 3rd day of May, the Feast of the Holy Cross, I erected in the midst of the town, a cross 35 feet high, chanting the *Vexilla Regis* in the presence of a great number of Illinois of all tribes, of whom I can say in truth that they did not take Jesus crucified for a folly, nor for a scandal, on the contrary they witnessed

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[12] Journal. Thwaites *Jesuit Relations.* Vol. 59, p. 199; Kellog p. 275. For a very satisfactory sketch of Father Marquette, read *Pioneer Priests,* Rev. T. J. Campbell, S. J., Vol. 3, p. 165.

the ceremony with great respect and heard all on the mystery with admiration. The children even wanted to kiss the cross through devotion, and the old earnestly commended me to place it well, so that it could not fall.[13]

Though absent at intervals from the mission, Father Allouez was attached to and spent the remainder of his life amongst the Illinois, a period of eleven years, in which he attained marked success. He died amongst the Miami near the site of what is now Niles, Michigan, on the night of the 27-28 of August 1689, at the age of sixty-seven. He is credited with having instructed during his apostolic career, 100,000 natives, 10,000 of whom he baptised. He had earned his name of the second Xavier.[14]

On the death of Father Allouez, Father Sebastian Rale was selected as his successor, and arrived in the Illinois Mission in the spring of 1682. Father Rale was but two years in the Illinois Mission when he was called to the east where he gained much renown. It was of Father Rale that Whittier wrote so feelingly in his "Mogg Magone":

On the brow of a hill, which slopes to meet
The flowing river and bathe its feet—
The bare-washed rock, and the drooping grass,
And the creeping vine as the waters pass—
A rude and unshapely chapel stands,
Built up in that wild by unskilled hands.
Yet the traveler knows it is a place of prayer,
For the holy sign of the Cross is there;
And should he chance at that place to be,
Of a Sabbath morn, or some hallowed day,
When prayers are made and masses are said,
Some for the living and some for the dead,—
Well might the traveler start to see
The tall dark forms, that take their way
From the birch canoe, on the river shore,
And the forest paths, to that chapel door;
And marvel to mark the naked knees
    And the dusky foreheads bending there,—
And, stretching his long thin arms over these
    In blessing and in prayer,
Like a shrouded spectre, pale and tall,
In his coarse white vesture, Father Rale![15]

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[13] Shea, *Discovery and Exploration of the Mississippi*, p. 77.

[14] Campbell, S. J., Rev. T. J., *Pioneer Priests*, Vol. 3, p. 164, which see for satisfactory biography of Father Allouez.

[15] Father Rale's name has been variously written Râle, Rale, Ralles, Rasle, Rasles.

Father Rale was a remarkable linguist and translated several Indian dialects. During the time that he was in Illinois, the mission services were conducted with great regularity and the Indians attended very faithfully.

The tragic death of Father Rale in the Abnaki Mission where he had served so faithfully and successfully for thirty years after he left the Illinois, is one of the saddest chapters in American history. The gifted missionary became a pawn of war and a victim of the English in their fight for supremacy over the French. Under the pretext that Father Rale prevented the Abnaki Indians from joining the British in their wars, he was condemned to death by the authorities, and several attempts were made to take his life. A price of 1,000 pounds sterling was put upon his head. At length in August, 1724, 11,000 British and Indian troops attacked the Abnaki village where Father Rale was staying, with the purpose of his capture. Father Rale knowing that he alone was the object of their search, would not permit the fifty defenders of the village to be shot down in his defense, though they were most willing to die for him. He therefore discovered himself to the invaders. He was not mistaken. A loud shout greeted his appearance. The man they had so often failed to find was before them. Their muskets covered him and he fell, riddled with bullets, at the foot of the cross which he had planted in the center of the village. They crushed in his skull with hatchets again and again, filled his mouth and eyes with filth, tore off his scalp, which they sold afterwards at Boston and stripped his body of its soutane, but as it was too ragged to keep, they flung it back on the corpse. The murder of Father Rale was in part, the fruit of Puritan bigotry, and was indeed gloried in as the "singular work of God." However, there has been a great change of sentiment, and the grave of Father Rale at Norridgewalk Falls in the Portland Diocese of the State of Maine, near the spot where he was so cruelly killed, is marked by a granite shaft, and is now a place of pious pilgrimage.[16]

On the death of Father Rale and the destruction of his mission, Whittier says:

> No wigwam smoke is curling there;
> The very earth is scorched and bare;
> And they pause and listen to catch a sound
> Of breathling life, but there comes not one,

[16] Campbell, S. J., Rev. T. J., *Pioneer Priests,* Vol. 3, p. 265, which see for satisfactory biography of Father Rale.

Save the fox's bark and the rabbit's bound;
And here and there, on the blackening ground,
White bones are glistening in the sun.
And where the house of prayer arose,
And the holy hymn at daylight's close,
And the aged priest stood up to bless
The children of the wilderness,
There is naught, save ashes sodden and dank,
And the birchen boats of the Norridgwock,
Tethered to tree, and stump, and rock,
Rotting along the river bank![17]

The seed planted by the saintly Marquette and tended by the martyred Rale and the eloquent Allouez, flourished, and by 1690 the Illinois Church was of such importance that the Bishop of Quebec, Rt. Reverend John Baptiste de Vallier in selecting a successor, appointed Father James Gravier and made him his Vicar-General for the Illinois country. In the letter of appointment, the good bishop said:

Having recognized since we took possession of this See that the Fathers of the Society of Jesus who are engaged in the conversion of the Indians of this country devote themselves thereto with all care . . . and in particular as we note that for the last twenty years they have labored in the mission of the Illinois, whom they first discovered, to whom Father Marquette of the same society published the faith in the year 1673, and died in this glorious task, and after the death of Father Marquette we committed it to Father Allouez, who after laboring there for several years, ended his life, exhausted by the great hardships he underwent in the instruction and conversion of the Illinois, Miamis and other nations, and finally we have again the care of this Mission of the Illinois and other surrounding nations, we give the superior of said mission all the authority of our Vicar-General.[18]

Father Gravier began his missionary labors in the Illinois Mission on March 20th, 1693. La Salle had in 1680 and at later dates passed through Illinois; had caused a fort to be erected at Peoria called Fort Crevecour and another at the big rock now known as Starved Rock and had left Henry de Tonty in charge as Governor of all the Illinois country, a trust which Tonty discharged with great fidelity for a period of 21 years. La Salle had also attempted, through the Recollects, a branch of the Franciscans, to establish a mission at Peoria, and later the same missionaries moved up the river to the village of the Kaskaskias, where Marquette, Allouez and Rale had labored and where Tonty built the second fort; but

[17] *Mogg Megone.*

[18] See as to appointment letter of Gravier to Bishop de Laval, Thwaites *Jesuit Relations,* Vol. 65, p. 53. Letter quoted by Shea in *The Catholic Church in Colonial Days,* p. 535.

the fort at Peoria was destroyed by the mutinous men who were left to garrison it, and the Recollects for various reasons did not succeed in their attempted missionary endeavors. Upon Father Gravier's arrival at the village of the Kaskaskias, he found Tonty in the fort, which had been named Fort St. Louis, and at once established a chapel in the fort. For the convenience of the Indians he erected another chapel outside the fort and near the Indian village, which was opened with ceremony, and before which was planted a "towering cross amid the shouts and musketry of the French," in April, 1693. This was no doubt the first dedication of a church structure within the limits of the present State of Illinois. Father Gravier was absent from the mission at the Rock for a short time, and when he returned in 1694, the Indians had removed down the river to Peoria Lake; he accordingly joined them there and built a new chapel which was blessed about the end of April.[19]

Father Gravier was one of the ablest and most successful of all the Illinois missionaries. He thoroughly mastered the Indian language and reduced it to grammatical form. He compiled the great manuscript, "Dictionary of the Peoria Language," now at Harvard University, a literary monument to the extinct Illinois. He labored unremittingly, traveling from the Kaskaskias to Peoria and to the Miami at St. Joseph's near what is now South Bend, Indiana, and we even find him visiting the Tonica mission on the Yazoo in Mississippi in 1700 to minister to Father Anthony Davion, a priest of the Seminary of Foreign Missions, in his sickness. He also experienced much difficulty with the Peoria Indians, the chief of whom at the time was a medicine man and very vicious in his

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[19] There is confusion and uncertainty as to the location of the French fort about this period. A fort had been established at Peoria Lake by La Salle in 1680 but had been destroyed by his mutinous soldiers. The fort at the Rock was established in 1682, and that was undoubtedly Tonty's residence. But Gravier writing from the Illinois Mission on February 15, 1694, plainly says:

"After having been among the *Oumiamis* during the winter, on the ice, I found the Illinois—who had, some months before, left the places we call *Kaskaskia* and *Kouir Akouintauka*.....about the end of the same month of April I blessed the new chapel which is built outside the fort, at a spot very convenient to the savages." Thwaites *Jesuit Relations*, 64, p. 159. In a note to this paragraph Thwaites says:

"The fort here mentioned was apparently at the same place as La Salle's Fort Crevecouer near the present Peoria. Here was located the village of the Peorias and Kaskaskias to whom Gravier ministered. It had evidently been removed from its earlier location which Marquette visited." *Relations*, 64, p. 279.

opposition to the "Prayer." A daughter of the chief nevertheless became a convert and proved a veritable saint, through whom Father Gravier was able to triumph spiritually over his enemies.[20]

The success of Father Gravier's work may be judged from the fact that although Peoria was, so to speak, an out mission, visited only occasionally, "even in the absence of their pastor," the men assembled in the chapel for morning and evening prayer, and after they had left, an old chief went through the village to call the women and children to perform the same duty." In the first year of his ministrations, during the eight months of the year 1693, succeeding his arrival, he administered baptisms to the number of 200.[21]

The Iroquois Indians continuing to make war upon the Illinois tribes, pressed them so hard, that they removed their principal village down the Illinois river in 1700 and settled in what is now Randolph county near the mouth of the Kaskaskia river.

During the later years of his pastorate, Father Gravier was assisted by the Jesuit Fathers, Gabriel Marest, Pierre François Pinet and Julien Bineteau. After the removal of the mission from the old village of the Kaskaskias to the new on the Mississippi river, Father Bineteau first took charge of the Kaskaskia mission. Father Pinet established a new mission at the Tamaroa village, later known as the Mission of the Holy Family and located at what became Cahokia. Father Gabriel Marest soon after came to Kaskaskia and Father Gravier remained much of the time in the village of the Peorias at Lake Peoria.

In a letter written by Gravier to Michelangelo Tamburini from Paris, where Father Gravier went in 1707 and published in Volume 66, *Jesuit Relations,* at p. 121, Father Gravier gives us some idea of missionary life. He says:

> In my village which is 500 leagues distant from Quebec, and which consists of about 3,000 souls,—unless, during the pastor's absence the flock be dispersed for a time,—I have for the last 19 years lived nearly always alone without a colleague without a companion often even without a servant. I am already 56 years old. Father Gabriel Marest likewise lives alone in his mission with the same nation. During an entire day he has hardly time to recite his breviary, or to eat or to take a short rest in the middle of the night. His fellow missionary Father Jean Mermet can hardly work, owing to his ruined state of health after having spent all his strength by excess of zeal. They have hardly time to breathe on account of the increasing number of Neophites and their very great fervor;

[20] Letter of Father Gravier. Thwaites *Jesuit Relations,* Vol. 69, p. 181, et. seq.

[21] Letter of Father Gravier. Thwaites *Jesuit Relations,* Vol. 69, p. 159.

for out of 2,200 souls who compose their village, hardly 40 may be found who do not profess the Catholic faith with the greatest piety and constancy. We are separated from each other by a distance of 120 leagues and hardly once every other year have I time to visit him.

Despite his great labors and many sacrifices on behalf of the ungrateful Peoria Indians, they in 1706 attacked Father Gravier and cruelly wounded him. A savage band of Indians discharged their arrows at him, two of which struck him in the breast, a third tore his ear, a fourth struck his collar-bone while the fifth became embedded in his arm and could never be removed.[22] Returning to New Orleans, the great missionary there died of his wounds in 1708.[23]

The First Church in Chicago

The first missionary endeavors of Father Pinet in Illinois were within the present limits of the city of Chicago. Here he established a mission known as the *Angel Guardian* among the Indian tribes dwelling about the region in 1696, which, with some interruption continued to the year 1699. Historically, this was the first organized effort to plant Christianity in the territory now embraced within the limits of Chicago. Father Julien Bineteau was with Father Pinet during a portion of his stay in the Angel Guardian Mission.

The Angel Guardian Mission was abandoned[24] in 1699 and Father Pinet removed down the Illinois river and established the first mission of the Tamaroas, near what became known as Cahokia, opposite the present site of St. Louis in St. Clair County in 1700. Of this mission under the leadership of Father Pinet, Father Marest says:

It is a mission which at first had been committed to Father Pinet, whose zeal and labors God has blessed to such a degree, that I have been myself wit-

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[22] In a letter written at Paris, March 6, 1707, Father Gravier says:

"I traveled by ship more than 2,000 leagues, not with the intention of (finding) some one who might extract from the middle of my arm the stone arrow-head which is rivited there for the rest of my life (the four other arrows which the same barbarian shot at me in hatred of the faith, apart from piercing my ear, hardly wounded me), but I performed the journey urged by anxiety to procure from the Reverened Father General workers whom our missions greatly need." Thwaites *Jesuit Relations,* Vol. 66, p. 121.

[23] Arthur Edward Jones, S. J., in *Jesuit Relations,* Vol. 71, p. 156.

[24] Father Gravier states that Frontenac drove the Jesuits from "the mission of the l'Ange Gardien of the Mamis at Chicagua." Letter of Gravier to Bishop de Laval. Thwaites *Jesuit Relations,* Vol. 65, p. 53.

ness that his church was not able to contain the multitude of Indians who resorted thither in crowds.[25]

The priests of the Mission-house of Quebec known as the priests of the Foreign Missions, claimed the Tamaroa Mission, and Marest writing to Father Lamberville in July, 1702, says that:

Father Pinet, a very holy and zealous missionary has left the Mission of the Tamaroa in Arkansas in accordance with your directions to me . . . and now has charge of the Kaskaskias.[26]

Father Pinet died at Chicago, July 16, 1704, and was succeeded in the Tamaroa Mission by Father Francis Buisson de St. Cosme and Father John Bergier, priests of the Seminary of Foreign Missions, and the Tamaroa Mission was thereafter until 1763 conducted under the care of that order of priests.

Father Bineteau upon coming to Illinois, came direct to the Mission established by Father Marquette. His name is found on the records of the Mission of the Immaculate Conception in 1697, 1698 and 1699. As above noted, after that Mission was removed, he was left in charge of the new location of the Immaculate Conception, while Father Gravier went back to Peoria. Father Bineteau's pastorate there was but a short one, as he died soon after. Father Marest cites the circumstances of his death to illustrate the hardships to which the Missionaries were subject, amongst them the necessity of following the tribes on their hunts.

There are particularly two great hunts; says Father Marest, that of the summer, which scarcely lasts three weeks, and that which takes place during the winter which lasts four or five months. Although the summer hunt is the shortest, it is nevertheless the most painful, and it was this which cost the late Father Bineteau his life. He followed the Indians during the most oppressive heats of the month of July. Sometimes he was in danger of being stifled in the midst of the tall grasses, and then suffered cruelly from thirst, not finding anywhere on the parched up prairies a single drop of water to relieve it. During the day he was drenched in perspiration, and at night was obliged to take his rest on the bare ground, exposed to the dews, to the injurious effects of the atmosphere and to many other miseries of which I cannot give you the detail. These fatigues produced in him a voilent illness, of which he expired in my arms.[27]

Of Fathers Pinet and Marest we have a contemporary estimate from the pen of Father Gravier:

Father Pinet and Father Marest are wearing out their strength: and they are two saints, who take pleasure in being deprived of everything—in order, they say, that they may soon be nearer paradise.

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[25] Marest to Germon. Thwaites *Jesuit Relations,* Vol. 66, p. 257.

[26] Marest to Lamberville. Thwaites *Jesuit Relations,* Vol. 66, p. 37.

[27] Marest to Germon. Thwaites *Jesuit Relations,* Vol. 66, p. 253.

Of Father Bineteau, Gravier says:

Father Bineteau died there from exhaustion; but if he had had a few drops of Spanish wine, for which he asked us during his last illness, and some little dainties, such as sugar or other things—or had we been able to procure some fresh food for him, he would perhaps be still alive.[28]

In 1694 Father Gabriel Marest accompanied the expedition of the renowned d'Iberville from Montreal to Hudson Bay, directed against the English, and after d'Iberville's success began a mission there. In 1695 the forts were retaken by the English, and Father Marest was taken a prisoner to Plymouth, England. He was in Illinois, however, in 1699, at Peoria first and afterwards until 1712 at Kaskaskia.

Father Marest was a man of action, and has left us a splendid account of the work of the missionaries and the fruits of the missions. In a letter written from Kaskaskia, dated November 9, 1712, he gives a most interesting account of the country, its appearance and products and of the Indians and the missions. Amongst other interesting passages are the following:

They, (the Illinois) are very different from those Indians, (other savage tribes he has described) and also from what they formerly were themselves. Christianity, as I have already said, has softened their savage customs, and their manners are now marked by a sweetness and purity which have induced some of the French to take their daughters in marriage. We find in them, moreover, a docility and ardor for the practice of the Christian virtues.

The following is the order we observe each day in our mission: Early in the morning we assemble the catechumens at the church, where they have prayers, receive instructions and chant some canticles. When they have retired mass is said, at which all the Christians assist, the men placed on one side and the women on the other; then they have prayers which are followed by giving the homily, after which each one goes to his labor. We then spend our time in visiting the sick, to give them necessary remedies, to instruct them, to console those who are laboring under any affliction.

After noon the catechising is held, at which all are present, Christians and catechumens, men and children, young and old, and where each, without distinction of rank or age answers the questions put by the missionaries. Our visits to their wigwams occupy the rest of the day.

In the evening all assemble again at the church to listen to the instructions which are given, to have prayer and to sing some hymns.

On Sundays and festivals they add to the ordinary exercises, instructions, which are given after Vespers.

The zeal with which these good neophytes repair to the church at all hours is admirable; they break off from their labors and run from a great distance to be there at the appointed time. They generally end the day by private meetings which they hold at their homes, the men separate from the women, and there they

[28] Gravier to Lamberville. Thwaites *Jesuit Relations*, Vol. 66, p. 25.

recite the chaplet with alternate choirs, and chant the hymns until the night is far advanced.

They often approach the sacraments and the custom among them is to confess and communicate once a fortnight.[29]

Indeed it would be difficult to find in all the world now, a community, unless it be one of Religious, where religion is so strictly observed as above described amongst these children of the forests, who, but a few years before knew not God. Religion had done even more for the Illinois Indians. It had civilized them and given them a taste of civilized life so that they cultivated crops, entered upon manufactures of various kinds and settled down to home life.

Osman says:

It was no doubt due to him (Father Marest) directly, that the Illinois country later so rapidly developed its agricultural resources that the new settlement became the source of the grain and flour consumed by the French settlements along the lower Mississippi.[30]

At his death, September 15, 1714, Father Marest's body was laid to rest in the chapel of the Immaculate Conception, and on the 18th of December, 1772, his remains were removed to the Church. (See note 33.)

The first labors of Father Mermet in the Illinois country were at the mission on the Ohio known first as Fort Assumption, and afterwards as Fort Massac. Here he was stationed as early as 1702. In that year a band of the Mascouten Indians had drifted down to that vicinity, and Father Mermet attempted to minister to them, but found them entirely under the influence of their Medicine-man and opposed to Christianity. A plague visited the locality, killing many of the Indians daily. Father Mermet did what he could to relieve the sick, baptising some of the dying at their own request, but he was rewarded only by abuse and attempts upon his life. To appease the "spirit of disease" the Indians organized dances at which they sacrificed some forty dogs, carrying them at the ends of poles while dancing. They were finally driven to ask the aid and prayers of the priest, both of which were of course freely granted.[31]

Father Mermet came to the mission field of Illinois in 1707, and labored here until 1719. Father Marest has left us an appreciation of him. He says:

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[29] Marest to Gorman. Thwaites *Jesuit Relations*, Vol. 66, p. 241.

[30] *Starved Rock*, p. 145-6.

[31] Marest to Germon. Thwaites *Jesuit Relations*, Vol. 66, p. 237.

The Father Mermet, with whom I have had the happiness to be associated for many years, remains at the village (when the Indians go upon the hunt) for their instruction, the delicacy of his constitution placing it entirely out of his power to sustain the fatigues inseparable from these long journeys. Nevertheless, in spite of his feeble health, I can say that he is the soul of this Mission. It is his virtue, his mildness, his touching instructions, and the singular talent he has of winning the respect and friendship of the Indians, which have placed our mission in its present flourishing state.[32]

At his death, Father Mermet was buried in the Chapel, and his body was transferred from the Chapel to the Church on December 18th, 1727.[33]

Father Louis Mary de Ville came to the Illinois country in 1707, and was here associated with Father Marest and Father Mermet. Ever since the Peorias had attacked and wounded Father Gravier they had been left without a missionary, but when better counsels prevailed they eagerly besought Father Marest to re-establish the mission amongst them. Upon what seemed to be a sincere repentance, Father de Ville was sent to that mission. In commenting upon the assignment of Father de Ville to the Peoria mission, Father Marest says:

When the question came to be settled with regard to keeping the promise I had given the Peorias to go and live with them, the French and Indians there (at Kaskaskia) opposed it, probably because they were accustomed to my ways and were not pleased with the idea of a change. Father de Ville was therefore sent hither in my place. This Father, who had been but a short time with us, now makes it evident, by his zeal, by the talent he has for winning the Indians, and by the progress he makes among them, that God had destined him to that mission, of which He did not think me worthy.[34]

In 1719 Father de Ville went to Mobile on business of the mission, and especially to obtain from Governor Bienville some restrictions upon the lawless traders. He remained six months, during which time he ministered to the French and even accompanied their troops in the attack on Pensacola. On his return he was made Superior of the Illinois mission but was soon after attacked by a severe illness, which compelled him to spend the winter in Natchez. He died there on June 6, 1720.[35]

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[32] Marest to Germon. *Jesuit Relations*, Vol. 66, p. 255.

[33] *Church Records* of the Church of the Immaculate Conception, Kaskaskia, now in St. Louis University, St. Louis, translated in part by E. G. Mason and published in Vol. 4, Chicago Historical Collection; also published in Michigan Pioneer Collection, Vol. 5 (1882), p. 103.

[34] Marest to Germon. Thwaites *Jesuit Relations*, Vol. 66, p. 291.

[35] Thwaites *Jesuit Relations*, Vol. 66, p. 341.

Father Jean Antoine (almost always called Joseph Ignatius) le Boullenger, S. J., came to the Illinois missions in 1719. His name first appears in the parish records at Kaskaskia in that year. In 1720 the mission was designated a church and the parish was divided. The Illinois country was until 1717 a part of the Canadian French domain, but in that year it was made a part of Louisiana and in December, 1718, Pierre Douge de Boisbriant arrived at Kaskaskia, commissioned to govern the province and erect a fort, which he completed in 1720. The fort was situated on the river about sixteen miles northwest of the town of Kaskaskia, and was named Fort Chartres. A village immediately grew up near the fort and a church was built and named St. Anne du Fort Chartres. Father le Boullenger became the first pastor and he was assisted by Father Joseph de Kereben, S. J. Father Nicholas Ignatius de Beaubois came to Kaskaskia as Vicar General of Bishop Henri Marie du Breuil de Pontbriand of New Orleans, and became pastor of the Church of the Immaculate Conception at Kaskaskia. In 1719 Father John Charles Guymonneau, S. J., was also in Kaskaskia and attending an Indian mission six miles inland from there.

Father le Boullenger was a man of great missionary tact and wonderful skill in languages. His Illinois catechism and instructions in the same dialect for hearing Mass and approaching the Sacraments were considered by other missionaries as masterpieces. To enable the latter to avail themselves of his labors he added a literal French translation. Father le Boullenger was pastor of St. Anne's until 1726.

Speaking of Father le Boullenger's work at the mission, Father Mathurin le Petit, in a letter to d'Avaugor dated New Orleans the 12th of July, 1730, said:

> You would be astonished, as I myself have been on arriving at this mission, to find that a great part of our French are not by any means so well instructed in religion as are these neophytes. They are scarcely unacquainted with the histories of the Old and the New Testament. The manner in which they hear the Holy Mass and receive the sacraments is most excellent. Their catechism which has fallen into my hands, with the literal translation made by Father Boullenger, is a perfect model for those who have need of such works in their new missions. They do not leave these good savages to be ignorant of any of our mysteries, or of any of our duties, but attach them to the foundation and essentials of religion, which they have displayed before them in a manner equally instructive and sound. . . . But their assiduity and patience is abundantly recompensed by the blessings which it has pleased God to pour out upon their labors. Father le Boullenger has written me word that he is obliged, for the

second time, considerably to enlarge his church, on account of great numbers of savages who have each year received baptism.[36]

Father Nicholas Ignatius de Beaubois, S. J., was the first of the Jesuit Superiors in the Illinois missions from the Province of New Orleans. He became pastor of the Church of the Immaculate Conception in 1719, and after Father le Boullenger left St. Anne's in 1726, Father de Beaubois took charge there and so remained until 1735.

After a stay of some five or six years in the Illinois missions, Father de Beaubois became the central figure in a very important journey to the old world. He was commissioned by his Bishop to go to France and procure additional Priests for the Missions and a community of Nuns. In the discharge of this important mission Father de Beaubois took with him the Chief of the Mitchegamea Indians and three other Indian Chiefs, who were thoroughly civilized and devout Catholics. When Father de Beaubois appeared in Paris with these Indian Chieftains it is putting it mildly to say that he created a sensation. They were presented at Court and each received favors for keepsakes from the King. Countesses, marchionesses and duchesses bestowed gifts upon them, and they were harangued and feted at many notable functions.[37]

Father de Beaubois discharged his mission well, in that he secured a company of the Ursuline Sisters, who returned with him and established the Ursuline Community in New Orleans in 1727. He also brought back with him seven young Jesuit Priests to enter into the missionary field. Several of those Jesuits labored in the Illinois missions, and to the great satisfaction of Father de Beaubois the first American Nun was the daughter of one of his parishioners at Kaskaskia, Mary Turpin, who joined the Ursulines at New Orleans.[38]

As has been stated, Father Jean Charles Guymonneau was in charge of an Indian mission near Kaskaskia, of the same name.[39] He was from the Province of France; was born March 14, 1664,

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[36] Thwaites *Jesuit Relations*, Vol. 68, p. 211-213.

[37] Thwaites *Jesuit Relations*, Vol. 67, p. 341.

[38] Shea, *Church In Colonial Days*, pp. 568, 573, 580, 582.

[39] This mission has been a source of difficulty to some investigators. Father Watrin writing in 1764, says:

"At one and one-fourth leagues from the Illinois Savages, there was a French village also named Kaskaskia. For 44 years there had been in this village a parish which has always been governed by the Jesuits." Thwaites *Jesuit Relations*, Vol. 70, p. 233.

entered the Jesuit Order October 3, 1704, arrived in Louisiana in 1715, and died at the Illinois missions February 6, 1736. In a letter written by Father Mathurin le Petit to Father Francis Retz, General of the Society of Jesus, dated New Orleans, June 29, 1736, Father le Petit says:

> The Louisiana mission has this year been deprived of two missionaries. On the 6th day of February Father Charles Guymonneau, of the Province of France, after twenty years spent in the Illinois missions, was carried off by an attack of pleurisy that lasted six days—to the regret of all, even of the Indians, whose nature he had already softened by the remarkable purity of his morals and the example of all his apostolic virtues.[40]

Father Joseph Francis de Kereben, who, we have seen, came to the Illinois missions as an assistant to Father le Boullenger at St. Anne's du Fort Chartres, and who later became Superior of the Jesuit missions in Illinois, was from the Province of France, born December 29, 1683, entered the Order August 27, 1703, arrived in Louisiana in 1716, and died in the Illinois mission February 2, 1728.[41]

Father John Dumas, S. J., came to the Illinois missions from New Orleans in 1727, and was one of the Priests that came over with Father de Beaubois. He was assigned to the Illinois missions immediately upon his arrival. Sommervogel conjectures that his stay in the Illinois missions extending to 1740, when he returned to France, where he taught Hebrew at Lyons for many years and wrote several mathematical and astronomical works. He died in 1770.[42]

Father René Tartarin, S. J., arrived at the Illinois missions in 1729. He also was one of the missionaries brought over by Father de Beaubois, and was shortly after his arrival assigned to the Illinois mission. Father Tartarin remained at Kaskaskia at least two or three years. He was from the Province of France, born January 22, 1695, entered the Order August 20, 1712, arrived in Louisiana July 23, 1727, and died in the Louisiana mission September 24, 1745.[43]

Father Etienne Doutreleau was another of the Jesuits who came to New Orleans with Father de Beaubois in 1727. He ministered in several of the lower Mississippi Valley missions, and was in the

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[40] Le Petit to Retz. Thwaites *Jesuit Relations,* Vol. 68, p. 309. See also *Ibid,* p. 335.

[41] Thwaites *Jesuit Relations,* Vol. 71, p. 126 and 164.

[42] Thwaites *Jesuit Relations,* Vol. 67, p. 342 and Vol. 71, p. 168.

[43] Ibid. Vol. 67, p. 342.

Illinois missions from 1735 to 1741. Altogether he was in the Mississippi Valley twenty years, a part of which time he was at Post Vincennes and another part as chaplain of the hospital at New Orleans. He returned to France in 1747.

An account given by Father Mathurin le Petit in a letter dated from New Orleans, July 12, 1830, of the escape from assassination of Father Doutreleau is of great interest as showing the dangers to which the missionaries were exposed. At the time spoken of, there were several missions on the lower Mississippi, in one or more of which Father Doutreleau was engaged.

While on a trip from one mission to another, Father le Petit tells us of the tragic happening to Father Doutreleau.

This Missionary had availed himself of the time when the Savages were engaged in their winter occupations, to come to see us, for the purpose of regulating some matters relating to his Mission. He set out on the first day of this year, 1730, and not expecting to arrive at the residence of Father Souel, of whose fate he was ignorant, in time to say Mass, he determined to say it at the mouth of the little river of the Yazous, where his party had cabined.

As he was preparing for this sacred office, he saw a boat full of Savages landing. They demanded from them of what Nation they were. "Yazous, comrades of the French," they replied, making a thousand friendly demonstrations to the voyageurs who accompanied the Missionary, and presenting them with provisions. While the Father was preparing his altar, a flock of bustards passed, and the voyageurs fired at them the only two guns they had, without thinking of reloading, as Mass had already commenced. The Savages noted this and placed themselves behind the voyageurs, as if it was their intention to hear Mass, although they were not Christians.

At the time when the Father was saying the Kyrie eleison, the Savages made their discharge. The Missionary perceiving himself wounded in his right arm, and seeing one of the voyageurs killed at his feet, and the four others fled, threw himself on his knees to receive the last fatal blow, which he regarded as inevitable. In this posture he received two or three discharges. But although the Savages fired while almost touching him, yet they did not inflict on him any new wounds. Finding himself then, as it were, miraculously escaped from so many mortal blows, he took to flight, having on still his priestly garments, and without any further defense than an entire confidence in God, whose particular protection was given him, as the event proved. He threw himself into the water, and after advancing some steps, gained the pirouge in which two of the voyageurs were making their escape. They had supposed him to be killed by some of the many balls which they had heard fired on him. In climbing up into the pirouge, and turning his head to see whether any one of the pursuers was following him too closely, he received in his mouth a discharge of small shot, the greater part of which were flattened against his teeth, although some of them entered his gums, and remained there for a long time. I have myself seen two of them there. Father Doutreleau, all wounded as he was, undertook the duty of steering the pirouge, while his two companions placed themselves at the paddles. Unfort-

Jesuit Missionaries in Illinois

Founder FATHER JACQUES MARQUETTE, S. J.
(1673-1675)

RESIDENT MISSIONARIES

CLAUDE JEAN ALLOUEZ
1675-1689.

JACQUES GRAVIER[2]
1693-1706.

JULIEN BINETEAU
1697-1699.

JEAN MERMET
1702-1716.

JEAN CHARLES GUYMONNEAU
1719-1736.

JEAN ANTOINE le BOULLENGER
1719-1740.

JEAN DUMAS
1729-1739.

PHILIBERT WATRIN
1733-1763.

ALEXIS XAVIER GUYENNE
1736-1762.

JULIEN JOSEPH FOURRÉ
1749-1750.

SÉBASTIEN RALE[1]
1692-1694.

PIERRE FRANÇOIS PINET
1696-1704.

PIERRE GABRIEL MAREST
1699-1715.

LOUIS MARIE de VILLE
1707-1720.

JOSEPH FRANÇOIS de KEREBEN
1719-1728.

NICHOLAS IGNACE de BEAUBOIS
1719-1735.

RENÉ TARTARIN
1729-1745.

ÈTIENNE DOUTRELEAU[3]
1735-1741.

LOUIS VIVIER
1750-1754.

JEAN-BAPTISTE AUBERT
1758-1764.

SÉBASTIEN LOUIS MEURIN
1746-1777.

VISITING JESUITS

Joseph de Limoges, Pierre François Xavier de Charlevoix, François Buisson, Michel Cuignas,[4] Paul du Poisson,[2] Mathurin le Petit, Jeau Souel,[2] Michel Baudouin, Jean Pierre Aulneau,[2] Pierre du Jaunay, Antoine Sénat,[5] Jean-Baptiste de la Morinie, Claude Joseph Virot,[2] Julien Devernai, Nicholas le Febvre.

In Tribute to the Memory of the Most Heroic Men of Illinois.
J. J. T.

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[1] Killed by British and Indians. [2] Killed by Indians. [3] Shot several times by Indians but survived. [4] Imprisoned by Mascoutin and Kickapoo Indians, narrowly escaped being burned at the stake. [5] Burned at the stake by British and Indians.

LAMIDI

The Missionary

"Behold him on his way! the Breviary
Which from his girdle hangs, his only shield.
That well worn habit is his panoply;
That cross the only weapon he will wield.
By day, he bears it for his staff afield;
By night it is the pillow of his bed.
No other lodging these wild woods can yield
Than Earth's hard lap, and, rustling overhead,
A canopy of deep and tangled boughs far spread."

—Robert Southey. English Poet Laureate
in *A Tale of Paraguay.*

unately, one of them, at setting out, had his thigh broken by a musket-ball, from the effects of which he has since remained a cripple.

You may well imagine, my Reverend Father, that the Missionary and his companions had no thoughts of ascending the river. They descended the Mississippi with all the speed possible, and at last lost sight of the pirouge of their enemies, who had pursued them for more than an hour, keeping up a continual fire upon them, and who boasted at the Village that they had killed them. The two paddlers were often tempted to give themselves up, but encouraged by the Missionary, they in their turn made the Savages fear. An old gun which was not loaded, nor in a condition to be, which they pointed at them from time to time, made them often dodge in their boat, and at last obliged them to retire.

As soon as they found themselves freed from their enemies, they dressed their wounds as well as they could, and for the purpose of aiding their flight from that fatal shore, they threw into the river everything they had in their boat, preserving only some pieces of raw bacon for their nourishment.

It had been their intention to stop in passing at the Natchez, but having seen that the houses of the French were either demolished or burned, they did not think it advisable to listen to the compliments of the Savages, who from the bank of the river invited them to land. They placed a wide distance between them as soon as possible; and thus shunned the balls which were ineffectively fired at them. It was then that they began to distrust all these savage Nations, and therefore resolved not to go near the land until they reached New Orleans, and supposing that the barbarians might have rendered themselves masters of it, to descend even to the Blaize, where they hoped to find some French vessel provided to receive the wreck of the Colony.

In passing the Tonikas, they separated themselves as far as possible from the shore, but they were discovered and a pirouge which had been despatched to reconnoiter them, was not a long time in approaching. Their fear and distrust were renewed, and they did not decide to stop, until they perceived that the persons in that boat spoke very good French, when they overcame their fears, and in the weak state they were, gladly availed themselves of the opportunity to land. There they found the little French army which had been formed, the Officers compassionate and every way kind, a Surgeon, and refreshments. After recovering a little from the great dangers and miseries they had endured, they on the next day availed themselves of a pirouge which had been fitted out for New Orleans.

I cannot express to you, my Reverend Father, the great satisfaction I felt at seeing Father Doutreleau, his arm in a scarf, arrive after a voyage of more than four hundred leagues, all the clothes he had on having been borrowed, except his cassock. My surprise was increased at the recital of his adventures. I placed him immediately in the hands of brother Parisel, who examined his wounds, and who dressed them with great care and speedy success.

The Missionary was not yet entirely cured of his wounds, when he departed to act as Chaplain to the French army, as he had promised Messieurs the Officers, in accordance with their request. He endured with them the fatigues of the campaign against the Natchez, and there gave new proofs of his zeal, his wisdom, and his courage.

On his return from the Natchez, he came to recruit himself here for six weeks, which he found very long, but which appeared to me very short. He was impatient to return to his dear Mission, but it was necessary for me to fit him

out generally with everything proper for a Missionary, and he was obliged to wait for the escort which was going to the Illinois. The risks which they ran on the river during this insurrection of the Savages, induced Monsieur the Commandant to forbid voyageurs going in separate companies. He set out, therefore, on the 16th of April, with many others, in a body sufficiently large to relieve them from all fear of their enemies. I learned, in fact, that they had proceeded above the Akensas, without any accident.

The pleasure of seeing Father Doutreleau for the first time, and seeing him, too, after his escape from such imminent perils, was much impaired by the vivid grief I felt for the loss of two Missionaries, (Fathers Souel and Du Poisson lately killed by the Indians) with whose merit you were as well acquainted as myself. You know that to a most amiable disposition, they united the appropriate qualifications for apostolic men, that they were very much attached to their Mission, that they had already become well acquainted with the language of the Savages, that their earliest labors had produced great fruits, and they gave the promise of still greater results, since neither of them was more than thirty-five or thirty-six years of age. This deprivation, which entirely occupied my thoughts, gave me no time for thinking of the loss we had sustained of their Negroes and their effects, although it has very much deranged a Mission which had just commenced, and whose necessities you know better than any one else.[44]

Father Philibert Watrin, S. J., was for thirty years in the Illinois missions, coming in 1733 and remaining until the time that the Jesuits were banished in 1763. It is to Father Watrin that the Jesuits—and the whole world, indeed—owe the splendid vindication of the Priests of that Order and the refutation of the groundless charges under which they were stripped of their missions and driven from the country.[45]

Father Watrin was the Superior of the Illinois missions when the Louisiana Council adopted its lawless edict confiscating the property of the Jesuits and banishing them from the country.

Father Alexandre Francis Xavier Guyenne, S. J., was in the Illinois missions from 1736 to 1762, connected with the Church of the Immaculate Conception and the Indian village not far from there. He spent thirty-six years in the missions of the French territory. He had traversed the missions of the Alibamu, the Quapaw and the Miami. He was at Fort Chartres, and was everywhere respected as a man of rare virtue, of singular discretion, and of an inviolable attachment to the duties of a missionary. Though offered more honorable and easier station, he remained with his savages and by his constancy did much to preserve religion

[44] Thwaites *Jesuit Relations*, Vol. 68, pp. 175 to 185.

[45] See Father Watrin's letter in full in Thwaites *Jesuit Relations*, Vol. 70, p. 213, and in Alvord and Carter, *The Critical Period*, Ill. Hist. Col., Vol. X, p. 62, et seq.

during the very unsettled times of his administration. He even did much to revive the fervor of the Christians by his untiring application to all the exercises. Four years before his death he was afflicted by a partial paralysis, which rendered him unable to move about, and a lung trouble which had been of long duration developed to such an extent that he could scarcely speak aloud. Nevertheless, he ceased not receiving at all times his devoted neophytes, who came from far and near to be instructed. He catechised and exhorted them, heard their confessions, and prepared them for Communion, and in the capacity of Superior of the house he used his power to relieve their poverty.[46]

Father Guyenne died in the Illinois missions in 1762.[47]

Father Louis Vivier, S. J., was in the Illinois missions for several years. He was born October 17, 1714, and became a Jesuit novice at the age of seventeen. Coming to New Orleans about 1749, he was promptly sent to the Illinois mission. He was there stationed at Kaskaskia for about four years and transferred to Vincennes late in 1753 or early in 1754. He died there October 2, 1756.

Father Vivier wrote several letters which have been preserved, in one of which he says, referring to the Illinois missions:

> I usually reside in this mission (Prairie du Rocher) of savages with Father Guyenne, who acts as my master in the study of the Illinois language. The French cure under Father Watrin's charge is composed of more than four hundred French people of all ages and more than two hundred and fifty negroes. There is a third mission 70 leagues from here. It is much smaller. Father Meurin has charge of it.[48]

Father Francis John Baptiste Aubert was from the Province of Lyons, born March 1, 1722; entered the Jesuit Order September 7, 1739; arrived in Louisiana in 1754; came to the mission of the Immaculate Conception at Kaskaskia in 1758, and remained until January, 1764. In speaking of Father Aubert, Father Watrin says:

> Three Jesuits, successively Cures of this parish, Father Tartarin, Father Watrin and Father Aubert, have employed for this purpose (the building of the new church at Kaskaskia in 1753) the greater part of what they obtained from their surplice and their Mass fees. When the cures have the consideration and the ornamentation of their church so much at heart, it is also probable that they do not fail in their other duties.[49]

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[46] Watrin. Thwaites *Jesuit Relations,* Vol. 70, p. 230.

[47] Ibid. Vol. 67, p. 342.

[48] Nov. 17, 1750, Thwaites *Jesuit Relations,* Vol. 69, p. 101. See note Ibid 290.

[49] Thwaites *Jesuit Relations,* Vol. 70, p. 233. See Note Ibid 71, p. 179.

Father Julien Joseph Fourré, S. J., came to New Orleans in 1747, and was assigned to the Illinois missions. His name appears on the records of the Church of the Immaculate Conception at Kaskaskia in 1749 and 1750. He died on his return voyage to France, February 19, 1759.

The Last of the Jesuits

Father Sebastian Louis Meurin is called the last of the Jesuits, meaning that he was the last to remain after the order of banishment consequent upon the suppression of the Order, and it is fortunate that he was such a worthy representative of the Order. He came to the mission in 1746, stuck to his post until 1775, and died in the village of Prairie du Rocher in 1777, where his remains were buried.[50] Years afterwards, when the Jesuit Order had been re-established with the full approval of the Pope and another worthy Jesuit had come back into the State of Illinois and become the second Bishop of Chicago, Bishop Van de Velde, the good Bishop hunted out the grave of Father Meurin, took up his remains, and reverently laid them to rest in the cemetery of the Jesuit Seminary at Florissant, Missouri.[51] There his grave is marked by a modest slab which tells the story of his faithful services, and the admirer of his pure life and persevering endeavors can look upon the stone which marks his grave and contemplate with much satisfaction his holy career.

Such was the saintly founder and such the noble succession of Jesuits that planted the Church in Illinois and nourished it for the first hundred years and until they were rudely and violently torn from it.

During that time there were other worthy Jesuits who visited the Illinois country and ministered to religion while here, or encouraged their confreres or wrote of the country, whose memories deserve well of us; but here we can only call their names. Amongst

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[50] Thwaites *Jesuit Relations,* Vol. 70, p. 311 and Vol. 71, pp. 23 and 389.

[51] Under the window at the Gospel side of the altar near the old Church at Prairie du Rocher, built of logs, set upon a stone foundation, lay buried the remains of Father Sebastian Louis Meurin, the last surviving Jesuit Missionary of the West. When Provincial of the Jesuit Order, Father James Oliver Van de Velde had obtained permission to remove the body. Now as Bishop, he disinterred the remains. Finding the skeleton entire, he placed it in a fitting casket, and after conveying it to St. Louis, re-interred the remains at St. Stanislaus, the cemetery of the restored society at Florissant. Shea, *Catholic Church in the United States, 1808-1843.* p. 238.

Grave of Father Sebastian Louis Meurin "The last of the Jesuit missionaries in early Illinois." reinterred by Bishop James O. Vandevelde in the Jesuit cemetery, Florissant, Missouri.—From publication of Missouri Historical Society.

them were: Father Joseph de Limoges, Father Pierre François Xavier de Charlevoix, Father François Buisson, Father Michel Guignas, Father Paul Du Poisson, Father Mathurin le Petit, Father Jean Souel, Father Michel Baudoin, Father Jean Pierre Aulneau, Father Pierre du Jaunay, Father Antoine Senat, Father Jean Baptiste de la Morinie, Father Claude Joseph Virot, Father Julien Devernai and Father Nicholas le Febvre.

It should not be inferred that the Church died with the banishment of the Jesuits. Its work was taken up and vigorously prosecuted by noble priests of other orders and seculars, and the very Mission of the Immaculate Conception instituted by Father Marquette is a vigorous church at the present time.

What can be said of the result of the Missions in Illinois, according to Father Gravier in 1707:

> Out of 2,200 souls who compose their village (that of the Kaskaskias then under Father Gabriel Marest) hardly forty may be found who do not profess the Catholic faith with the greatest piety and constancy.[52]

As indicating that the Indians persevered in the faith to a late date, it may be pointed out that on August 13, 1803, the United States government made a treaty with the Kaskaskia Indians which contained the following clause:

> "And whereas the greater part of said tribe have been baptized and received into the Catholic Church, to which they are much attached, the United States will give, annually for seven years, one hundred dollars toward the support of a priest of that religion, who will engage to perform for said tribe the duties of his office and also to instruct as many of their children as possible in the rudiments of literature. And the United States will further give the sum of $300.00 to assist the said tribe in the erection of a church."

Judge Charles I. Walker in an address before the Michigan Historical Society, addressing himself to this subject, and tacitly admitting that the Missionaries were not empire builders said:

> But if they were not founders of empires, if they did but little or nothing toward the elevation of the Indian race and character, these men still have a proud place upon the historical page, which all readily concede. As discoverers and explorers they have few superiors. Persevering, self-denying, toil enduring, courageous, no obstacles discouraged, no privations disgusted, no hardships appalled, no dangers terrified. Contemptuous of threatened evil, they boldly placed themselves in the power of the untutored and unfriendly Indians, living with them in their dirty camps, partaking of their inconceivably filthy food, sleeping with them and their dogs, annoyed with their vermin, poisoned with their stench,

[52] Gravier to Tamburini, Thwaites *Jesuit Relations*, Vol. 66, p. 121.

submitting meekly to the contumely of the haughty, and the insults and brutality of the mean. Calmly, persistently they braved the forced toil of paddling the canoe, or over sharp stones dragging its weight up foaming rapids, often wading waist deep in the water or plunging through ice and snow. Piercing winds, bitter cold, dire want, and terrific danger were among their common trials, yet they persevered with a ceaseless assiduity and untiring energy that no suffering could subdue. Industriously they traveled, anxiously they inquired, carefully they observed, and minutely, under every disadvantage, by the light of the glimmering camp fires, they committed the result of their travels, inquiries and observations to writing. They opened to France and the world a knowledge of the great Northwest, of these mighty lakes, noble rivers, beautiful prairies and extensive forests.

They were not only discoverers but they were pioneers in the pathway of civilization. Following in their footsteps came the trader, the voyager, the soldier, and ultimately the mechanic, the farmer, the merchant and the gentleman. Delightful French hamlets sprang up by the side of the mission station, and there was reproduced in the forest recesses of the Northwest a new and delightful edition of rural life amid the sunny vales and vine clad hills of France.

But the chiefest claim to admiration lies in their personal character, their apostolic zeal, their sublime and heroic virtues. Actuated by no love of glory, inspired by no hope of self aggrandizement, but panting with an earnest desire to save souls for whom Christ had died, and open the pathway to heaven to benighted heathen, they faced the untold horrors of a missionary life among wild, wandering, irreverent, brutal savages, and here developed, in the midst of trials the most severe, those christian graces of character to which our attention has been called, and that entitles them to rank among the christian heroes of the world. Success could have added nothing to the rich fragrance of their virtues.

It becomes us now to occupy the soil, enriched and made sacred by their tears, their toil, their suffering and their death not only to revere their memories, but to perpetuate them.[53]

The order of the Superior Council of New Orleans under which the Jesuits were torn from their congregations in Illinois, Indiana and Michigan, preceded by ten years the actual suppression of the Society by Pope Clement XIV, which was brought about by fraud and force August 16th, 1773. But when the prejudice and passion against the Jesuits (now conceded to have been aroused by unworthy people with more unworthy motives) subsided, the order was completely restored by a decree of Pope Pius VII of the date of August 7th, 1814. The Jesuit Province of St. Louis was established by Father Charles Van Quickenborne, S. J., in 1823. Father Van Quickenborne himself was a missionary and made frequent misssionary visits to Illinois. Father Victor Pallaison, who in 1830 was pastor of Immaculate Conception at Kaskaskia—the very organization founded by

[53] Judge Charles I. Walker, President of the State Historical Society of Michigan in *Michigan Pioneer Collections*, Vol. 8, (1885) p. 391.

Marquette—a few years later became a Jesuit. Rev. G. Walters, S. J., and Rev. Felix Verreydt, S. J., ministered to the faithful at Alton in 1837 and 1838, and Father Verreydt to those at Grafton in 1838. On February 11th, 1849, James Oliver Vandevelde, S. J., former Provincial of the Province of St. Louis, was consecrated Bishop of Chicago. The first Jesuit Church in Illinois after the restoration was the Holy Family, West Twelfth Street, Chicago, established in 1857, and the first pastor was the venerated Arnold Damen, S. J. Since that time the Jesuits have filled an important place in the Church ministry of the state.

Chicago. JOSEPH J. THOMPSON

CIVIL AND ECCLESIASTICAL JURISDICTION IN EARLY ILLINOIS

Illinois may justly be accepted as the cradle of Christianity, Catholicity and civilization of that vast interior portion of the United States, extending eastward and westward of the Mississippi River from its source to its mouth. When, in 1673, Father James Marquette, S. J., discovered this river, the present United States were but a vast wilderness, inhabited by a few roaming tribes of savage and pagan Indians. Some small settlements of Europeans hugged the shores of the Atlantic and Pacific Oceans and the Gulf of Mexico, and between these distant boundaries and the Great Lakes to the North, the first heart throbs of Christianity beat in Illinois and the first seed of civilization was planted there.

Marquette's exploration was a spiritual quest, the salvation of the souls of our pagan aborigines, to which he had dedicated his noble life. When he named and dedicated America's great Father of Waters to the Immaculate Conception, he consecrated to Christianity and Catholicity the vast country laved by its waters and that of its tributaries. But Illinois was specially destined to become its center and radiating point. By an admirable Providence Marquette's return voyage deviated from his descent. Then he had merely skirted the State's long western riparian coast. Now he ascends the Illinois River, enters the state and halts when he meets the Kaskaskia tribe of Indians, dwelling on the river, near the site of the present city of Utica. From his lips the Gospel of Christ is proclaimed and by his hands the sacrament of grace is administered the first time.

This is our State's first and greatest distinction, which characterizes it as the cradle of Christianity and the foundation of civilization, between the Oceans, the Gulf and the Great Lakes.

In this vast territory, Illinois for an entire century remained the bulwark of Christianity and civilization. Within her confines were located the ancient missions and settlements of the Immaculate Conception of the Kaskaskias, founded by Marquette on the Illinois River in 1673, and transferred south to the Kaskaskia River in 1700 by the Jesuits, James Gravier and Gabriel Marest. Besides the Indian Mission of the Kaskaskias on the Kaskaskia River, the French mission of the same title, about three miles distant therefrom, was

founded in 1720, also by the Jesuits. At Cahokia as early as 1699, an Indian and a French Mission of the Holy Family were established, the former by the Jesuits, Julien Binneteau and Francis Pinet, and the latter by Father St. Cosme of the Seminary or Foreign Missions. The Jesuits and the Fathers of the Seminary both claimed the Cahokia Missions. The dispute was referred to an ecclesiastical commission in France and decided in favor of the Priests of the Seminary, June 4, 1701. Father Pinet and the Tamarois Indians had, however, joined the Kaskaskia Indians before the decision arrived. Around Fort de Chartres, the parish of St. Anne du Fort de Chartres was founded in 1720 by the Jesuit Father Ignatius le Boullenger. Later two other missions were attached to the parish Church of St. Anne. At that time the most sanguine hopes were entertained about the mineral wealth of this new country. Philippe Renault, formerly a banker in the city of Paris, France, arrived at Fort de Chartres in 1720, as Director General of Mines of the Company of the West. He had brought with him two hundred and fifty white miners and artisans and five hundred negro slaves from the Island of San Domingo. He located his village for these miners about five miles north of Fort Chartres, on a large grant of land conceded to him in 1723. The town was named St. Philippe and the Church which was erected there, probably at this time, was dedicated to our Lady of the Visitation, and was attended from St. Anne. When the mission of St. Josephs was founded cannot be approximated with any certainty. The village was established in 1733 by Jean St. Therese Langlois, a nephew of Boisbriant, Commandant of the Illinois Country. This village is only three miles from Fort de Chartres. There was a church there previous to 1765, and in that year the parish registers of St. Anne refer to it as still attached to St. Anne. It is possible that a chapel was built there as early as 1733.

Situated upon the very fringe of the boundary rivers of Illinois were located the missions and settlements of Vincennes founded by the Jesuits in 1702 and of St. Genevieve founded about 1730, which because of their position and the interchange of missionaries, are to be considered part of the group of Illinois Missions.

It seems probable that all of these Missions were founded by the Jesuits. We have mentioned the contention about the establishment of the Mission at Cahokia and we concede an uncertainty about the founders and the time of the establishment of the Missions at St. Philippe and Prairie du Rocher.

Since the establishment of Christianity in Illinois, the territory of the present state passed under the government of various ecclesiastical and civil jurisdiction. A survey of these will be of special interest and importance for the initial number of the ILLINOIS CATHOLIC HISTORICAL REVIEW, especially during this state Centennial year, when a general perspective of Catholic activity will facilitate a comprehension of the Catholic History of the State.

From the day of Marquette's discovery in 1673 until the year 1763, Illinois and the vast territory east and west of the Mississippi was a possession of France and its civil government was under the jurisdiction of France. The language, customs, and institutions of the Illinois settlements were French, and the priests who labored in these missions were French. They were the Jesuits and the Fathers of the Foreign Missions or Seminary of Quebec. They solely remained in charge of the Illinois Missions until Sept. 24, 1763, when the Jesuits were banished by the French Council of New Orleans, which harbored a hatred against English Supremacy. Forget du Verger, the last of the priests of the Seminary departed with them, fearing the same action against himself. LaSalle, who was not friendly to the Jesuits, attempted to establish the Recollects of the Order of St. Francis in Northern Illinois, before the Kaskaskia Indians were transferred south and whilst they were under the pastoral care of the Jesuit Allouez, but their hopes of success were soon blasted. The ferocious Iroquois Indians were assailing the Illinois tribes, and the Recollects departed.

The Jesuits remained in exclusive control of Kaskaskia and the Fathers of the Foreign Missions of Cahokia. The pastor of Cahokia always possessed the distinction of Vicar-General of the Illinois Country, whilst the Jesuits were under their own superior, at first living among them, after 1717, at New Orleans. St. Anne and its attached missions at St. Philippe and Prairie du Rocher, probably founded and first attended by the Jesuits, from 1743 also were in charge of the Fathers of the Foreign Missions. After the Jesuit superior was located at New Orleans the Jesuits ceased to come to the Illinois Country by way of Canada and arrived by way of New Orleans. They were more successful in the Indian Missions than the Fathers of the Foreign Missions. The most successful and permanent mission of the latter in the Mississippi Valley was that at Cahokia.

No civil or political changes disturbed the spiritual administration of these missions until 1763. The long conflict between France and England for the control of North America ended in that year,

when France by the Treaty of Paris ceded to England, Canada and all of her possessions east of the Mississippi River. In the previous year the territory west of the Mississippi River had been ceded by France to Spain by the Treaty of Fontainebleau.

As far as any action of the Church is concerned the ecclesiastical jurisdiction remained unchanged for the present. The Diocese of Quebec yet extended over the newly acquired Spanish and English possessions. On the west side of the Mississippi River the Spanish authorities, jealous of England's ambitions, would not recognize the bishop of Quebec. Father Meurin, after his return following the banishment, and during his residence at St. Genevieve, was promptly cited by the Spanish Commandant for publishing a jubilee announcement of the bishop of Quebec. Louisiana or the west side of the Mississippi through Spanish influence now passed under the successive jurisdictions of the Diocese of Santiago in Cuba, and thereafter the Diocese of Louisiana and the Floridas 1793-1826, when the diocese of St. Louis was erected.

Illinois, however, remained a part of the diocese of Quebec. The English authorities raised no question. Quebec was located in their possessions. The English did not, however, get possession of Illinois until 1765. This permitted the French New Orleans Council to enter Illinois in 1763, now English territory, and to execute the decree of banishment against the Jesuits. Forget du Verger, the last priest of the Foreign Missions stationed at Cahokia, left with the Jesuits. This hostile action would have been frustrated, if the English had been on the ground. The English officers immediately reported the lack and the need of priests in Illinois, and welcomed Father Meurin, when he left St. Genevieve, after being cited by the Spanish Commandant.

Fifteen years after the cession of Illinois by France to England another political and civil change disturbed the regained tranquility of Illinois. When George Rogers Clark in 1778 captured Kaskaskia, he took possession of the Country in the name of Virginia, to which it remained attached until 1784. It was then ceded to the United States and became a part of the United States Territory. This change in no way affected the ecclesiastical jurisdiction. Illinois still remained within the Diocese of Quebec.

On June 9, 1784, by a decree of the Propaganda de Fide of Rome, the newly federated United States became also a separate ecclesiastical division, and the Very Reverend John Carroll was appointed Prefect Apostolic.

Thus ended a more than a century's ecclesiastical attachment of Illinois to the diocese of Quebec, previously the Vicariate Apostolic of Canada. The bishops of Quebec who occupied the see during this time were, Francois de Montmerency Laval, 1658-1688; Jean Baptiste de St. Vallier, 1688-1727; Louis François de Mornay, 1727-1733, and his coadjutor Pierre Herman Dosquet, who resigned in 1739; François Louis Pourray de l'Auberiviére, 1839, who, however, died a few days after he reached Quebec; Henri Marie de Pontbriand, 1714-1760; and Jean Olivier Briand, 1766-1784.

For a short time after the establishment of the Prefecture Apostolic of the United States a confusion existed about the ecclesiastical jurisdiction over Illinois. Father Pierre Gibault, the only priest at that time in the Illinois Country, was Vicar-General of the Bishop of Quebec, who had not been informed of the change of jurisdiction. Bishop Carroll sent Father de St. Pierre. Each priest reported to his respective bishop the ecclesiastical status. A cordial exchange of letters between Bishop Carroll and the Bishop of Quebec, Jean Francois Hubert, who had been pastor at Cahokia in 1778, effected a reference of the cases to Rome. The reply of May 5, 1788, placed Illinois under Bishop Carroll. Fortunately Father Gibault was not recalled.

On April 8, 1808, four new dioceses were created in the United States, New York, Philadelphia, Boston, and Bardstown. The latter extended over the States of Kentucky and Tennessee and comprised also the entire Northwest Territory, which extended over the present States of Ohio, Indiana, Michigan, Wisconsin and Illinois. About half of Arkansas, Missouri, Kansas and Iowa were also attached.

Benedict Joseph Flaget, the first bishop of Bardstown (Louisville) was, however, not consecrated until November 4, 1810, and did not arrive at Louisville until May 9, 1811. In the entire Northwest Territory he had then but one priest at Detroit and one at Kaskaskia.

After the Louisiana territory was acquired by the United States in 1803 by purchase from France, it also became a part of the Prefecture Apostolic of the United States under Bishop Carroll, and on September 18, 1818, Louis William du Bourg became bishop thereof, residing at New Orleans. Missouri thus also became a part of his jurisdiction. Du Bourg came to St. Louis to reside there January 5, 1818, accompanied by Bishop Flaget. He had been at Rome the previous year, and returned by the port of Bordeaux June 28, 1817, accompained by five priests, four subdeacons, and eleven Seminar-

ians. At the Barrens, now Perryville, Mo., he at once established the Seminary of the Lazarists, or Congregation of the Missions, with Fathers Andreis and Rosati. This Seminary became also a benediction to Illinois parishes and missions. We find their names subscribed to the registers of parishes extending from Cairo to Cahokia. Long years of distinguished missionary work in Illinois are to be credited to a number of them. On account of local difficulties in New Orleans, he requested Rome to transfer his see to St. Louis, located in the northern portion of Louisiana. With Bishop Flaget of Bardstown he arrived there August 13, 1822. On June 22, 1823, Very Reverend Joseph Rosati was appointed his coadjutor. Du Bourg returned to New Orleans and Rosati resided at St. Louis. Mention is made of this here because both Du Bourg and Rosati officiated in the missions of western Illinois, although still in the diocese of Bardstown. It was more convenient for them and agreeable to Flaget. On June 26, 1826, Rosati was appointed bishop of St. Louis and administrator of the diocese of New Orleans, vacated by the resignation of Du Bourg. Moreover, because of the indefiniteness of boundary lines of dioceses, Rome advised the Bishops of the United States to appoint their neighboring bishops their coadjutors. While western Illinois *de jure* still belonged to the diocese of Bardstown, it was *de facto* administered by the bishop of St. Louis. Rosati was a careful documentarian, and a wealth of material of his time is preserved in the archives of the St. Louis diocese, much of it relating to Illinois. Out of it may be unearthed valuable data of the early Catholic history of our State. Bishop Rosati wrote to Rome in 1834, that since the western half of Illinois had been hitherto cared for by the Ordinary of St. Louis, it would be expedient to attach it to the Diocese of St. Louis. This was done when the Diocese of Vincennes was created and to Vincennes was assigned the eastern part of Illinois.

A document in the archives of the St. Louis Archdiocese dated Rome, June 17, 1834, clearly defines the line of division between eastern and western Illinois. The line extended northward from Fort Massac, in Massac County, along the eastern boundaries of the Counties of Johnson, Franklin, Jefferson, Marion, Fayette, Shelby, Macon, to the large rapids of the Illinois river which lie 8000 paces above the city of Ottawa in LaSalle County, and from there a straight line to the northern boundary of the State.

During the time that eastern Illinois was within the Diocese of Vincennes the bishops of that diocese were, Simon Gabriel Bruté until 1839, and his successor Célestine de la Hailandière, and of the

western part of Illinois, within the Diocese of St. Louis, Joseph Rosati, C. M., D. D., until his death in Rome, September 25, 1843.

As early as May, 1843, the Plenary Council of Baltimore recommended to Rome the formation of the Diocese of Chicago, which was favorably received, and on November 28, 1843, this diocese was created. Its boundaries coincided with those of the State of Illinois. The bishops of Chicago, who now presided over the entire State, were William Quarter, D. D., who was consecrated March 10, 1844, and died April 10, 1848; James O. Vandevelde, D. D., who was consecrated February 11, 1849, and was transferred to Natchez, July 29, 1853, and Anthony O'Regan, D. D., who was consecrated July 25, 1854.

The fertile soil of Illinois, repeatedly referred to in the Catholic Directories under the various Illinois missions, had invited a strong influx of Catholic settlers, and the necessity of establishing a new diocese in the Southern half of the State was satisfied by the creation of the Diocese of Quincy, July 29, 1853. The complaint was made to Rome that Quincy was located in the extreme northwestern part of this new diocese, and it was recognized by the transfer of the see to Alton, January 9, 1857. The line of division was the northern limit of the Counties of Adams, Brown, Cass, Menard, Sangamon, Macon, Moultrie, Coles and Edgar.

Rev. Joseph Melcher Vicar-General of St. Louis, was appointed the first bishop of Quincy and administrator of the diocese of Chicago, vacated by the transfer of Bishop Vandevelde. Father Melcher declined the honor, although he later became bishop of Green Bay. During the vacancy it seems that the diocese of Chicago was administered by Bishop Henni, of Milwaukee, and the diocese of Quincy by Archbishop Kenrick, of St. Louis.

Very Rev. Anthony O'Regan, C. M., of the Seminary at Carondolet, near St. Louis, was appointed bishop of Chicago but declined. The bishop of Milwaukee found it too difficult to further administer the diocese of Chicago, and Archbishop Kenrick of St. Louis, authorized by Rome, sent Father James Duggan to Chicago to administer that see, and on May 3, 1854, so informed the clergy of Chicago. The Diocese of Quincy continued to be administered by Archbishop Kenrick. Rome now by a *Mandamus* insisted on O'Regan's acceptance of the Diocese of Chicago, and the Diocese of Quincy again reverted to the administration of Chicago. After Rome transferred the seat of the new Diocese from Quincy to Alton, in 1857 Father Peter Damian Juncker, of Cincinnati, who was recommended by the

Plenary Council of Baltimore, was consecrated on April 26, 1857, the first bishop of Alton.

A rapid development of northern Illinois followed, which again necessitated a division of that diocese in 1877 by the creation of the diocese of Peoria. The first bishop of this diocese, John Lancaster Spalding, was consecrated May 1, 1877.

A division of the diocese of Alton, the southern half of the State, followed ten years later, January 7, 1887, when the diocese of Belleville was created. Very Rev. John Janssen, Vicar-General and administrator of the diocese of Alton was consecrated its first bishop, April 25, 1888.

The boundary lines of these dioceses thus far had crossed the State from east to west but on September 23, 1908, the larger portion of the extreme northwest part of the State was assigned for the new diocese of Rockford, and on September 28, 1908, the auxiliary bishop of Chicago, Peter James Muldoon, D. D., was appointed the first bishop.

Of the original territory of the diocese of Chicago, which comprised the entire state at the time of its creation, there remain but six Counties at the extreme northeast corner of the state. The archdiose of Chicago, however, exceeds greatly in Catholic population, churches, schools and institutions, clergy and religious any other diocese of the state.

What a stupendous growth since the first bishop of the United States, Carroll of Baltimore, assumed the spiritual government over Illinois, and found but one priest there, the patriot Pierre Gibault and three parishes, Kaskaskia, Cahokia and Prairie du Rocher. Illinois to-day has more dioceses than it had parishes then, and more bishops than it had priests a century ago, when it became a State of the Union. What a grand Centennial Record!

Belleville. REV. FREDERICK BEUCKMAN

HISTORICAL SOURCES OF THIS ARTICLE

The Parish Registers of the Immaculate Conception of Kaskaskia; Parish Registers of St. Anne du Fort de Chartres and of St. Joseph's, Prairie du Rocher; Shea, *Discovery and Exploration of the Mississippi Valley* (New York, 1853); *History of the Catholic Missions Among the Indian Tribes, 1529-1854* (New York); *The Catholic Church in Colonial Days* (New York, 1886); *The Life and Times of Archbishop Carroll* (New York, 1888); Bruener, *Kirchgeschichte Quincys* (Quincy, 1887); Griffin, *Catholics and the American,* Vol. I (Ridley Park, Pa., 1907); Thwaites, *Jesuit Relations,* Vols. LXIV-LXXII; *Catholic Directories,* 1812-1817-

1833-1918; *Illinois Historical Collections,* Vol. II; *Cahokia Records,* 1778-1790; Vol. V, *Kaskaskia Records,* 1778-1790; Vol. X, *The Critical Period,* 1763-1765; Vol. XI, *The New Regime, 1765-1767; Catholic Encyclopedia,* Vol. XII, *Diocese of Quebec;* Vol. II, *Diocese of Baltimore;* Vol. IX, *Diocese of Louisville;* Vol. XIII, *Diocese of St. Louis;* Vol. III, *Diocese of Chicago;* Vol. I, *Diocese of Alton;* Vol. XI, *Diocese of Peoria;* Vol. II, *Diocese of Belleville;* Vol. XIII, *Diocese of Rockford; History of the Diocese of Belleville,* by Rev. Frederic Beuckman, pp. 1-96; *The Ancient Indian and French Missions in Illinois,* 8vo Edition. This history is still in preparation. It will contain the detailed page references to sources, also to the contents of this contribution to the REVIEW.

SOURCES OF CATHOLIC HISTORY IN ILLINOIS

The Catholics of Illinois are to be congratulated on the launching of a journal devoted to the history of their Church in the Mississippi Valley. Long has such an organ been needed, for the history of the work of the Church both in pioneer days and during the more complicated conditions of recent times has been distinctly notable. Yet because the sources of information have been not easily accessible to the ordinary scholar of history, the story of the deeds of the Church is in many periods most obscure as compared with the history of other phases of our past development. Should the efforts of those back of this new journal be crowned with the success they merit, a notable contribution to the understanding of our present by the illumination of our past will have been made.

There is one error into which historical magazines and historical writers devoted to the study of local history or to limited phases of development are particularly likely to fall; against this error I trust a word of warning may not be amiss It is the too great glorification of the past generations concerning which they write. The men of the past were just as human as we are today and were just as liable to error as are their descendants. To raise them to the skies by extravagant praise is to forget the true ideals of the science in which we have engaged our efforts. Truth, and more truth, is the motto blazoned on the banner of the historian. No country, no region, no sect is magnified by attempting to screen the truth from the eyes of the world, for truth has a habit of coming out in the field of history far more surely than in the realm of crime.

This error of which I am writing is a most common one among all Americans. We are prone to apotheosize our dead. Washington and Lincoln have ceased to be men and have been placed on thrones in the clouds where they are probably most uncomfortable in their purple and ermine robes and their heavily studded crowns—very human as they were in real life. What we do with the more notable men we do with the whole poulation of the past. The pioneers have been so etherealized that it is difficult to think of them enjoying

their corn whiskey and rolling out their round oaths as they actually were wont to do. The men and women of the frontier lived on a plane of civilization considerably below that of their descendants. Homespun and calico do not clothe any greater virtues than do silk and satin. There has been here in America a very general advance in living conditions and in culture since the days of the colonies, and historians must bear that fact constantly in their minds if they would paint in correct colors their pictures of the past.

There is but one basis for good historical work and that is the collection of all the sources of information. The Catholic Church has rich storehouses of sources in her archives, always better preserved than those of the Protestant churches, and from these her historians can draw much information that is needed for the proper interpretation of America's past. A systematic publication of Catholic source material is a most urgent desideratum. The late Martin I. J. Griffin did a great work in making public so much of this material in his *Catholic Historical Researches*, and the *Catholic Historical Review* recently established at Washington promises to become an important factor in the historical field. Search for the sources, and search again, and then publish without change, without elimination, and without suppression, resting confident that in the end the whole truth is the best truth.

As an illustration of the errors which may arise from attempting interpretation without full possession of the material I will repeat a story which I have told before but which will be particularly interesting to the readers of this REVIEW.

As you know, Kaskaskia was one of the French villages of Illinois founded at the beginning of the eighteenth century and the chief settlement in these far western lands for over a hundred years. So far as we know there had been no persistent effort made to find its records before the secretary of the Chicago Historical Society made a famous journey of discovery. He reported—incorrectly as it proved—that all the documents were lost, but he did return with one record book which had been kept by John Todd, county lieutenant of the county of Illinois which was created by an act of the Virginia legislature after George Rogers Clark occupied the county during the Revolutionary War. In this record book Mr. Mason discovered copies of two documents issued by John Todd in the year 1779; an order for a guard to accompany a condemned slave named Moreau to Cahokia and a warrant for the execution of another slave named Manuel. The latter was to be burned at the stake on the bank of the Mississippi River near Kaskaskia. Mr. Mason connec-

ting these documents with a story of a witchcraft panic that had been handed down by another historian, suggested that the two negroes were put to death for the practice of voudouism or witchcraft. He also drew the attention of his readers to the fact that the death warrant issued against Manuel had been crossed out in the record book and suggested that John Todd, county lieutenant of the county of Illinois, was ashamed of the act and therefore wished to obliterate the record of it.[1]

So much for Mr. Mason's story. A little later Theodore Roosevelt, who among other occupations has dabbled in history, wrote at some length upon this episode. His account is as follows:[2]

Yet there are two entries in the proceedings of the creole courts for the summer of 1779, as preserved in Todd's "Record Book," which are of startling significance. To understand them it must be remembered that the creoles were very ignorant and superstitious, and that they one and all, including, apparently, even their priests, firmly believed in witchcraft and sorcery. Some of their negro slaves had been born in Africa, the others had come from the Lower Mississippi or the West Indies; they practised the strange rites of voudouism, and a few were adepts in the art of poisoning. Accordingly, the French were always on the lookout lest their slaves should, by spell or poison, take their lives. It must also be kept in mind that the pardoning power of the commandant did not extend to cases of treason or murder,—a witchcraft trial being generally one for murder,—and that he was expressly forbidden to interfere with the customs and laws, or go counter to the prejudices of the inhabitants.

At this time the creoles were smitten by a sudden epidemic of fear that their negro slaves were trying to bewitch and poison them. Several of the negroes were seized and tried, and in June two were condemned to death. One, named Moreau, was sentenced to be hung outside Cahokia. The other, a Kaskaskian slave named Manuel, suffered a worse fate. He was sentenced "to be chained to a post at the water-side, and there to be burnt alive and his ashes scattered." These two sentences, and the directions for their immediate execution, reveal a dark chapter in the early history of Illinois. It seems a strange thing that, in the United States, three years after the Declaration of Independence, men should have been burnt and hung for witchcraft, in accordance with the laws and with the deci-

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[1] Edward G. Mason, "Col. John Todd's Record-Book" in *Fergus Historical Series*, 12:49-68, reprinted in his *Chapters from Illinois History*, 250-279. This record book itself is printed in *Early Chicago and Illinois*, 289-316 (*Chicago Historical Collections*, 5). See also John Reynolds, *Pioneer History of Illinois* (1852 ed.) 143.

[2] Roosevelt, *Winning of the West*, 3:39 (New York, 1906 ed., Works of Theodore Roosevelt, Vol. X).

sion of the proper court. The fact that the victim, before being burned, was forced to make "honorable fine" at the door of the Catholic church, shows that the priest at least acquiesced in the decision. The blame justly resting on the Puritans of seventeenth-century New England must likewise fall on the Catholic French of eighteenth-century Illinois.

Unfortunately for Mr. Roosevelt's description of the burning of a witch in Catholic Illinois, the minutes of the courts that tried the negroes in question have been discovered, and from these we find that the two negroes were tried for poisoning their master and mistress. Their guilt was proved; the sentence of the Kaskaskia court was that that Manuel should be burned at the stake,—a sentence that was in strict accordance with the ruling law of Virginia which demanded such a penalty in the case of the murder of a master by his slave. The custom of Catholic Illinois was not even taken into consideration.[3]

We now come to the crossing out of the warrant in the record book which Mr. Mason explained as due to the tender conscience of John Todd, county lieutenant. The explanation of this peculiar act was simple when there was found another warrant issued later, by the terms of which the sentence against Manuel was changed from burning at the stake to death by hanging. Of course Todd crossed out the warrant which was no longer to be executed. With the full evidence before us what shall we say of Mr. Roosevelt's judgment concerning "the blame" that "must likewise fall on the Catholic French of eighteenth-century Illinois"?

The work possible for Catholic historians in the field of western history is extensive. The harvest is rich enough for many laborers. The ultimate truth concerning the period of French discovery and settlement is still to be written in spite of the fact that the greatest genius in American historiography devoted his life to the subject. Even Francis Parkman could not say the final word. Since his day many sources of information have been made available giving all scholars equal opportunity to make their own interpretation. A careful study might change very considerably the present view of La Salle's activities, for instance, in particular his relation to the Jesuits; for Parkman's glorifiiation of that explorer seems in many ways exaggerated. The Library of Congress is having copied for it the documents in the National Archives of France. The Illinois His-

[3] Alvord, *Cahokia Records*, 12-21 (*Illinois Historical Collections*, 2); John G. Shea, *Life and Times of the Most Rev. John Carroll*, 190 (*History of the Catholic Church in the United States*, 2).

torical Survey of the University of Illinois is collecting nearly all available material on the history of Illinois during the French period; other institutions in the West are doing the same.

Besides the French source material available, there has recently been much work done among the archives of Spain, and the Carnegie Institute, of Washington, has published an account of these unused sources. During the past year the Illinois Historical Survey has bought a large number of copies of documents in Spain, and they contain an enormous amount of new information for the research student.

It is no longer sufficient, therefore, for the modern historian of Kaskaskia and Cahokia to turn to the pages of Parkman and Shea and tell again in his own words the story of these romantic villages. This sort of history writing—the repetition of a story already told in what we call secondary works in contradistinction to original sources—is all too common. A new interpretation of old sources, or an interpretation including new material alone can justify the historian in breaking into print.

It is to be hoped of course that the writers for the Illinois Catholic Historical Review will not limit their research to the eighteenth century, romantic as the period is, for in comparison with the events of the nineteenth and twentieth century these early episodes are trivial. Unfortunately too many historians of the West have in the past seemed to harbor the impression that history ends with the year 1800, when as a matter of fact western history had just begun in that year. The greatest fact in the history of the United States, more tremendous by far than the Civil War, is the conquest of the great west by the white population during the nineteenth century. Instead of writing our history during the first half of the last century in terms of the Civil War, with the perspective implied by such a conception, we western historians must take our stand on the crest of the Rocky Mountains and as from a look-out watch the advance of the great multitude of the western army in its occupation of the basin of the Mississippi.

In this magnificent battle with the forces of the wilderness Catholics have played a conspicuous part. The names of Father de Smet and his associates should be, though they are not, household words in American history. Many of the foremost fur-traders who went out from St. Louis into the Far West were Catholics, and their activities could well be drawn upon for studies for this new Review.

Here again, however, we are limiting ourselves to the beginnings of things. What the eighteenth century is to the Old Northwest

and the Old Southwest the first half of the nineteenth century is to the trans-Mississippi region. Origins always attract the historian by their remoteness and romantic element, but that is not the most fertile field in which to work. The settlement of our people upon any area, the creation of new communities, though not so romantic, is the great problem of the historian. All through the West the Catholic priests have been working indefatigably in the cause of better living among our growing communities from the earliest beginnings to the present day. Here is an unlimited number of problems for investigation: the formation of new social centres, the new developing society, the fight for better living conditions, the education of the new citizens who have come to America from Europe and found homes in this new country.

This last problem offers a most interesting field for Catholic investigators. Just as the Jesuit Fathers were among the first pioneers to visit the Mississippi basin in its primitive conditons and to tread the first trails through the wilderness, so Catholic priests have been pioneers in the work among our foreign population, and to them has been given the opportunity, very frequently, of guiding the footsteps of these new citizens along the thorny paths that lead to true Americanism. So may the theme of this new REVIEW be the winning of the West too, but a winning of the West in a broader significance than is usually given to the term in the annals of pioneer days. May it mean also the winning of the West over the hearts and souls of the countless multitude who have sought our soil in the hope of making conditions better for their children.

In performing this task, truth must always be the guiding star, to be followed whithersoever it may lead. Boldness in research and broadness of view in interpretation must be the ideals. Source material must be gathered from the ends of the world, if necessary, and made public without fear of misinterpretation or prejudice. New fields of research must be opened up. New scholars must be encouraged to undertake investigations, and finally, in the reading public there must be developed a discriminating judgment, a willingness to face facts even if temporarily unpleasant, for the love of truth.

CLARENCE WALWORTH ALVORD, Ph. D., F. R. Hist. S.
Editor-in-Chief of the Illinois Centennial History

ILLINOIS' FIRST CITIZEN—PIERRE GIBAULT*

I. The Patriot. II. The Priest.
III. The Victim of Injustice and Ingratitude.

I. GIBAULT THE PATRIOT.

Very Reverend Pierre Gibault became the Vicar-General of the Bishop of Quebec in the Illinois country, and resident pastor of the parish of the Immaculate Conception of the Blessed Virgin Mary at Kaskaskia in 1768.

Father Gibault was American born.[1] He was one of the early patriots that was native to the soil, his birth occurring at Montreal, April 7, 1737. He was raised and educated on American soil.[2] He was ordained a priest in 1768, and immediately upon being ordained was sent to this region with the consent and upon the request of General Gage and the English authorities.[3]

He was but thirty-one years old when he came to this new wild region, and devoted himself to the spiritual leadership of the frontier inhabitants. At that time his labors were directed as well to the shepherding of the Indian flock as to the guidance of white men. How eagerly he was sought by the red children of the forest is indicated

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*The writer is of opinion that America owes more to Father Gibault in connection with the acquisition of the territory northwest of the Ohio River, than to any other pioneer who resided in that territory prior to the close of the Revolutionary war. That he was an exemplary priest and wholly guiltless of even the few and trifling derelictions which malice and envy have inspired the prejudiced and malignant to voice against him; and finally that his signal services were wholly unrequited during his lifetime, and his memory was shamefully neglected after his death. In these papers an attempt is made to fairly present the record of his life, and the reader is asked to judge if the estimate above expressed is borne out by the facts, and if so, should not something be done to right the recognized wrong.

[1] Peter Gibault, son of Peter Gibault and Mary St. Jean Tanguay. *Repertoire*, p. 124.

[2] Father Gibault was educated at the Seminary of Quebec from the education fund derived from the rents of the Cahokia, Illinois Mission property, the "Hotel de Ville," amounting at that time to 333 livres (livre equaled 20 cents) annually. Cardinal Taschereau,—*Histoire de Seminaire de Quebec inedité*. Rev. P. Gibault to Bishop Briand.

[3] Permit dated June 1, 1768, Mss. in Library of Chicago Historical Society.

by the fact that while upon his way to the Illinois country, he was earnestly besought by the Indians at Michilimackinac to remain amongst them, and during his stay of over a week, he was occupied with the confessions of the Indians until late every night in order to accomodate all.[4]

It was the original purpose that Father Gibault should take up his residence at Cahokia and minister to the Tamaroa Indians, but Kaskaskia being a more prominent place and the resident pastor, Father Louis Muerin, being old and inactive, he removed to Cahokia and Father Gibault was established in Kaskaskia.[5]

The inhabitants of Kaskaskia were then in a very disturbed condition, not alone civilly but religiously. The echo of the trouble involving the Jesuit order in the old country, had reached America, and influenced by the dominant party in Louisiana, the French people in the Illinois country had become worldly, and, it is stated, many of them had ceased attending church.

The young Canadian priest entered upon his duties with zeal and energy and by having prayers every night in the church and instructions four times every week, he revived faith and devotion. From Kaskaskia he traveled to the other villages and hamlets and sought out the Catholics everywhere in his neighborhood. The English soldiers in the garrison from the Eighteenth Royal Irish Regiment were chiefly Catholics, and with the consent of the British authorities, Father Gibault ministered to them as chaplain. He gathered up the scattered remnants of religion and knitted the people into a homogeneous community. He not only established good relations between the people of the Illinois country, French, Americans, and even Indians, but exchanged courtesies with the Spaniards across the Mississippi, and in the second year after reaching his new mission, dedicated the little wooden chapel which had been erected at Paincourt, as it was then known, St. Louis, as we now know it.[6]

His ministrations extended all the way to Vincennes on the Wabash, where the eighty or ninety families who dwelled there had not seen a priest since Father Devernai was carried off in 1763, and

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[4] Father Gibault to Bishop Briand, February 15, 1769. Registre de Michilimackinac, July 23, 1768.

[5] Father Gibault to Bishop Briand, February 15, 1769. Registre de l'Église Paroissoie de l'Immaculée Conception de Notre Dame des Kaskaskias.

[6] Father Gibault to Bishop Briand, January 15, 1769; *Pennsylvania Packet*, October 5, 1772; Doherty, *Address on the centenary of the Catholic Church in St. Louis*, p. 6, St. Louis 1876.

Shepherd, *History of St. Louis and Missouri*, pp. 19, 20.

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V. Rev. Pierre Gibault

Vicar-General of the Bishop of Quebec for Illinois from 1768 to 1788, and the leading resident of the territory Northwest of the Ohio River in the movement for American Independence.

to the St. Joseph River, Peoria, Ouaitanon and other points, frequently visiting Detroit.[7]

We have a picture of this saintly young man within a few years after his ordination to the priesthood, starting off on a perilous journey from Kaskaskia to Vincennes. He cannot take passage on a Pullman and travel in state, as ministers of the most modest pretensions of the present day may do. He must dress himself in the rudest of home-spun, cover his head with the skin of some wild animal, captured in the wilder forests, mount a horse and take care that the flintlock gun and pair of pistols, which are an essential part of his equipment, be in good order. It was so accoutered that the young priest started from Kaskaskia to Vincennes in the winter of 1769-70. Hostile Indians lined the trace. During the short time he had been in the new country, twenty-two of his people had fallen victims to the Indians, yet he pursued his way, re-civilized the people of Vincennes, and for some years passed his time between the settlements in what we now know as Illinois and Indiana, doing good wherever he went, and loved and respected by all who knew him.[8]

Finally the time comes when the great work which he had done amongst his humble people is to be of transcendent value to the new country which was being born. By authorization of the Government of Virginia, George Rogers Clark set out for the conquest of the military posts on the western frontier, and as is well known, his ragged and exhausted army got possession of Kaskaskia on July 4, 1778.[9]

Each circumstance of Father Gibault's connection with the conquest or winning of the Illinois country from the English domination, has, in view of claims made for him as an influential factor in securing American supremacy in the territory Northwest of the Ohio, become of special interest, and an examination of all that has been written down relative thereto will shed light upon the truth or justice of that claim.

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[7] English, *Conquest of the Northwest,* p. 187.

[8] Shea, *History of the Catholic Church in America.* Vol. II, pp. 124-128.

[9] For Clark's instructions relating to the expedition against the western posts see *George Rogers Clark Papers,* Ill. Hist. Col. Vol. 8, pp. 35, 36, 37. See also Butler's *Kentucky* (ed. of 1834) pp. 394-395; *Clark's Campaign in Illinois,* pp. 95-97, Henry's *Patrick Henry,* Vol. I, pp. 585, 586, 588.

The Capture of Kaskaskia.

Let us first of all read Clark's own statement of what happened when he appeared with his followers before Kaskaskia:

In the eavining of the fourth of July in the eavining we got with in a few miles of the Town whare we lay untill near dark, keeping spies a head, after which we continued our march and took possession of a House whare in a large Family lived on the bank of the Kaskias River about three Quartirs of a Mille above the Town whare we ware informed that a few Days before the people ware under arms but had concluded that the cause of the allarm was without foundation and that at present all was quiet that their was great number of men [in] Town but that the Indians had genly left it. We soon procured a suffitiency of Vessels that the man [had] in care to convey us across the River and formed the party into three Divitions. I was now convinced that it was impossible that the Inhabitants could make any resistance as they could not now possibly get notice of us time enough to make much resistance my object now was to conduct matters so as to get possession of the place with as little confution as possible but to have it eaven at the loss of the whole town not perfectly relying on the Information we got at the House as he seamed to Vary in his information and [a noise?] was Just heard in Town which he informed us he supposed was the Negroes at a Dance & c with one of the Divitions I march of to the Fort and ordered the other two into different Quarters of the Town, that if I met with no resistance at a certain signal, a genl shout was to be given and certain part was to be amediately possessed and men of each detachmt that could speak the French Language to Run through every streat and proclaim what had happened and inform the Inhabitants that every person that appeared in the streats would be shot down this disposition had its desired effect and in a very little time we had compleat possession and every Avenue guarded to prevent any escape to give the alarm to the other Villages in case of opposition Various orders had been Issued not worth mentioning I dont suppose a greater silence ever Reagnd among the Inhabitants of a place than did this at present not a person to be seen, not a word to be heard by them for some time, but designedly the greatest noise keep up by our Troops through every quarter of the Town and Patrools continually the whole night round it as Intercepting any information was a Capitol object and in about two Hours the whole of the Inhabitants was disarmed and Informed that if one was takin attempting to make his escape he would be amediately put to death. Mr. Rochblave was securd but as it had been some time before he could be got out of his Room I suppose it was in order to inform his Lady what to do I suppose to secure his Public Letters &c as but few was got his chamber not being Visited for the night shee had full oppertunity of doing but by what Means we never could learn. I dont suppose among her Trunks— although they never was examined she must have expected the loss of eaven her cloaths from the Idea she entertained of us several particular persons was sent for in the course of the Night for infermation &c but got very Little except what we already knew except from the conduct of several person then in Town their was reason to suppose that they ware inclined to the american Interest that a great number of Indns had been and was then in the neighborhood of Kohokias 60 Miles from this that Mr. Sere a principal

merchant one of the most inveterate Enemies we had left this place a few Days past with a large Quantity of furs for Michilimackinac & from thence to Quebeck from [which] he had lately arrived that he was then in St. Louis the Spanish Capital that his Lady and Family was then [in] Town with a very considerable quantity of goods which would [be useful to the troops] pointing out many other Individuals &c I amediately suspected what those informers aimed at that of makeing their peace with me at the expence of their Neighbors my situation Required too much caution to give them much satisfaction I found that Mr Sere was one of the most Eminent men in the Countrey of great influance among the people I had some suspition that his accusars was probably in debt to and wished to Ruin him but from observation I had made from what I had heard of him, he became an object of consequence to me that perhaps he might be wavouring in his oppinion Respecting the contest that if he should take a desisive part in our favor he might be a valuable acquisition. in short his Enemies cause me much to wish to see and as he was then out of my power I made no doubt of bringing it about through the Means of his Family having them then in my power I had a guard Amediately placed at his House his stores sealed &c as well as all others Making no doubt but that when he heard of this he would be extreamly anxious to get an interview

Messrs Rd Winston and Danl Murry who proved to have been in the american interest by the mor[n]ing of the 5th had plenty of Provitions prepaired after the Troops had regaled themselves they whare withdrawn from within the Town and posted in distant position on the Borders of it and every person had been expressly forbid holding any conversation with the Inhabitants all was distrust their Town in compleat possession of an Enemy whome they Entertained the most horrid Idea of and not yet being able to have any conversation with one of our people even those that I had conversation with was ordered not to speak to the Rest after some time they were informed that they walk frely about the Town after finding they was busy in conversation I had a few of the principal malitia officers put in Irons without Hinting a Reason for it or hearing any thing they had to say in their own defence the worst was now expected by the whole I saw the Consternation the Inhabitants ware in and I suppose in Imagination felt all they experienced in Reallity and felt myself perfectly disposed to act as an arbiter between them and my Duty after some time the Priest got permition to wait on me he came with five or six Elderly Gentn with him How ever shocked they already ware from their present situation the addition was obvious and great when they entered the Room whare I was siting with other Officers a dirty savage appearance as we had left our Cloath at the River we ware almost naked and torn by the Bushes and Bryers they ware shocked and it was some time before they would Venture to take seats an longer before they would speak they at last was asked what they wanted the priest informed me (after asking which was the principal) that as the Inhabitants expected to be separated never perhaps to meet again they beged through him that they might be permited to spend some time in the church to take their leave of each other (I knew they expected their very Religion was obnoxious to us) I carelesly told him that I had nothing to say to his church that he might go their if he would if he did to inform the people not to venture out of the Town they attempted some other Conversation but was informed that we was not at leisure they went off after answering

me a few questions that I asked them with a very faint degree that they might totally discouraged from pe[ti]tioning again as they had not yet come to the point I wanted—the whole Town seem to have collected to the Church Infants was Carried and the Houses Genly left without a person in them without it was such that cared but little how things went and a few others that was not so much allarmed order was given to prevent the soldiers entering a house they Remained a considerable time in the church after which the priest and many of the principal men came to me to Return thanks for the Indulgences shewn them and beged permission to address me farther on a subject that was more dear to them than any thing else that their present situation was the fate of war that the loss of their property they could reconsile but was in hopes that I would not part them from their families and that the women and children might be allowed to keep some of their Cloaths and a small Quantity of provitions that ware in hopes by Industry that they might support them that their whole conduct has been Influanced by their Comdts whome they looked upon themselves bound to obey and that they ware not certain of being acquainted with the nature of the American war as they had but little opportunity to inform themselves that many of [them had] frequently expressed themselves as much in favour of the Americans as they dare do in Short they said every thing that could be supposed that Sensible men in their allarming situation would advance all they appeared to aim at was some lenity shewn their women and families supposing that their goods would appease us. I had suffitient Reason to believe that their was no Finess in all this but that they really spoke their sentiments and the height of their expectations. This was the point I wished to bring them to— I asked them very abruptly whether or not they thought they were speaking to savages that I was certain they did from the tenor of their conversation did they suppose that we ment to strip the women and children or take the Bread out of ther mouths or that we would condesend to make war on the women and Children of the Church. that it was to prevent the effution of their Comdts and Enemies that caused us to visit them, and not the prospect of Plunder that as soon as that object was obtained we should be perfectly satisfied that as the King of France had joined the Americans their was a probability of their shortly being an end to the War (this information very apparently effected them) they ware at liberty [to] take which side they pleased with out any dred of losing their property or having their families distressed as for their church all religians would be tolerated in america and that so far from our Intermedling with it that any Insult offered to it should be punished and to convince them that we were not savages and Plunderers as they had conceived that they Might return to their Families and inform them that they might conduct themselves as utial with all Freedom and without apprehention of any danger that from the information I had got since my arrival so fully convinced me of their being Influanced by false information from their leaders that I was willing to forget every thing past that their friends in confinement should amediately Released and the guards with drawn from every part of the Town except Seres [The home of Cerre] and that I only required a complyance to a proclamation I should amediately issue &c this was the substance of my Reply to them they wished to soften the Idea of my conceiving that they supposed us to be savages and plunderers that they had conceived that the property in all Towns belonged to

those that Reduced it &c &c I informed them that I new that they ware taught to believe that we ware but little better than bar[bar]ians but that we should say no more on the subject that I wish them to go and Relieve the ancziety of the Inhabitants their Feelings must be more easily guessed than expressed they Retired and in a few minutes the Scene was changed from an almost mortal dejection to that of Joy on the extream the Bells Ringing the Church crow[d]ed Returning thanks in short every appearance of Extravagant Joy that could fill a place with almost confution.[10]

It clearly appears from this statement that there was no resistance offered to Clark's invasion, nor is there a single expression of dissent. Clark has the inhabitants cowering and trembling before him and Father Gibault the most terrified of all, but it is very hard to give full credit to this highly colored statement which would make abject cowards of these sturdy frontiersmen who, with their forebears, had established one of the foremost settlements then in America, governed it for one hundred years, and made their city the greatest in the territory later known as the United States, west of the Allegheny Mountains. They habitually lived with their weapons in their hands, so to speak, and had already participated in the defeat of the English army under the command of George Washington at Fort Necessity.[11]

Clark was given more or less to what is nowadays called "bluffing" and inclined to bravado both in speech and in action. As is well known, the Frenchman, except when otherwise especially trained or purposely restrained, is highly expressive, and especially so in his relations with those who are not familiar with, or do not understand his language. He supplements his speech with gestures and attitudes, frequently very emphatic, and Clark may have mistaken the Frenchmen's expressive attitude for fear.

To anyone who knows anything about the missionary spirit, it sounds ridiculous to assert that a missionary priest was terrified in a physical sense. The very fact of becoming a missionary in savage lands is conclusive proof of a total disregard of physical suffering or death. Of what had Pierre Gibault to be afraid? Suffering to him would have been but a temporal penance which he would

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[10] Illinois Historical Collections. V. 8, *George Rogers Clark Papers,* James Allen James, p. 227-232.

[11] "Kaskaskians saw George Washington march out of Fort Necessity and tramp back to Virginia. Kaskaskians shot at him on Braddock field; Kaskaskians were at Quebec and saw Wolf storm the Heights of Abraham and die gloriously on that field where the lillies of France in the New World were eaten up by the English lion." *Old Kaskaskia Days and Ways,* Stuart Brown in Pub. 10, *Illinois State Historical Library,* p. 137.

perform with satisfaction, and death but a release from a life of extreme hardship. Physical danger was no new experience to Father Gibault. In 1777, we are told by Shea, he thrice fell into the hands of the Indians, escaping with his life only on his promising not to reveal their presence in the neighborhood, and after the time of the conquest we learn from the same author that:

> In 1788 he narrowly escaped with his life, his missionary journeys increasing in danger as the Indians became more and more hostile. Massacres of the French were constant and on one occasion the Sieur Paul Disruisseaux was killed and Sieur Bonvouloir wounded so near the courageous priest that he was all covered with their blood.

If he showed deep concern, it was only for the welfare of his people, whose fate at the hands of these rough, ignorant strangers he could not foretell, especially if the newcomers proved hostile to the settlers.

Clark's accounts indicate that he considered the inhabitants, including the priest, ignorant, and in a way, intimates that their great terror was in part due to their ignorance. Here again he is apparently much mistaken. There were perhaps at that time but few people in the territory now known as the United States, superior intellectually to Pierre Gibault. George Rogers Clark was a child in intellect as compared with him. Gibault had traveled, was highly educated, a gifted orator, a man of great experience and in every respect greatly the superior of George Rogers Clark or any of his followers. Many of the French inhabitants were men of singular ability and broad experience, very far above George Rogers Clark in ability and intellect, and far superior to the people amongst whom all of Clark's previous life had been spent in Virginia and Kentucky. As a fact, in no place in the territory that became the United States, away from the Atlantic seaboard, had so much progress been made as in Kaskaskia.

In view of all these facts, Clark's intimations that the inhabitants and Pierre Gibault were panic-stricken and terrorized do not appear plausible.

Professor Clarence Alvord, who has made perhaps the most particular examination of the incidents connected with the taking of Kaskaskia says:

> Clark's description of the fear into which the people of Kaskaskia were thrown by the appearance of his band on the night of July 4th and 5th, 1778 may be discounted.[12]

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[12] Alvord, *Kaskaskia Records*. Introduction to Vol. V. Hist. Col. p. XXXII.

But he appears inclined to think that the priest may have been scared; at any rate that

> The impression made on the mind of Clark by the personality of the priest was that of timidity.[13]

That Gibault was polite and deferential and did not bellow and blaspheme as was quite usual with men of that period is not conclusive proof that he was fearful.

Clark himself in other writings furnishes evidence which tends to prove that Father Gibault was not terrified. In a letter to George Mason covering much the same ground as his *Memoir*, Clark, in telling about Father Gibault says:

> The priest that had lately come from Canada had made himself a little acquainted with our dispute. .....and was rather prejudiced in favor of us.[14]

And with reference to how the inhabitants felt upon the subject, he tells Mason in the same letter that:

> The inhabitants told me that one of their townsmen was enough to put me in possession of that place (Cahokia) by carrying the good news that the people would rejoice.[15]

In other words, the inhabitants of Kaskaskia were joyful over the turn affairs had taken and wanted to spread the glad tidings to their friends at Cahokia, and knew their people so well that they assured Clark that the inhabitants of Cahokia would also rejoice.

Clark says:

> However I did not altogether choose to trust them and dispatched the Captain [Bowman] attended by a considerable number of the inhabitants who got into the middle of the town before they were discovered the French gentln calling aloud to the people to submit to their happy fate which they did with very little hesitation.[16]

It was in this manner that Cahokia was taken possession of in Clark's name for the Virginia Colony, and in his grandiloquent way Clark tells us again (in his *Memoir*):

> That he [Bowman] was authorized to inform them that they were at liberty to become either Americans as their friends at Kaskaskia had or that did not chuse it might move out of the cuntrey except those that had been ingaged in inciting the indians to war Liberty and Freedom &c hozaing for the Americans

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[13] *Ibid.*
[14] *George Rogers Clark Papers.* Vol. 8. Ill. Hist. Col. p. 121.
[15] *Ibid.*
[16] *Ibid.*

rang thrugh the whole town the Kaskaskias gentn dispersed among their Friends in a few hours the whole imicably [arranged] and Majr Bowman snugly Quartered in the old British Fort.[17]

Clark in his *Memoir* again tells us that Father Gibault was favorable to the American cause, and advises us that he, Clark, knew that fact before he reached Kaskaskia. He says:

From some things that [I] had learnt [I] had some Reason to suspect that Mr. Jebault the Priest was inclined to the American Interest previous to our arrival in the Cuntrey.[18]

It is worth while here to consider how Clark could know this fact, and every possibility of prior communication with Kaskaskia becomes of interest in endeavoring to determine that question.

It will be remembered that Clark, as he says, sent spies to Kaskaskia, but he states that he had no information other than that given him by those spies twelve months prior. He does state, however, that while they were upon the march:

One Jno Duff and a party of Hunters coming Down the River was brought too by our Boats they ware men formerly from the States and assured us of their happiness in the adventure their surprise having been owing to their not knowing who we ware they had been but latrely from Kaskaskias and was able to give us all the Inteligence we wished for. [19]

It is of course possible that Jno Duff, whose proper name apparently was John McElduff, told Clark that Father Gibault and the inhabitants were in favor of the American cause, and it is certainly most probable.

Duff and his party told Clark:

that they hoped to be Received as partakers in the Enterprise and wished us to put full confidence [in] them and they would assist guides in conducting the party &c this was agreed to they prooved Valuable men the acquisition to us was great as I had had no Inteligence from these posts since the Spies I sent twelve months past.

Again it will be remembered that when the band appeared near Kaskaskia they:

Took possession of a house where a large family lived on the bank of the Kaskaskias river about three quarters of a mile above the town.[21]

where he got certain information and where too:

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[17] *George Rogers Clark Papers*. Vol. 8. Ill. Hist. Col. p. 233.
[18] *Ibid.* 237.
[19] *Ibid.* 225.
[20] *Ibid.* 226.
[21] *Ibid.* 227.

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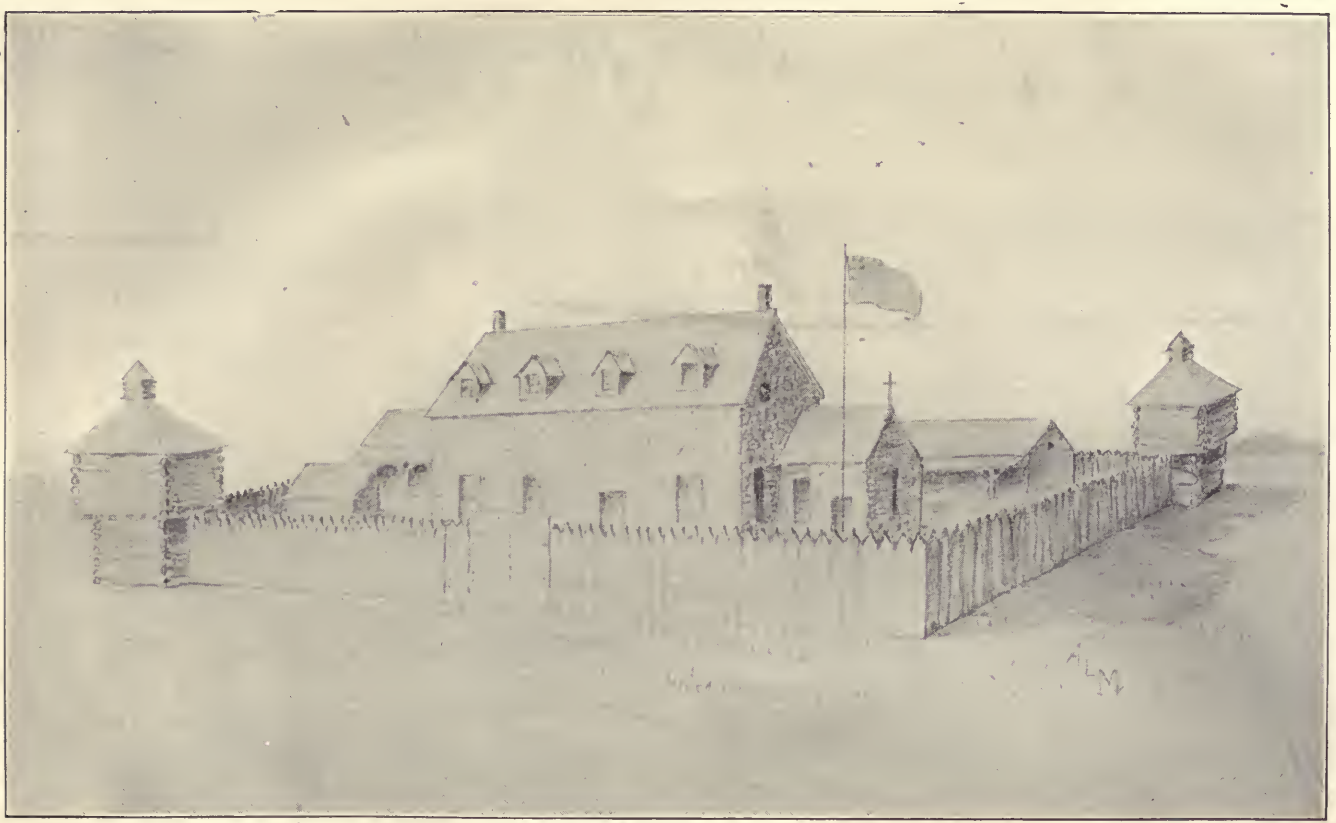

FORT GAGE IN KASKASKIA. FORTIFIED JESUIT COLLEGE

The Jesuit College, established in 1721, appropriated and fortified by the British when they got possession of the territory after the treaty of Paris (1763). It was this fort that was taken by George Rogers Clark, July 4, 1778. By Courtesy Illinois Historical Library, Jessie Palmer Weber, Librarian.

we soon found a suffitiency of vessels that the man [had] in care to convey us across the river.[22]

He could, of course, have learned the attitude of Father Gibault from this family.

It has been surmised, and some historians have stated it as a fact, that there were friendly persons in Kaskaskia, who not only sent out the hunters McElduff and others to meet Clark and advise him, but also made arrangements to have the boats in waiting for his band when they arrived, and also for guides to pilot the soldiers to and through the fort to Rocheblave's quarters. Much of this is borne out by what Clark says in his *Memoir*. As is well remembered he said:

Messrs Rd Winston and Danl Murray who proved to have been in the american interest by the mo[r]ning of the 5th had plenty of provitions prepared.[23] of which the troops availed themselves etc.

There are, of course, many accounts of Clark's capture of Kaskaskia, some of them legendary, and others perhaps imaginary. There is the popular legend that Clark interrupted a dance in progress at the fort and told the participants they might go on with the dance, but to remember that they were now dancing under the American and not the British flag. There is a statement by Cauthorn, who conversed with men of that generation, which runs as follows:

In accounts originating from Clark and his command, it is stated that when his (Clark's) small force appeared before the walls of the town of Kaskaskia, from indications observed, they feared they would meet with resistance, but a Catholic priest opened the gates of the fort and approached General Clark and had an interview with him. This priest was undoubtedly Pierre Gibault the patriot priest of the west. The priest returned to the fort and advised the admittance of the stranger, and soon after, the gates were opened and General Clark entered the fortified town and the bloodless capture of Kaskaskia was accomplished without firing a gun or losing a man, even before the British Commander was aware of the fact.[24]

The "fort" by the way, was the Jesuit College building which was taken over by the government after the Jesuits had been driven away. It was enclosed by logs planted on end in the ground after the fashion of the stockades of that early day and the interior was transformed into quarters for the governor or commandant and officers.

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[22] *Ibid.*

[23] *Memoir, George Rogers Clark Papers,* Vol. 8, Ill. Hist. Col. p. 229.

[24] Cauthorn, *A History of Vincennes,* pp. 86-87.

In his Introduction to the *Kaskaskia Records,* Dr. Alvord, one of the most painstaking students of history in the entire country, reviews at considerable length the probability of Clark's prior knowledge of conditions at Kaskaskia and the question as to whether the residents of Kaskaskia were in sympathy with the movement to gain the country to the American cause. Mr. Alvord inclines to the idea that Thomas Bentley was the leading sympathizer, if there were such, but we think the evidence more favorable to Patrick Kennedy, Daniel and William Murray, Father Gibault and Richard Winston. Mr. Alvord's statement is most interesting, however, and will bear reproduction. He says:

> The more one studies the history of the Illinois country previous to and during the Revolutionary War, the more important appear the commercial activities of the resourceful Thomas Bentley. Almost nothing is known of his early career. He went from London, probably soon after the French and Indian War, to West Florida, where he established a store at Manchac. From here he traded in furs up the Mississippi. The date when he transferred his headquarters to Kaskaskia is unknown; but since his name does not appear in the early British records, that event was probably not earlier than the seventies. From his first appearance in Kaskaskia, he seems to have managed a successful and profitable business. In 1777, when he married Marguerite Bauvais, he established his position in the community on a firm basis by allying himself with one of the richest and most important French families in the Illinois country.
>
> Bentley was primarily a merchant, seeking first of all his own interests, which would no doubt have prospered had not the war between the colonies and Great Britain offered him a favorable opportunity for scheming, in which his mind seems to have taken peculiar delight. In this he was actuated solely by motives of self-interest, and he attempted to play off one party against the other for his own profit. His letters printed in this volume and elsewhere prove his adeptness in double dealing and the unreliableness of his own statements. A man of his character would take good care to cover all traces of his duplicity, particularly when he was so carefully watched by the suspicious British agent, Rocheblave, so that it is not surprising that the evidence of his relation to Clark's expedition against the Illinois country is difficult to find today. Although proofs which may have once existed are no longer extant, there are indications of some interference on his part at this important crisis in the affairs of Illinois. These do not furnish an absolute proof, but are of such a character that they are worth bringing together in the hope that some document may later turn up which will either establish or disprove the fact.
>
> The external circumstances of which there can be no doubt are these. One of the chief needs of the revolting colonies was gunpowder, which they had hitherto imported from England. With the closing of this source of supply, it became necessary to purchase it elsewhere; and this need gave occasion for one of the boldest undertakings in western annals. On July 19, 1776, Captain George Gibson of the Virginia line and Lieutenant William Linn set out from Fort Pitt for the purpose of negotiating a purchase in New Orleans. There

arose in that city some difficulties with the Spanish commandant on account of the neutrality laws, difficulties which were happily overcome; and the gunpowder was purchased through the aid of Oliver Pollock, the agent of Virginia.

With forty-three men in several barges Lieutenant Linn departed from New Orleans, September 22, to return with a cargo of 9,000 pounds of powder. On account of the lateness of the season, the party wintered at the Arkansas Post. In the spring the Americans started again northward and reached the mouth of the Ohio on March 3, 1777, and passed up that river to their destination in safety.

The problem to be investigated in connection with this expedition is comprised in these questions: Did Thomas Bentley's boat meet the Americans; and, if it did, was a message concerning the defenceless condition of Kaskaskia sent to Kentucky or elsewhere by Bentley; did Bentley invite the Americans to occupy Illinois; and was this message conveyed to George Rogers Clark? With the exception of the first, no one of the questions can be definitely answered.

The fact that Bentley's boat actually met the Americans near the mouth of the Ohio appears to be sufficiently proved by the testimony given before the Court of Enquiry established by Rocheblave. If it is thought that the pricipal witness was influenced by Rocheblave to swear falsely, other testimony that is unimpeachable exists. Captain Gibson had returned from New Orleans by the sea and gave notice of the expected arrival of Lieutenant Linn. On January 28, 1777, Colonel Dorsey Pentecost instructed Captain William Harrod to go down the Ohio to the assistance of Linn. In his letter he wrote: "If you should not fall in with Captain Linn (who superintends and Conducts the said Cargo) before you arrive at the mouth of the Ohio, I think it will be necessary that you pass up the Mississippi to the Kaskaskias Village, where you will make inquiry & probably meet with Captain Linn with his Cargo." This would prove that some kind of aid or communication was expected from Kaskaskia. Another piece of evidence points to Bentley and his friends. In a memorial to the Virginia Legislature in 1781, Bentley's faithful follower and henchman, Daniel Murray, asserted that his brother William, a well-known supporter of the American cause, sent him a letter from New Orleans by George Gibson. This must have been in 1776 or 1777, for William Murray only left Kaskaskia for New Orleans in the former year. The probable time when the letter was brought was in 1777; and it must have been carried by Linn's boat to the Ohio and conveyed by Bentley's boat to Kaskaskia.

Although Bentley's boat met Linn at the mouth of the Ohio, did it convey information about the defenceless condition of Illinois and an invitation to occupy the country? This second part of the problem offers greater difficulties, because the evidence is more inferential in character. First of all comes the testimony of Bentley himself. On June 18, 1783, a petition from him was presented to the Virginia House of Delegates, "setting forth that he was an inhabitant of Kaskaskia, and by early endeavors to support the American cause, sustained great injury in his property and personal liberty from the British, that he is now greatly indebted for contracts actually made for the good of the service, and praying relief." If the statement is worthy of credence at all, Bentley suffered for his services to the American cause at the hands of the British. This aid could have been given only in the spring of 1777, when his boat met Linn at the mouth of the Ohio, for shortly afterwards he was arrested and taken to Canada and endured the suffering for which he has asked reparation. In

a memorial to the British authorities Bentley swears that the Americans forcibly seized some corn from his boat; but even if there was a real sale, it was hardly of sufficient merit to be called "endeavors to support the American cause," so that it is probable that the above allusion is to other services.

The Virginia officers, who accompanied Clark to Illinois, evidently regarded themselves under some obligation to Bentley; for, as soon as they had captured Vincennes in the spring of 1779, Captain Bowman and Clark's secretary, Jean Girault, wrote to the British authorities concerning his release. Such an act would be indeed strange, if Bentley was simply an English merchant without interest in the American struggle, as he claimed. For such a man the Virginians would have little regard; but their act is easily explained, if he had been the means of conveying the information to them that made their undertaking successful. Possibly the guarded statement of Captain Rogers in 1781 concerning the services of Bentley to the state may be also taken as evidence from a similar source.

The last witness to be summoned is Philippe de Rocheblave, British agent in Illinois. In 1780 he asserted that one man had been responsible for the fall of the Illinois country, and that one was Thomas Bentley. This is certainly prejudiced testimony, but his statement reveals his firm conviction that Bentley had played the traitor to the British cause and had been instrumental in bringing the Virginians to Illinois.

The third part of the problem is the most difficult to solve and the result most doubtful. Did Bentley's message concerning the condition in the Illinois country reach George Rogers Clark?

First of all it is to be noticed that Clark never hinted at such a communication in any of his accounts or personal letters concerning the event; but, instead, he always laid great stress on the ignorance of everybody concerning his plans. After viewing the evidence in preparation for my earlier study of the period, I came to the conclusion that Clark remained totally ignorant of a party in Kaskaskia friendly to the American cause, at least up to the day before the attack. A closer study of the documents, while editing them, has somewhat shaken this opinion. Clark's own silence may have been, at first, the payment of a debt of gratitude to Bentley, who would have suffered severely at the hands of the British,—for he was at the time a prisoner in Quebec—had Clark acknowledged any communication between them, and had this information become known in Canada. After Bentley escaped and returned to Illinois, he attempted to continue his double dealing and to keep on good terms with both the British and the Americans; and he continued to play this game up to the day of his death, so that he was never in a position to demand that Clark should acknowledge his debt, if debt there was.

Since Clark's silence cannot be accepted as indubitable proof of the nonexistence of such communication, we may seek elsewhere. If it is true that Bentley's boat met that under the command of William Linn and some message was sent by Bentley, the fact that Clark was on intimate terms with both Linn and Gibson is an important fact. Any information concerning Kaskaskia obtained by the men of Linn's boat would have been passed on to Clark; in fact, the latter must have made inquiries from them, for he was thinking how best to serve the West at this very time.

The information, imparted by Bentley's men was given, if at all, in the last of February or the first of March. The date is important, for on May 25,

two spies, S. More and B. Linn, sent by Clark, were in Kaskaskia. Is this significant? Is it not possible that the occasion for sending the spies had been a message from Bentley? Of course the proximity of the dates may be a mere coincidence, but the circumstance is made more striking from the fact that Clark selected a brother of William Linn as his agent to go to Kaskaskia. The case in favor of Bentley's correspondence with Clark is also strengthened by the former's knowledge that spies were to be sent. Bentley departed from Kaskaskia in May to go to Mackinac. Shortly after leaving he wrote to his friend, Daniel Murray, to inquire about some hunters who were expected to appear in the village. Our information is derived from Murray's answer. He wrote: "As to the hunters you write of there is three of them, one of which was here before, his name Benjn Lynn, but they bring no news that I can here (sic) of worth your hearing."

This last bit of evidence is perhaps the most conclusive of all that has been discovered. Murray's statement shows that Bentley had written concerning the expected coming of some hunters who he had not seen. The manner in which Murray mentioned the number makes it seem like a correction of a statement by Bentley concerning the same. One wonders if there had been an inquiry about two.

In the above discussion we have considered only the possibility of a communication being sent by Bentley through William Linn. But this was by no means the only opportunity. According to the testimony given in the Court of Enquiry, one of Bentley's boats was on the Ohio for some time in 1776, and even was sent up the river above the falls to the Kentucky River. If this occured, the opportunities of sending a communication to the Kentuckians, even to Clark himself, must have been numerous.

To the above considerations must be added the events that occurred at the time of the seizure of the village of Kaskaskia, which point to some communication between Clark and the party of American sympathizers within the village. The most important of these is the ease with which Clark found boats on the eastern side of the river. Bentley, however, could not have been responsible for this, since he was at that time a prisoner in the hands of the British authorities on account of his act in sending a boat to the assistance of the Americans. In this connection it is also interesting to note that Clark must have expected to find sympathizers in Kaskaskia, for he came provided with commissions for them signed by Governor Patrick Henry.[25]

The case made for Bentley is not impressive, nor is Bentley's character such as to create a desire to learn that he was attached to the American cause. If the country ever developed a Janus, Bentley was the man. If by any chance he rendered any assistance to the American cause through his boat or his merchandise we can well believe it was not to benefit the cause but with the hope of some profit in his trade. The record for Illinois' meanest man lies between Thomas Bentley and John Dodge.

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[25]Alvord. *Kaskaskia Records.* Introduction to Vol. 5., Ill. Hist. Col. pp. XVII to XXV.

On the other hand all the circumstances mentioned by Dr. Alvord are easily comprehended if we think of Daniel and William Murray as the "friendly parties." One or the other of these men was connected with each of the incidents mentioned. They were openly friendly to the American cause and fell in with Clark's purpose at once upon his arrival.

Be the facts as they may as to whether Father Gibault and the inhabitants were terrified and as to whether they previously favored the American cause, they could not have rendered greater assistance had they been as bold as pirates and pledged allies. No one has suggested any fault or defect in the assistance rendered Clark by Father Gibault on this momentous occasion, and every one who has examined the facts has conceded that he exercised the chief favorable influence in the peaceful conquest of Kaskaskia.

(An account of the Winning of Vincennes by Father Gibault will appear in the September number.)

Chicago. JOSEPH J. THOMPSON

TRUE PATRIOTS

True patriots are the men who scorn
All cliques and clans where strife is born;
Who in these days by treason rent,
Dare to stand by our President.

True patriots are the women who,
Though frail of form find work to do
That cheers and aids the men who go
Across the seas to meet the foe.

True patriots are the children where
They raise their plea to God in Prayer,
That soon this great wide world shall be
Secure for blessed Democracy.

THE ILLINOIS HISTORICAL COLLECTIONS

Published by the Illinois State Historical Society

As a source of reliable and abundant material for the historian, the *Illinois Historical Collections* are of the greatest value. The work owes its origin to a bill introduced in the leglislature in 1901 and approved in May of that year whereby $2,500.00 was appropriated by the State of Illinois for the purpose of procuring documents, papers, materials and publications relating to the Northwest and the State of Illinois and for publishing the same.

The early history of Illinois, from the days of Marquette down to the beginning of the nineteenth century, is altogether the history of Catholics and Catholic endeavor. It was explored by Catholics, colonized by them, watered with their blood and sweat, and, largely through Catholic effort, brought within the Union. Much of this Catholic activity is recorded in the *Collections.* The Catholic historian can and should avail himself of these sources, and therefore an attempt is here made to give a general outline of that part of the material that is of special value to him.

The publication of original documents has been temporarily interrupted to make place for the *Centennial History* in five volumes. Thus far, however, eleven volumes of the "Collections" have appeared, the first one having come out in 1903. This Volume I was edited and annotated by H. W. Beckwith, President of the Board of Trustees. All the documents here given are in English, and where the original was in French, the French text has not been inserted, as is always done in the later volumes. This is not only a distinct advantage, but is more in conformity with the canons of modern research. The volume contains extracts from John Gilmary Shea's important work: *Discovery and Exploration of the Mississippi Valley,* covering Father Marquette's discovery of the river, Father Hennepin's narrative of his explorations along its upper reaches, and La Salle's voyage down the river to its mouth. Then follows the *Memoirs of Henry De Tonty,* La Salle's lieutenant, in which he summarily relates the share he had in these explorations. This document was written in 1693.

Immediately after it comes the first published translation of Aubry's manuscript telling of the building of Fort Ascension, or Massac, in Illinois. It was written from Fort Chartres in 1758.

George Rogers Clark's conquest of Illinois comes next, followed by a number of letters taken from the Canadian archives, and all relating to the affairs of the Illinois country between A. D. 1772-1780. On page 463 there is a good cut of the old "Jesuit House" at Kaskaskia, built in 1753 at the cost of 40,000 piastres. A very full index completes the first volume.

Volume II, which is Volume I of the Virginia Series, was edited (1907) with Introduction and Notes by Professor Clarence Woolworth Alvord, University of Illinois. It contains the *Cahokia Records,* the original French text being printed opposite the English translation. The Introduction of 156 pages is a fine example of historical writing, and shows how much real information may be gathered from old documents judiciously used. It gives a connected survey of conditions, manners and people in the French settlements of the "American Bottom," which played such an important part in the winning of Illinois for the Union.

There is also a reprint of a *Memorial* addressed by the citizens of Cahokia to Congress in July, 1786, in which a complaint is lodged against the well-known Father Gibault at Kaskaskia (p. 382 ff).

Volume III which is Volume I of the Lincoln Series contains *in extenso* the Lincoln-Douglas debates of 1858. It was published in 1908 by Professor Edward Erle Sparks, University of Illinois. Volume IV is entitled *Governors' Letter Books,* 1818-1834, and was published by Prof. Green and Alvord. It gives the official letters of the first four governors of the state: Shadrach Bond, Edward Coles, Ninian Edwards, John Reynolds.

Volume V, which is Volume II of the Virginia Series, contains the "Kaskaskia Records" (French text and English translation) from 1778 to 1790, published by Professor Alvord. It tells largely and vividly, of the troublous times in these French settlements from the day of the American conquest until a stable civil government was established by Congress. Among the many memorials sent to Congress, often without avail, here is a letter from Father de la Valinière complaining in very plain terms about the conduct of "Governor" John Dodge, whom he styles "a surprising and bold Rober," and his henchmen Tardiveau and Hamar. It was partly because of the tyrannical behavior of these men that a very considerable number of French settlers forsook their homes to seek more congenial surroundings under the Spanish flag on the other side of the river.

Chapter XV is taken up with *Ecclesiastical Letters.* Facing p. 518 there is a fine picture of Father Gibault, many of whose letters are here reproduced. The first is addressed to George Rogers

Clark, and is dated May 10, 1780. He expresses regret that he is unable to pay his respects in person to the general; he alludes to his sufferings, but nothing daunted, he remains the staunch American patriot that he had proved himself to be on a momentous occasion in the not distant past: "malgré tout cela nous avons bon Courage, Et nous sommes si Bons Amériquains que nous sommes prêts à nous deffendre jusqu' à la mort contre quiconque nous attaquera."

Father de St. Pierre also appears on the scene and more or less trouble follows in his wake. One of his letters, dated Feb. 18, 1786 (original in Latin), is addressed to Father Payet at Detroit. Father de St. Pierre recalls that he was chaplain of the French expeditionary forces to America. "After the war the French Minister at Philadelphia insisted so much that I come hither (to Cahokia, whence he writes) that I was unable to refuse what he asked. But truly, when I find the entire region so changed and filled with the worst of men, who fear neither God nor the law, I am altogether determined to leave it at the first opportunity."

Another interesting letter is from Father Gibault to the Bishop of Quebec under date of April 1, 1783, in which he complains of Father de la Valinière, who has come to the French settlements of Illinois with letters as Vicar General of Bishop Carroll.[1] Father de la Valinière seems to have found himself in the midst of untoward circumstances, as various letters here given amply testify. The full story of his checkered career, and that of Father de St. Pierre also, may be found in the *American Catholic Historical Researches* for 1906, p. 203 ff.

One more letter deserving mention here is from Father Gibault to the Bishop of Quebec under date of May 22, 1788. For various reasons he became anxious to give up his long pastorate in the French settlements and to return to Canada. He knew that he was suspected, and with good reason, of having favored the American cause against the British and is now trying to make amends: "I have always regretted and do regret every day the loss of mildness of the British rule." His late repentance, however, availed him little in the eyes

[1]The English translation of French and Latin documents is sometimes marred by inaccuracies not always serious but nevertheless regrettable. In the letter here mentioned and found on p. 534, the original reads—me suis toujours appliqua à remplir les devoirs du St. Ministère, which the translator renders thus: I have always devoted myself to performing all the duties of the holy services. Farther down I shall have occasion to call attention to one or two more instances of the kind, which should put the reader on his guard and warn him to compare the English text with the original.

of his intensely pro-British ecclesiastical superior, who speaks his mind very freely on the subject in a letter to Bishop Carroll, dated Oct. 7, 1788. He proposes to "give Father Gibault no employment for the future," leaving it to the American Bishop to do with him as he sees fit.

Volume VI is edited by Professor Franklin William Scott, and furnishes a catalog of all the *Newspapers and Periodicals of Illinois from* 1814 *to* 1879. When they are judiciously used, the historian may derive much valuable information from newspapers. A short introduction gives an interesting review of the old "rough-and-ready" newspaper style, the change brought about by the introduction of the telegraph, and the influence these papers exercised in shaping the life and politics of the state. Volume VIII, edited by Professors Green and Thompson, gives the "Governors' Letter Books from 1840 to 1853." The Introduction contains a very interesting chapter on The Mormons in Illinois, p. lxxviii ff.

Volume VIII, which is Volume III of the Virginia Series, is edited by Professor James of Northwestern University and contains the *George Rogers Clark Papers.* It is very valuable to the Catholic historian, as it gives Clarke's own account of the patriotic role played in the conquest of the Illinois country and of Post St. Vincent in Indiana by Father Gibault of Kaskaskia (Ch. V and Ch. VIII). The Introduction also brings out in relief, as they deserve, the great services he rendered to the American cause at a critical moment. It was largely due to his broadminded efforts that Illinois came under the Stars and Stripes without the loss of a single human life. Clark himself has nothing but praise for the action of the French Catholics, to whom he guaranteed complete liberty to exercise their religion as before, the very day he occupied Kaskaskia.

Volume IX, edited by Professor Solon Justus Buck, is devoted to a catalog of books and pamphlets dealing with *Travel and Description in Illinois, from* 1765 *to* 1865. Volume X, or Volume 1 of the British Series, deals with *The Critical Period,* 1763-1765 in the history of Illinois. It is edited by Professors Alvord and Carter. The most interesting document in the volume, from a Catholic standpoint, is Chapter II, relating at great length the "Banishment of the Jesuits" in 1763 by France from the regions they had explored so thoroughly and evangelized so faithfully. It is a story of intrigue and injustice that deserves to be better known. As usual, the accusations leveled against them had not the slightest foundation in fact and would convince no one but the blindest fanatic. But the Jesuits obeyed, gave up their all and went.

Volume VI, or Volume 2 of the British Series, by the same editors is entitled "The New Regime, 1765-1767." It contains a number of documents of direct interest to Catholics. The Introduction gives a connected narrative of the transfer of the Illinois country from French to English control. It was effected by Captain Sterling in October, 1765, and lasted until 1778. The only white settlers of any importance still were the French settlers of the American Bottom. The acceptance of the new conditions on the part of these inhabitants was facilitated by the terms of the proclamation of transfer issued by General Gage, the commander-in-chief of the army. This defined the individual status of the inhabitants of the Illinois country. One of the leading features of this document was the clause granting to the French the right to the full exercise of the Catholic religion "in the same manner as in Canada." This was the fulfillment on the part of the British government of the pledge given in the fourth article of the Treaty of Paris, which contained the following clause: "His Britannic majesty agrees to grant the liberty of the Catholic religion to the inhabitants of Canada; he will consequently give the most precise and effectual orders that his new Roman Catholic subjects may profess the worship of their religion according to the rites of the Roman Church, as far as the laws of Great Britain permit."

But the evil consequences of the expulsion of the Jesuits were deeply felt, as we learn from a letter from Captain Sterling to General Gage dated December 25, 1765; "The inhabitants [of Kaskaskia and Cahokia] complain very much for want of priests, there is but one now remains, the rest either having died or gone away, and he stays on the other side [this refers to Father Meurin]. He was formerly a Jesuit, and would have been sent away likewise if the Kaskaskias Indians, to whom he was priest, had not insisted on his staying, which the French allowed him to do upon his renouncing Jesuitism, and turning Sulpitian. The priest might be of great use to us if he was brought over to this side, which I make no doubt might be effectuated provided his former appointments were allowed to him, which were 600 livres per annum from the King as priest to the Indians."

General Gage is of the same opinion and in a letter to Conway, June 24, 1766, he describes the injustice done to the missions by the sale of their property and tries to right the wrong, adding: "The inhabitants are demanding and soliciting for a priest, and if they get none go over to the French side of the river, a circumstance that would at present be very prejudicial to our interest." He expresses himself very freely on the subject, and at the same time transmits

to Conway an informative paper: Quelques Traits sur la mission des Jésuites aux Illinois.'' (p. 326)[2]

Then ensues an interesting correspondence between Father Meurin, who had been allowed to return, and Bishop Briand of Quebec, pp. 521, 558, 568, 587. [3]

It gives a vivid idea of the chaotic state of religion which induced the best French families, as General Gage had already remarked, to move across the river to the Spanish side. They were lost to Illinois, but fortunately not to America, as the Louisiana Purchase once more brought them and their descendants under the Stars and Stripes which they had so signally favored.

The volumes here briefly reviewed do not aim at publishing everything relating to Illinois history, as many documents have already found a place in the *Michigan Pioneer and Historical Collections,* in the *Missouri Historical Collections* and in the *Jesuit Relations and Allied Documents.* Nor is this surprising, since out of the original ''North West'' a number of states have since been carved and all are equally interested in their common beginnings. Much material is undoubtedly still hidden in the archives of Paris, London and Rome awaiting the scrutinizing eye of the patient, interested and trained investigator. As the publication of the ''Illinois Historical Collections'' goes on, new documents will be brought to light that have never before been known; others, difficult of access, will be put within the reach of all. Catholics have every reason to welcome any material that throws fresh light on the past, since they have every reason to be proud of the great and often decisive role their co-religionists have played in the winning of western America. And the scriptural injunction to let your light shine before men cannot be emphasized enough where history is concerned.

Moline. REV. J. B. CULEMANS

[2] The translation of this document contains one of those mistakes alluded to above that show either carelessness or incomplete acquaintance with the original. The English translation reads: The superior council at New Orleans proscribed the constitutions of the Jesuits. The French has: proscrit l'Institut des Jésuites, i. e., banished the Society of Jesus.

[3] One of these documents is a letter from Bishop Briand to Father Meurin, dated April 28, 1767, appointing him Vicar General, with faculties . . . ''confessionesque fidelium et etiam monialium audiendi;'' which the translator renders thus: the power of hearing the confessions of the faithful and even of the moniales (?). The question mark is the translator's. This and other examples go to show that in editing Catholic documents a competent Catholic translator should be given charge of the work.

A CALENDAR OF HISTORICAL DATES AND EVENTS

Relating to the Church in Illinois

JANUARY, 1675—Father James Marquette was detained by illness within what is now Chicago, and with two companions dwelt in a cabin located on the Chicago River at a point where Robey Street now intersects the Chicago Drainage Canal. He arrived in Chicago December 4th, 1674, and departed for Kaskaskia, the Indian village then located at what is now Utica, on the 30th of March, 1675.

1680—On January 4th, 1680, La Salle with a considerable company arrived at Peoria Lake. He was accompanied by Henry de Tonty and three Recollect priests, namely: Gabriel de Ribourdie, Superior, Zenobius Membre and Louis Hennepin, who undertook to begin a mission. La Salle erected a fort called Fort Crevecouer.

1887—On January 7th, 1887, the diocese of Belleville was created.

FEBRUARY, 1675—On February 1st, 1675, Father James Marquette, S.J., began a novena to the "Blessed Virgin Immaculate" with a mass, "at which Pierre and Jacque received communion to ask God to restore my health," which was the first novena ever recorded within the state and on February 9th, 1675, Father Marquette states that "since we addressed ourselves to the Blessed Virgin Immaculate and commenced a novena with a mass at which Pierre and Jacque, who do everything they can to relieve me, received communion, to ask God to restore my health, my bloody flux has left me, and all that remains is a weakness of the stomach. I am beginning to feel much better and to regain my strength."

MARCH, 1677—On or about March 17th, 1677, Father Claud Jean Allouez, S.J., was met at the mouth of the Chicago River by a deputation of 80 Indians, led by their chief, welcomed and escorted in procession to Kaskaskia to assume the succession in the mission established by Father Marquette.

1693—On March 20th, 1693, Father James Gravier, S.J., came to the mission of the Immaculate Conception at Kaskaskia as successor to Father Allouez and Vicar General of the Bishop of Quebec and erected the first church ever built on Illinois soil.

1736—March 25th, 1736, Palm Sunday, Father Antonius Senat, a missionary to the Illinois, was burned at the stake by the Chickasaw Indians near Fulton, Itawamba County, Mississippi, whither he had gone as chaplain of the French forces sent against the marauding Indians.

APRIL, 1675—On April 11th 1675 (Holy Thursday), Father James Marquette founded the Church in Illinois and established the mission of the Immaculate Conception of the Blessed Virgin at a point near the present city of Utica.

1675—On April 14th, 1675 (Easter Sunday), Father Marquette, S.J., said mass and conducted elaborate services and ceremonies and preached

his farewell to the Indians, stating that the time of his death was near and that another missionary would be sent them.

1833—On April 17th, 1833, Bishop Joseph Rosati of the diocese of St. Louis, having charge of the territory including Chicago, assigned Father John Mary Iraneus St. Cyr to the pastorate of Chicago, and authorized the establishment of a parish in Chicago.

MAY, 1675—On May 19th, 1675, Father James Marquette, S.J., died on his return from the mission of the Immaculate Conception, near the site of Ludington, Michigan.

1677—On May 3rd, 1677, the Feast of the Holy Cross, Father Claude Allouez, S.J., dedicated a new church at the Kaskaskia village and raised a cross 35 feet high.

1680—On May 19th, 1680, Father Gabriel de La Ribourde was killed by the Kickapoo Indians near the Illinois River 18 miles above the Kaskaskia village, not far from what is now Morris—the first to suffer death in the cause of religion on the soil of Illinois.

1833—On May 1, 1833, Father John Mary Iranaeus St. Cyr celebrated mass for the first time in establishing the church in Chicago.

1877—On May 1, 1877, John Lancaster Spalding was consecrated the first bishop of Peoria diocese which had been created in 1875.

JUNE, 1763—On June 17th, 1763, Father James Marquette, S.J., and Louis Jolliet discovered the Mississippi River and named it the River of the Immaculate Conception of the Blessed Virgin.

JULY, 1778—On July 4th, 1778, Father Pierre Gibault, Secular, and the inhabitants of Kaskaskia in the present Randolph County, espoused the American cause, pledged the Illinois country to the said cause and adopted the government of the Colony of Virginia through George Rogers Clark as representative thereof.

1853—On July 29th, 1853, the diocese of Alton was created, the site of the See being first fixed at Quincy, but on January 19th, 1857, transferred to Alton.

AUGUST, 1673—On or about August 15th, 1673, Father James Marquette, S.J., landed from the Illinois River at Peoria Lake. Here for the first time on Illinois soil, Christ was preached and the sacrament of baptism administered by Father Marquette.

OCTOBER, 1833—On October —, 1833, Father John Mary Iranaeus St. Cyr said mass for the first time in "Old St. Mary's" church, Chicago.

NOVEMBER, 1843—On the 28th of November, 1843, the Chicago diocese was created. It was raised to the dignity of an Archdiocese September 18th, 1880.

DECEMBER, 1674—On December 4th, 1674, Father James Marquette arrived at the mouth of the Chicago River and became the first resident in territory now within the city of Chicago.

1674—On December 15th, 1674, Father James Marquette, S.J., said "the Mass of the Conception" in the cabin in which he was dwelling on the banks of the Chicago River.

Chicago. KATE MEADE

A CHRONOLOGY OF MISSIONS AND CHURCHES IN ILLINOIS

From 1675 to 1844

The development of Catholicity in Illinois may be illustrated by a chronological table of the establishment of the various missions and parishes in the State. The period of time which is covered by this list extends to 1844, the year of the consecration of the first Bishop of the State. The general growth of the State of Illinois previous to this time was slow, yet a relatively large number of missions and parishes were established during this time. Since these parishes and missions are the first in the State, a list of the various points of early Catholic settlements, and the time when missions and parishes were there established may be as interesting as it is important.

The information gathered here is taken from the Catholic Directories and other sources. Some of these parishes were established before the first Directory was published. When the previous establishment of a mission is evident from other sources than the Directories, the earlier dates of establishment are mentioned in the notes at the end. Since the first two Directories of 1817 and 1822 mention none other than the ancient French missions, and since the next Directory appeared in 1833, that year is taken as the starting point, although some of the missions mentioned that year were established previously. For the year 1834 the Directories of both Lucas and Meyers are quoted; hence, Lucas when quoted, is found in brackets.

The information contained in this Chronology of the Missions groups all data about each mission from the year 1833 to 1844 which varies from and is therefore additional to the data cited for previous years. This grouping will probably most readily facilitate reference. Any information not so mentioned in the directory is placed in parenthesis. The spelling, even if thought or known to be erroneous, has been retained as in the Directories.

Chronology of Missions and Churches

The Earlier Missions

1675—**Kaskaskias,** Indian Village, Immaculate Conception, on Illinois River, near present site of Utica, Rev. James Marquette, S. J.

1696—**Chicago,** Angel Guardian, Rev. Pierre Francis Pinet, S. J.

1696—**Peoria Lake,** Rev. James Gravier, S. J.

1699—**Cahokia,** Holy Family, Rev. Pierre Francis Pinet, S. J.

1700—**Kaskaskia,** Indian Village, Immaculate Conception, on Kaskaskia River, Rev. Julien Bineteau, S. J. and Rev. Gabriel Marest, S. J.

1720—**Kaskaskia,** French Village, Immaculate Conception, Rev. Joseph Ignatius le Boullenger, S. J.

1720—**Fort Chartres,** St. Anne, Rev. Joseph Ignatius le Boullenger, S. J.

1723—**St. Phillipe,** Our Lady of the Visitation, Rev. Nicholas Ignatius de Beaubois, S. J.

1733—**Prairie du Rocher,** St. Joseph's, Rev. Philibert Watrin, S. J.

1804 to 1818—**Harrisonville.** See Catholic Encyclopedia 13, 359, and note 2.

1810—**Monk's Mound,** Our Lady of Good Help, Trappist monks.

See History of Diocese of Belleville by Rev. Frederick Beuckman.

1815—"**Four French Missions**, one on the upper Mississippi, another in a place usually designated as Chicagou, still another on the shores of Lake Michigan and a fourth toward the s urces of the Illinois River." —Bishop Flaget's report of 1815 to the Holy See.

1820—**O'Hara's.** Fathers Oliviere and Desmoulins.

1822—**Drury.** Rev. Hercule Brassac. Cath. Encyc. 13, 359.

1824—**Shawneetown.**[5]

1826—Bishop Joseph Rosati of St. Louis reported that there were 26 missions in Illinois. *History of Catholic Church in Illinois* by Rev. Dr. James J. McGovern in jubilee edition of New World, April 14, 1900.

1828—**Galena.** "In 1828 the Reverend Vincent Baden and a few years later the Reverend P. Van Quickenborne a Jesuit and the Reverend G. Lutz from St. Louis visited the Catholics of Galena and the surrounding country." (Memoirs of Father Mazzuchelli, p. 167.)

1830—**Chicago Mission.** Rev. Stephen Theodore Badin.

Entries in the Catholic Directories

Year 1833

Cahokias, St. Clair Co. Church of the Holy Family, Rev. Peter Doutreluingue officiates every Sunday, and preaches in French. 1834—Good Shepherd (Lucas). 1835—Good Shepherd (Meyers). 1836—Church of the Holy Family. 1837—Rev. Matthew Condamine. 1838—Rev. Regis Loisel, Rev. Ambrose Heim. 1839—Rev. Regis Loisel, resident pastor.

English Settlement, Prairie du long, Monroe Co., Church not yet finished. Service once a month. Sermon in English, Rev. V. Van Cloostere. 1834—Mass occasionally (Lucas). 1839—St. Augustine. The stone church has been finished lately, Rev. John Kenny resident pastor, sermon in English. 1843—Rev. A. Heim. 1844—Rev. R. McCabe.

1838—English Settlement, Randolph Co.† St. Augustine. Once a month Rev. Vitalis Van Cloostere dw. at Prairie du Rocher, Sermon in English.

Galena, Davies Co., Rev. John McMahon, church unfinished, Sermon in English. 1835—Sermon in English and French, Rev. Ch. F. Fitzmaurice. 1837—Rev. S. Mazzuchelli. 1838—Rev. Samuel Mazzuchelli, O. P. 1839—Joe Davies Co., Michael's. 1840—Rev. Constantine Lee. 1841—Very Reverend Mazzuchelli, Rev. R. Petiot of Iowa. 1843—Rev. John Kenny, Rev. C. H. Ostlangenberg. 1844—Rev. Remigius Petiot, Rev. C. H. Ostlangenberg.

Fever River, Davies Co. (Attached to Galena.) 1834—Mass occasionally (Lucas). (Last time mentioned in Direc.)

Mines, Davies Co. (Attached to Galena.) 1834—Cines,† Davies Co., Mass occasionally (Lucas)† Probably Mines. (Meyers has Mines.) Last time mentioned in Direc.

Harrisonville, Monroe Co., visited by the Rev. V. Van Cloostere.

Harrisonville. 1834—Once a month by Rev. V. Van Cloostere. 1844—Rev. P. M. McCabe.

Kaskaskia, Randolph Co., Church of the Conception. Instructions in English and French, Rev. Matthew Condamine. 1834—Mass every Sunday (Lucas). 1836—Rev. B. Roux. 1839—Old church unfit for service, a new brick church being erected in its place, corner stone was laid on the

29th of July. 1838—Chapel of the Visitation of the Blessed Virgin Mary at the Convent. 1840—Conception of the Blessed Virgin, Rev. Ireaneus St. Cyr. 1843—Conception of the B. V. M.

O'Harasburg, Randolph Co., St. Patrick's Service once a month, Rev. V. Van Cloostere. 1834—St. Patrick's at O'Hara Settlement, Randolph Co., six miles south east of the Prairie du Rocher, Rev. V. Van Cloostere, Mass once a month. (Lucas.) 1838—Sermon in English.

1835—O'Harasburg. 1838—O'Hara Settlement, Sermon in English (Lucas).

1840—Rev. J. Kenny. Sermon in English. 1843—Rev. Vitalis Van Cloostere.

Prairie du Rocher, Randolph Co., St. Joseph's, Rev. V. Van Cloostere, visited once a month, instructions in French. 1836—Service twice a month. 1839—Rev. Vitalis Van Cloostere resident pastor. Sermon in French.

Sangamon County and other places—Visited by Rev. P. Van Quickenborne, S. J. 1835—Sangamon County and other places. 1836—Sangamon County and other places, visited by Rev. M. Condamine. 1837—Visited occasionally.

Chicago, St. Mary's, established by Father John Mary Iranaeus St. Cyr. See *Early Catholicity in Chicago*, July, 1918, number ILLINOIS CATHOLIC HISTORICAL REVIEW, by Rev. Gilbert J. Garraghan, S. J.

Year 1834

English Settlement, Grand Prairie, Rev. L. Picot, visited four times a year, dw. at Vincennes.

Raccoon River, French Settlement, visited occasionally by the Rev. L. Picot.

Year 1835

French Village, near Cahokias, the church building here will be served by Rev. P. Doutreluingue. 1836—Some times visited by Rev. P. Doutreluingue, church to be soon erected. 1838—Occasionally by Rev. Regis Loisel. 1839—Village Francais, St. Clair Co., St. Philip, church actually building, Rev. Regis Loisdel, Sermon in French. 1840—French Village, St. Clair Co. 1843—Village Francais visited from Cahokias.

Peoria, on the Illinois River, Rev. Irenaeus St. Cyr. 1839—Peoria, Peoria Co., Christ's Congregation. Peoria Co., Christs Congregation, Church not yet built. 1840—Redeemers, Rev. B. Raho, C. M. Sermon in English. 1841—St. Philomena. Church not yet built. Visited regularly every other month by Rev. J. B. Raho of La Salle. 1843—Rev. Raho, C. M., Rev. Louis Parodi, C. M., Rev. N. Stehle, C. M., visit Peoria from La Salle. 1844—Rev. J. B. Raho, C. M., Rev. Montuori, C. M. Church not yet built.

Year 1836

Chicago, Cook Co., Rev. Iranaeus St. Cyr. 1837—Rev. Iranaeus St. Cyr and Rev. Bernard Shaffer (?). 1839—Rev. James O'Meara. 1841—Rev. Maurice de St. Palais, Rev. Francis Joseph Fischer.

Paris Prairie, Edgar Co., visited from Vincennes. 1838—Rev. Stanislaus Buteux. 1839—Paris Prairie, at Bodine's, Rev. Stanislaus Buteux.

Thrawls Station, visited from Vincennes. 1837—Same.

Riviere Au Chat, visited from Vincennes. 1837—Same.

Coffee Town, visited from Vincennes. 1838—Rev. James Corbe occasionally attends Coffee Town. 1839—Coffee, Rev. John Corbe. 1841—Rev. Lewis Ducoudray.

Lawrenceville, visited from Vincennes. 1837—Same. 1841—Rev. Louis Muller.

Shawneytown, visited from Ken-

tucky by Elisha Durbin. 1839—Visited by Rev. M. Ward of Kentucky. 1841—Gallatin Co., Shawneetown, Rev. Elisha Durbin of Kentucky.

Carmi, visited from Kentucky by Rev. Elisha Durbin. 1839—Carnia (?), visited from Kentucky by Rev. M. Ward. 1841—Gallatin Co., Carnia (?), Rev. Elisha Durbin of Kentucky.

Albion, visited from Kentucky by Rev. Elisha Durbin. 1838—Rev. James Corbe, occasionally attends Albion. 1839—Rev. John Corbe.

The counties of Hancock, McDonough, Adams and Pike are visited occasionally by Rev. P. Lefevre. 1838—Hancock Co. and McDonough Co. are visited by the Rev. Iranaeus St. Cyr.

Year 1837

Alton, once a month, Rev. G. Walters, S. J. 1838—Church to be erected, Rev. Felix Verreydt, S. J., once a month. 1839—St. Matthew's Church to be built, visited once a month from Portage. 1840—St. Mathias' Church, visited by the clergymen from Portage des Sioux. Sermon in English.

Upper Alton, Rev. Geo. Hamilton. 1843—Alton, Madison Co., Rev. P. McCabe. 1844—St. Matthew, Rev. Michael Carrol.

Dubuque Mines, St. Raphael's, R. S. (Samuel Charles) Mazzuchelli.

Year 1838

German Settlement, St. Andrew's, Teutonia, Rev. Charles Mejer (?). Sermon in German. 1839—Teutonia, St. Clair Co., Rev. Charles Meyer. The same clergyman attends several other settlements of German Catholics scattered in the neighboring counties. 1844—Rev. Joseph Künster.

Grafton, Rev. F. L. Verreydt.

James' Mills, Monroe Co., church to be erected. Rev. V. Van Cloostere visits every fifth Sunday of the month. 1839—S. S. Philip and James Ap. visited once a month. Sermon in English. 1840—Rev. J. Kenny. 1843—Rev. A. Heim. 1844—Rev. P. McCabe.

La Salle, The Most Holy Cross, Rev. John B. Raho and Rev. Aloys. Parodi, resident priests.*

LaCantine, near Cahokias, church to be built, occasionally by Rev. R. Loisel. 1840—LaCantine, St. Clair Co. 1839—Sermon in French.

Virginia, Cass Co., Rev. John B. Raho.*

Quincy, Adams Co., church to be erected, Rev. Augustus Brickweddie. Sermon in German. The Rev. Iranaeus St. Cyr visits the English congregation in this town once a month. 1840—Ascension, for the Germans, Rev. Augustus Brickweddie. Sermon in German. Church building for the Americans, Rev. Hilary Tucker. Sermon in English. 1839—Ascension Church not yet built. Sermons in German, occasionally in English. 1843—St. Hillary, Rev. H. Tucker; the Ascension, Rev. A. Brickweddie. 1844—Rev. H. Tucker.

Centerville, St. Thomas.*

Hancock Co., a church to be built at Des Moines Rapids, Schuyler Co., Fulton Co., church to be built; McDonough Co., Peoria Co., Sangamon Co., visited by Rev. Irenaeus St. Cyr.

Crooked Creek, Hancock Co., St. Simon Apostle, Rev. Irenaeus St. Cyr. 1839—Rev. Irenaeus St. Cyr resident pastor. 1840—Rev. T. Conway, Sermon in English.

St. Thomas, near Columbia, visited once a month by Rev. R. Loisel. Sermon in English. 1839—Johnson Settlement, St. Clair Co., St. Thomas Ap., visited once a month by the Rev. John Kenny. Sermon in English. Also once a month by the Rev. Charles Meyer. Sermon in German.

Church was dedicated on the 26th of November, 1837. 1840—Rev. Charles Meyer. Sermons in English and German. 1844—Rev. Joseph Kunster.

Carmel, occasionally visited by Rev. James Corbe. 1839—Mt. Carmel, Rev. M. O'Reilly. 1840—Rev. John Corbe. 1841—Rev. Louis Müller.

New Harmony, attended occasionally by Rev. James Corbe.

Francisville, on the Wabash, Rev. James Corbe. 1839—St. Francisville, Rev. John Corbe. 1841—Lawrence Co., St. Francisville, Rev. Lewis Ducoudray.

Ottawa, La Salle Co., Holy Trinity, church to be built. Visited by Rev. J. Blasius Raho. 1840—Sermon in English. 1841—Service every Sunday attended from La Salle.

Year 1839

Belleville, St. Clair Co., St. Barnabas Ap., church to be built. Sermon in English. Visited by Rev. Regis Loisel. 1843—Rev. A. Heim. 1844—Rev. Joseph Künster.

Peru, La Salle Co., Holy Cross, church to be built, Rev. J. Blasius Raho, C. M., and Rev. Aloysius Parodi, C. M., resident clergymen at La Salle. 1840—Rev. B. Raho, C. M., Rev. Ubaldus Estang, C. M., Rev. John B. Escoffier, C. M. Sermon in English.

Springfield, Sangamon Co., St. John Ev., church to be built. Visited by Rev. Timothy Conway from St. Louis. 1840—Rev. George Hamilton. Sermon in English. 1841—Visited occasionally. 1843—St. John Baptist, Rev. B. Rolando, C. M., Rev. M. Cereos, C. M. 1844—Rev. B. Rolando, C. M.

Beardstown, in vicinity of Morgan Co., Annunciation Church to be built, visited by Rev. J. Blasius Raho. 1840—Rev. Blasius Raho, C. M., once a month. Sermon in English, Morgan Co. 1843—Visited from Springfield. 1841—Visited from La Salle.

Silver Creek, SS. Simon and Jude, church to be built. Visited by the Rev. John Kenny. Sermon in English.

Shoal Creek, St. Clair Co., St. Boniface, church to be built. Visited by Rev. Gasper Ostlangenberg. Sermon in German and English. 1840—Rev. Henry Fortman. (Now Germantown.)

Jacksonville, Morgan Co. 1840—Rev. B. Raho. Sermon in English. 1843—Visited from Springfield.

Shelbyville, Shelby Co. 1840—Rev. B. Raho. Sermon in English. 1841—Rev. J. B. Raho. 1843—Visited from Springfield.

Marseilles, St. Lazarus Congregation, church not yet built. Visited by Rev. J. St. Cyr. 1840—Rev. B. Raho. 1841—Attended from La Salle.

St. Augustine, Fulton Co., St. Augustine Congregation, church not yet built. Visited by Rev. John I. St. Cyr. 1840—Rev. Timothy Conway, once a month. Sermon in English. 1843—Visited from La Salle. 1844—Visited from Peoria, Peoria Co.

Peoria, St. Philomena, Rev. John B. Raho.*

Commerce, at the Rapids, Hancock Co., Savior's Congregation, church unfinished. Visited occasionally by the Rev. John I. St. Cyr. Sermon in English. 1840—Rev. I. Conway. 1843—Vacant.

La Salle Prairie, near Chillicothe, Rev. John B. Raho.*

Mt. Juliet, Rev. James O'Meara occasionally visits. 1840—Rev. John Plunkett. 1841—Will Co., Rev. Hippolyte Dupontavice.

Pekin, St. Stephen, Rev. John B. Raho.*

Grand Calumet, occasionally visited by Rev. James O'Meara.

Kickapoo, St. Patrick's, Rev. John B. Raho.*

Small Fork, visited by Rev. James O'Meara. 1841—Little Fork, Rev. Maurice de St. Palais, Rev. Francis Joseph Fisher. 1842—Rev. John Gueguen.

Illinois Canal, visited by Rev. James O'Meara. 1840—Visited by Rev. John Plunkett.

Cairo, St. Athanasius.

Picquet, German Settlement and other Stations, Rev. F. Czakert. 1840—Picquet Colony. 1840—Jasper Co., St. Mary's, Rev. Louis Muller. 1843—Rev. L. Masquelet. 1844—Rev. N. Mullen.

Darwin, attended by Rev. Stanislaus Buteux. 1844—Rev. Mr. Salumiere.

York, etc., attended by Rev. Stanislaus Buteux. 1844—Rev. Mr. Salumiere.

Year 1840

Black Partridge, ten miles above Pekin, Rev. J. B. Raho.*

Lacon, Rev. John B. Raho.

Libory Settlement, St. Clair Co., St. Thaddeus, Rev. Casper H. Ostlangenberg. Sermon in German and English. 1844—St. Libory's, Rev. Joseph Künster.

Year 1841

Free Port, visited by Rev. R. Petiot of Iowa. 1843—Visited from Galena.

Crary's Mill, visited by Rev. R. Petiot of Iowa.

Dixon's Ferry, visited by Rev. R. Petiot of Iowa.

Irish Grove, Stephen Co., a church building there. 1842—Very Rev. Mazzuchelli and Rev. R. Petiot of Iowa. 1843—Visited from Galena.

New Dublin, a church building there. Rev. R. Petiot. 1843—Visited from Galena.

Pekin, Tazewell Co., St. Lawrence, visited from La Salle regularly every other month by Rev. J. B. Raho. 1844—Visited from Peoria.

La Salle, La Salle Co., Holy Cross, service every other Sunday, Rev. Blase Raho, Rev. Louis Parodi, Rev. Joseph de Marchi. 1843—Rev. J. B. Raho, C. M., Rev. Louis Parodi, C. M., Rev. N. Stehle, C. M.

Black Partridge, Tazewell Co., St. Raphael's, visited regularly every other month by Rev. J. B. Raho of La Salle. 1844—Attended from La Salle.

Lawrenceville, Jasper Co., Rev. Louis Muller.

Effingham Co., Teutopolis, Rev. N. Masquelet.

Edgar Co., North Arm of the Grand Prairie, St. Aloysius, every third Sunday, Rev. S. Buteux. 1844—Rev. Mr. Salumiere.

Dayton and other places attended from La Salle.

Kickapoo, Peoria Co., St. Patrick's, visited regularly every other month by Rev. J. B. Raho of La Salle. 1843—Visited from La Salle. 1844—Visited from Peoria by Rev. J. B. Raho, C. M., and Rev. Montuori.

Vincennes, visited once a month by Rev. Louis Muller.

Dresden, attended by Rev. Hippolyte Dupontavice.

Corkstown, attended by Rev. Hippolyte Dupontavice.

Year 1843

Stephenson Co., visited from Galena.

New Design, visited by Rev. A. Heim. (Near Taptown.)

Virginia, visited from Springfield.

Jersey Prairie, visited from Springfield.

Versailles, visited from Springfield. 1844—Rev. H. Tucker.

Mt. Sterling, visited from Springfield. 1844—Rev. H. Tucker.

Pittsfield, visited from Springfield. 1844—Rev. H. Tucker.

Fountain Green, visited from Lasalle, 1844—visited from Peoria.

Lacon, etc., visited from Lasalle, 1844—visited from Peoria.

Postville, visited from Springfield.

Taylorsville, visited from Springfield.

O'Howo, visited from Lasalle.

Year 1844

Edwardsville, Madison Co., visited twice a month from Alton.

Little Fork and Littleport, Lake Co., Rev. John Gueguen, who also attends four other churches.

New Switzerland, visited by Rev. H. Fortman. (Highland.)

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*Missions and Parishes so marked are stated to have been established at the several dates mentioned in Rev. Thomas A. Shaw's *Story of the La Salle Mission.*

† Error in Directory.

Notes Taken from the History of the Diocese of Belleville by Rev. Frederick Beuckman

[1] **O'Haras**—James O'Hara, the first Catholic settler arrived in 1818. Mass was said there as early as 1820. This Mission today is known as St. Patricks. Ruma, see p. 110.

[2] **Harrisonville**—Joseph Austin James, the first Catholic settler arrived in June, 1804. Mass was said in his home as early as 1815. Bishop DuBourg said mass there in 1828. See p. 158.

[3] **James Mills** today St. Mary's Madonnaville. Mass was first said in the house of Thomas James. See p. 158.

[4] **English Settlement** today St. Augustines Hecker. Twelve Catholic families arrived in 1816, first church was built about 1824. See p. 146.

[5] **Shawneetown**—First mass said there about 1824.

[6] **Mascoutah**—First mass was said there February 24, 1839. See p. 167.

[7] **St. Francisville** — First Catholic settlers arrived in 1803.

[8] **St. Libory**—Mission was established in 1838. See p. 170.

Belleville.

CATHERINE SCHAEFER.

Illinois Catholic Historical Review
Journal of the Illinois Catholic Historical Society
917 Ashland Block, Chicago

EDITOR IN CHIEF
Joseph J. Thompson, LL. B.. ..Chicago

ASSOCIATE EDITORS

Rev. Frederick Beuckman.....Belleville
Rev. J. B. Culemans, Ph.D.....Moline
Kate Meade, M.A..... .....Chicago
Rev. Francis J. Epstein.....Chicago

EDITORIAL COMMENT

SALUTATORY

It is not without some misgivings that we launch the ILLINOIS CATHOLIC HISTORICAL REVIEW. We fully realize the responsibility connected with such an undertaking.

To enter upon such an extensive work at any time would be difficult enough, but to venture into a new field requiring concentrated popular interest, under present circumstances, with the minds of all public-spirited persons filled with thoughts of the great world-war, and their time and resources so heavily drawn upon in the interest of the war, may appear injudicious.

There are, however, compelling reasons for promoting a Catholic historical society and a means of publicity for its work just at this time.

During the present year, we are, in obedience to laws enacted by our state leglislature, commemorating a great centennial anniversary in our history; nothing less than the anniversary of the admission of the state into the Union of States. Thus, the history of our Commonwealth is brought into retrospect. In a sense, we are this year living over again the experiences of the past. And despite war conditions and other diversions, the centennial observance must necessarily proceed, and so far as the public or state program is concerned, is proceeding.

This centennial observance will have to do with the recalling and recounting of historical events and incidents, and the commemoration of the lives and work of those who have been instrumental in promoting the welfare of our state, and in setting down in the form of record, the history of the state.

In view of the fact that the nation, of which the state is a part, the territory out of which the state was carved, and the state itself, were discovered, first explored and the state, at least, first settled by Catholics; and of the further facts that for more than a hundred years, the territory now known as the State of Illinois was exclusively under the control and except for the Indian inhabitants, exclusively peopled by Catholics; together with the further fact that Catholics have, during the entire history of the state and territory, been an important and influential element in its progress; appropriate action by the Catholics of the present day is imperatively demanded.

It is not enough that passing allusion may be made to the facts relating to the discovery, exploration and settlement; details and particulars are now required, and all too late are we beginning their formulation. By reason of what might be regarded as a neglect of such important concerns in the past, whereby information along the lines now required is very difficult of access, the average person finds it a matter of extreme difficulty to inform himself of even more prominent events and movements in which the Church or the Catholics had an important part, and as to which this centennary arouses an interest.

As we see it, Catholics cannot evade their responsibility in connected with this Centennial celebration; their forbears are entitled to a large measure of the credit for making Illinois what it is, and if they shall fail to accord that meed of commendation which their progenitors deserve, it is not to be expected that others will assume the whole of that duty for them.

What has been said indicates the reason for launching a Catholic Historical Society now, and for establishing a journal as a medium of publicity for its work, and also as an agency for recording and disseminating Catholic history.

But independent of any immediate consideration, such a society and journal have a distinct place and an almost incalculable value in the life of Catholics, and in the affairs of the Church, and indeed of the body politic. It is impossible to overestimate the value of history in human affairs. As long ago as 1884 the American hierarchy spoke authoritatively upon this subject. The Fathers of the Third Plenary Council of Baltimore, in giving attention to the subject of history, said:

"Train your children to a love of history and biography—teach your children to take a special interest in the history of our own country. We consider the establishment of our country's inde-

pendence, the shaping of its liberties and laws, as a work of special Providence, its framers 'building wiser than they knew,' the Almighty's hand guiding them; and if ever the glorious fabric is subverted or impaired, it will be by men forgetful of the sacrifices of the heroes that reared it, the virtues that cemented it, and the principles on which it rests, or ready to sacrifice principle and virtue to the interests of self or party. As we desire, therefore, that the history of the United States should be carefully taught in all our Catholic schools, we have directed that it be specially dwelt upon in the education of our young ecclesiastical students in our preparatory seminaries; and also we desire that it form a favorite part of the home library and home reading. We must keep firm and solid the liberties of our country by keeping fresh the noble memories of the past."

While no official action other than this declaration was taken by the Third Plenary Council as a body with reference to the writing or study of history, it was as a result of conferences held at the time of this Council, and with the approval of the prelates, that John Gilmary Shea was encouraged to begin the preparation of his admirable history of the *Catholic Church in the United States.* He had been especially invited by several of the prelates to be present in Baltimore during the Council and from the encouragement lent by the prelates there present, a Catholic Historical Society was established to sustain Shea in what proved his great life work.

We think it will be conceded that all the reasons for studying and teaching history given by the Fathers of the Council of Baltimore and yet others exist at the present time.

It is our earnest hope that the results obtained through the Illinois Catholic Historical Society and the ILLINOIS CATHOLIC HISTORICAL REVIEW, shall be worthy of the splendid purposes for which they are established.

Making History—We are so absorbed in the war that one is almost inclined to think there is nothing else of sufficient importance to engage very serious thought. As for delving into past history, the thought may present itself that we are making history now of a more interesting character than anything which has occurred in the past.

It is true, of course, that the accomplishments of all time are being outdone in this wonderful present, and the future recorder of great deeds will build a pyramid, the apex of which may be somewhere near the year 1918.

In every just account that shall be written of these wonderful times, will appear high encomiums of the manner in which Catholic soldiers and Catholic citizens discharged their duties. They will tell that in excess of one-third of the men who joined the colors and entered the service of the United States to serve on land, and nearly one-half of all those who went into the service upon the seas were Catholics. They will record that from Maine to California and

from the extreme northern part of Minnesota to the southern extremity of Mexico, the Catholic citizens, lay and clerical, sustained the government, made generous contributions of means and efforts and did their full share in whatever work fell to the lot of the American citizen.

They will record also that upon the battle field, the Catholic officer and the Catholic soldier assumed cheerfully the places of greatest danger and highest responsibility; that they bore with fortitude the sacrifices and even the wounds incident to the service, and that many of them died gloriously in the cause.

It must also be recorded of Catholics that with their nation they stood before the world as practical idealists, offering their lives in defence of human liberty the world over.

How pleasant a task it will be to chronicle such stupendous facts as shall arise out of this great world war when peace again smiles upon the world, but because of the wonderful things that the future historian may write we are not called upon to forget the glories nor even the trials and vicissitudes of the past.

Then, too, there is excellent reason for believing that a knowledge of the hopes and ambitions, the trials and triumphs of our ancestors and progenitors will furnish an inspiration for the very sort of effort and activity that is now so essential.

Materials For History.—The first and most important object of the ILLINOIS CATHOLIC HISTORICAL SOCIETY is to gather materials for history and put them in the way of being preserved. That done, our history may be correctly written. It is believed that the collection and preservation of historical data is valuable work, and the Society has set itself that task.

Accordingly, everyone who is in possession of or has knowledge of important historical facts, data, documents or objects of historic interest, will find in the ILLINOIS CATHOLIC HISTORICAL SOCIETY a depository and appreciation of their worth. His Grace, Archbishop Mundelein has installed special vaults and cabinets for the archives of the diocese and for the ILLINOIS CATHOLIC HISTORICAL SOCIETY in the library of Cathedral College, a department of which is set apart for our library, and has appointed Very Reverend Dr. A. J. Wolfgarten as Archivist.

A general and earnest invitation is extended for co-operation in the collection of everything of historic interest, including such historical works as readers or others can favor the Society with, and it is sincerely hoped that the invitation will meet with a prompt and generous response.

If you have no historical documents, writings, or objects, but have knowledge of an important historical fact in your neighborhood or esewhere in the Middle West, write us of it, and give whatever evidence you have of authenticity.

It is especially hoped that the Reverend Clergy will take up seriously the establishment of the history of the Church in their respective localities and enable us to get a correct record throughout the state.

To this end and upon all the work of the Society, including the publication of the REVIEW we invite and solicit suggestions. Write us now while you have the matter in mind, advising how we can best succeed and what you can and will do ot help.

Diocesan and Parish Histories.—It is to be hoped that the present interest in history will result in the preparation of diocesan and parish histories,

which in turn will enable the preparation of accurate and satisfactory history of the Church in the State.

That the preparation of a diocesan history is possible, is demonstrated by the excellent work being done by Reverend Frederick Beuckman of St. Mary's, Belleville, Illinois. Father Beuckman has in the press a history of the diocese of Belleville, which covers not only the very beginning of the Church in Illinois (Randolph and St. Clair Counties being the original seat of the Church) but also of all the parishes and church institutions of that diocese to the present time.

In this splendid work, Father Beuckman has had the indorsement of the Ordinary of the diocese and that co-operation of the clergy in every parish, and is consequently able to prepare an authoritative history.

What a boon such a history for each diocese would be, in this Centennial year especially, when accurate data is necessary to establish the position and influence of the Church at all times since the discovery of the region by Father Marquette.

What can be done to supply such a record?

The Father of Catholic American History.—Every student, investigator, or writer of American History who deals in any respect with the history of the Catholic Church will find himself under the heaviest obligations to John Gilmary Shea, and amongst the American laity no man has conferred a greater benefit upon the Church than the same John Gilmary Shea.

Shea is the father of American Catholic History, and no one may read his works without marveling how such a prodigious task as he set himself to accomplish could be concluded in a single lifetime, especially in view of the scattered and obscure condition of historical data with which he dealt.

Today Shea's four great volumes *The Catholic Church in Colonial Days, The Life and Times of Archbishop Carroll, The History of the Catholic Church in the United States from 1818 to 1843,* and *The History of the Catholic Church in the United States from 1844 to 1866,* stand unexcelled as historical works, and with remarkable accuracy cover the whole domain of Catholicity in the United States from the earliest time to his latest date 1866.

Besides this monumental work, Doctor Shea was the author also of several other works of a historical nature amongst which the most interesting to people of Illinois are his *Catholic Missions, Discovery and Exploration of the Mississippi,* and his *Voyages up and down the Mississippi,* in which he reproduces many of the most interesting early narratives of travel.

Wherever Catholicity is known and respected in America, the name of John Gilmary Shea ought to be honored.

Illinois Man Wins the Loubat History Prize—On May 9th, the press of the country carried the news that the first Joseph F. Loubat prize of a thousand dollars for the best work in the English language on History, Geography, Archæology, Ethnology, Philology, and Numismatics in North America, during the last five years, had been awarded to Clarence Walworth Alvord, Professor of History of the University of Illinois, for his two-volume work, *The Mississippi Valley in British Politics.*

The announcement, which was made by President Nicholas Murray Butler, of Columbia University, will be most gratifying to the many friends of Dr. Alvord

throughout the state. This is a reward justly merited, for Dr. Alvord is recognized as the leading historian of Illinois.

Honors are not new to Dr. Alvord; he is a Fellow of the Royal Historical Society, and Editor-in-Chief of the *Illinois Centennial History*. Besides innumerable contributions to historical journals, he is the author of *The County of Illinois* in the *Illinois Historical Collections*, Volume II, and with Dr. Bidgood of *Early Explorations of the Virginians in the Transmontane Region*. He is also editor of the *Mississippi Valley Historical Review* and of the *Illinois Historical Collections*.

Our readers will be pleased to note in this number of the ILLINOIS CATHOLIC HISTORICAL REVIEW a contribution from the pen of Dr. Alvord in which he gives us a glimpse of his familiarity with our early Catholic history.

The Promise of the September Number.—From the material in sight, the contents of the September number of the ILLINOIS CATHOLIC HISTORICAL REVIEW can be forecast somewhat as follows:

Relation of Father B. Roux, *The Parish of Kaskaskia in 1826*, translated from the original French by Reverend John Rothensteiner, Secretary of the Catholic Historical Society of St. Louis, with extended notes.

Recollections of Catholicity in Chicago and Illinois for Sixty Years, by William J. Onahan, LL. D., Knight of St. Gregory and President of the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

Fathers of the Congregation of the Missions in Illinois, by Reverend Charles L. Souvay, C. M., of Kenrick Seminary, Missouri.

Besides these new articles, the splendid paper of Reverend Gilbert J. Garraghan, S. J., begun in this number will be concluded. Miss Catherine Schaefer will continue her Chronology of Missions and Churches. Fathers Beuckman and Culemans have each promised something for the September number, but have not yet determined upon the titles; and William Stetson Merrill will go into further details respecting materials in the public libraries. The Editor-in-Chief will continue his Illinois Catholic Missions series with an account of the *Missionaries Contemporary with the Jesuits*, and will also continue his contribution under the title—*Illinois' First Citizen—Pierre Gibault.*

These, with contributions from the remaining members of the Editorial Staff and miscellaneous items, will enable us to present an interesting number.

It is desired that those wishing the REVIEW subscribe early in order that we may the better judge of the required number to be printed.

It is much to be regretted that we are called upon in the first issue of the ILLINOIS CATHOLIC HISTORICAL REVIEW to record the death of a member of the editorial staff.

The late Honorable Stanislaus Szwajkart was a distinguished Polish-American citizen of Chicago, who had been selected as Associate Editor of the ILLINOIS CATHOLIC HISTORICAL REVIEW, but who was stricken suddenly May 15th, 1918 and failed to rally.

Mr. Szwajkart was a very active man, being the Editor of the *Polish Daily News* and very prominent in Church circles. He was made a Knight of St. Sylvester by the Pope and otherwise distinguished at home and abroad.

Most Reverend Archbishop George W. Mundelein and a large concourse of the clergy and laity participated in his funeral obsequies.

Libraries and Catholic Historical Research. One of the functions of an historical periodical is to incite and promote the writing of historical contributions for it, and writing of the sort to be expected in a Journal of the Illinois Catholic Historical Society will involve research. The aim of an historical society is to add to the sum of historical knowledge, not merely to desseminate it. Facilities for research of this kind may be had only where the student has access to a fairly large collection of books such as is to be found at university libraries or at the public libraries of our great cities. One's private library may contain many valuable books; but only the wealthy book collector can afford to purchase all the books for preparing articles based upon wide research, and the wealthy man is seldom a writer; matters of present importance absorb too much of his time and attention. But another reason why research cannot be done out of reach of our great libraries is that the best and latest material needed by the investigator is to be found only in periodicals or in the transactions of learned societies.

The historical student of to-day may fairly envy Gibbon, the historian of the Decline and Fall of the Roman Empire, sitting at his study window overlooking the Lake of Geneva with the snowy summits of the Alps gleaming along the horizon, surrounded by the ponderous tomes of the Roman and Byzantine historians from whose writings he steadily and progressively drew the matter of his immortal story. But the writer of historical articles in these days, when many organs of scholarship are the vehicles for the results of fresh research or for critical commentary upon the opinions of contemporaries, may not hope to draw the material for his contributions from any such closed circle of authorities as Gibbon did. He must betake himself to the public library, consult the author and subject catalogs, run down references to articles in periodicals in Poole's Index or in the Reader's Guide and other bibliographical tools which enable the student to turn readily to any article bearing upon the subject of his inquiries, whether this article appeared in the early nineteenth century or in last month's issue of a current journal. Seldom does one book bring together, or treat in just the way required, the type of subject which so often forms the theme of historical writing of a scholarly character. The maker of popular books merely compiles his statements; the historical student wishes to check the statement which the former may make without critical examination, and thus add new facts to historical science.

Use of many authorities with discrimination is not easy; it calls for critical faculty, for a well-poised judgment, and for considerable

experience in this line of work. Speaking generally, the latest articles are the best, if they show signs that their writers have made careful study of what had been said by previous authorities; but there are such striking inequalities among historical writers that the chronological factor is by no means to be assumed always as determining the value of a publication. Statements of events in which Catholics have taken part are to be read critically by the Catholic investigator. The motives of Catholics are constantly misjudged or their actions are misunderstood by writers who are unfamiliar with the beliefs and practices of the Catholic Church or who are so prejudiced against the Church as to be unable to portray fairly the course of events involving Catholics.

But the works of non-Catholics should not be neglected. Aside from the unquestionable value of much historical writing that touches the Catholic history of this country,—for example, the writings of Francis Parkman, Justin Winsor, H. H. Bancroft, Thwaites, and Hart—the statements of critics are always of value to the thorough historical student. For such statements lead him to probe deeper to find the source of the error or of the calumny, as the case may be; and its discovery cannot fail to set the truth in a new light or to elucidate some obscure point. The best way to refute a false statement and put it out of the way is to delve to the root of it, pull it up into the light of publicity, and let the blaze of truth reveal to us and to the world just what it is and what we are to make of it.

The number of books by Catholic writers to be found at public libraries is always a matter of some surprise to those who are not familiar with the resources of these libraries. The librarian of a great public institution is, as a rule, desirous of having a representative collection of books on his shelves. Theology does not as a rule interest him to such an extent that he wishes to exclude books because they are written by Catholics. His only propaganda is to get people to read and to use the library. He may be averse—and rightly—to using public funds to purchase books of controversial theology by whatever church or sect they may be issued. His aim is to provide reading matter for the patrons of the library. The better they are satisfied with what they find at the public library the more highly they will think and speak of it, and the easier it will be to induce the average City Father, with his ear to the ground to catch the murmur of public opinion and his hand in the City's pocket, to vote a generous appropriation. The university and endowed libraries are not confronted with quite the same situation; but public service is frankly the policy of such institutions. Books of standard worth,

whether written by Catholics or not, will be procured if they are likely to be used and called for; and Catholics need not hesitate to recommend their purchase. The historical student is in a position often to call attention to such works; if procured, he will be enabled to use them. The greater the extent to which Catholic investigators use our public libraries, the more books will be added to the library to meet their needs, and both history and the Church will be the gainers.

The Newberry Library, Chicago. WM. STETSON MERRILL

AGAIN ON THE FIELDS OF FRANCE: 1918

BY JOSEPH I. C. CLARKE

Author of *The Fighting Race, Kelly and Burke and Shea.*

We're out on the quaking battle ground,
As the Irish went before,
Where the bay'nets shine and the guns resound,
Be the fight afloat or ashore.
America calls, and our lives we stake
To blast out the Kaiser's den,
And the world one great Free Union make,
With the males all fighting men.
On ocean, in Picardy, Flanders, Lorraine,
We strike for it day by day,
To the swing and rush of our Irish strain,
Kelly and Burke and Shea.
Then "the Allies our toast: let the Germans Roast,"
Said Kelly and Burke and Shea.

Deep down in our hearts it is France agrah,
As we troop to stand by her side,
Where the old brigades with their fierce farrah,
Had battled and won or died.
But deeper the call by our trumpets sung:
Come trample the tyrants down.
They call to a race that is ever young
And never met death with a frown.
Oh, the Stars and Stripes with our green shall shine
At front of the bloodiest fray.
And we'll plant our shamrocks beyond the Rhine,
Kelly and Burke and Shea.
"Well, here's to the right in the Freedom fight,"
Said Kelly and Burke and Shea.

Agrah, beloved; *farrah*, the cheer of the Gael.

—*New York Sun.*

BOOK REVIEWS

Illinois in 1818. By Solon Justus Buck. Springfield: The Illinois Centennial Commission, 1917.

The act creating the Illinois Centennial Commission provides among the duties of that body that it shall "compile and publish a commemorative history of the state." This excellent purpose, worthy of the very best effort the state can command, is being carried out in the form of a six-volume history of Illinois prepared by the Illinois Centennial Commission under the direction of Doctor Clarence W. Alvord.

The present volume by Solon Justus Buck, of the University of Minnesota, is introductory to the main body of the work, which covers the history of the state from the appearance of Marquette to the present day, under the following headings:

Volume 1, Illinois Province and Territory, 1673-1818.
Volume 2, The Frontier State, 1818-1848.
Volume 3, The Era of Transition, 1848-1870.
Volume 4, The Industrial State, 1870-1893.
Volume 5, The Modern Commonwealth, 1893-1918.

Professor Buck's work treats of the social, economic and political life of Illinois at the time of its admission to statehood. It begins with an account of the distribution, character and life of the Indians and of their dealings with the settlers, especially in the fur trade. Next follows the story of the Public Land, the delay of the government in perfecting arrangements for the sale to the settlers, the consequent pre-emption troubles so characteristic of the frontier, and the buying out of large tracts by land speculators. Chapter III makes a "survey of the population, location of settlements, and towns and villages in each of the fifteen counties" at the date of admission. This is followed by an account of the pioneers—who they were, where they came from, why they came, the economic situation, the limitations in farming and trading, and the importance of land speculation. The chapter on social conditions completes the descriptive part of the work. The remaining half of the book deals with the political development from a territory into a state.

There is an excellent index, adequate foot notes, and a bibliography which in the words of the author "is not complete but is primarily a list of works referred to in the notes for the purpose

of enabling the reader to identify those works and indicating the editions used." A map of the southern part of the state, showing plainly the location of the most important villages would be an addition.

One hesitates to review so special a work as the history of a state confined to a single year, for it is assumed that the author has made an exhaustive study impossible to the general reviewer. Professor Buck has done a great service to Illinois in gathering into one volume the facts of her history in 1818. One can not refrain from noting, however, that it is often a mere assembling of material without the valued interpretation of the author. This want is especially marked because of the fact that the work is intended for the general reader and not primarily for the student. The author himself would no doubt, be the first to say that the value of the work would be greatly enhanced by a more thorough working over of the abundant material.

We read with pleasure the editorial note that the Centennial publications would "in many cases change materially the accepted views of the subjects with which they deal." But, if the introductory volume is an indication of those to come, we fear our pleasure was premature. There is a tendency among writers of history—rapidly disappearing, however—to insinuate that everything French, Spanish, or Catholic in America carries with it a blight of ignorance, laziness, and foreign-ness, or else of implying, by dismissing them with a word, that the work of such settlers was negligible. It was hoped that a departure from this attitude was one of the "material changes of accepted views" which would appear in the new publication.

Illinois in 1818 is freer from such an attitude than many histories, but in view of the great services and loyalty of the French from the days of George Rogers Clark, it is regrettable that they are dismissed with the following: "The conflict between the two elements French and American for the control of the Illinois country, had ended the generation before 1818; and the unprogressive French, who remained in the American bottom after that contest was over, understood little of American ideals and took practically no part in the successive territorial governments" (page 92).

Moreover, the author gives such a good picture of the French settlers in the quotation from Ford who, as a native of long residence in the state, was in a position to write understandingly on the subject, that it is difficult to understand why he should have

offset it by a traveler's description which is so unsympathetic as to call for an apology by the writer himself. Would it not have been a better use of the space to have completed Ford's comprehensive description of these good people instead of stopping with the statement that the priest was the "advisor and director and companion of all his flock." A really vital description which the author does not quote follows:

"The people looked up to him [the priest] with affection and reverence, and he upon them with compassion and tenderness. He was ever ready to sympathize with them in all their sorrows, enter into all their joys, counsel them in all their perplexities. Many a good Protestant minister, who stoutly believed these priests to be emissaries of Satan, would have done well to imitate their simple-hearted goodness to the members of their flock." (Ford, *History of Illinois, 1818 to 1847.*

The addition of these few lines, moreover, would have served another purpose—that of keeping a better proportion in the accounts of the attention to the spiritual welfare of the settlers. Almost 2,000 words are given to the missionary work of the Baptists, Methodists, and other Protestant denominations, even to the details of the food eaten—good descriptions and all worthy of a place in the record of the religious conditions of the pioneer settlement. But it would appear that a sense of proportion alone demands, for example, some reference to the work of Fathers John and Donatien Olivier, as mentioned in Bishop Flaget's diary, which shows that these and other priests were constantly traveling between Kaskaskia, the settlements on the Wabash, and to Vincennes across the line.

Another most unfortunate quotation and one which we are glad to say has been omitted from the second edition of *Illinois in 1818* is that from the memoirs of John Mason Peck, describing the schools of Missouri: "Not a few drunken and profane Irishmen were perambulating the country, and getting up schools, and yet they could neither speak, read, pronounce, or spell or write the English language." The point made is that conditions in Illinois were similar.

Bad as the statement is, it is worse in the original. The following line, which if included in the above quotation, would have given the average reader a means of evaluating the fairness of the writer's judgment, is as follows: "These agents [the drunken Irishmen] were encouraged by the priests to go among the people" (*Memoir of Peck*, Babcock, page 123.)

The anti-Catholic zeal of the Reverend J. Mason Peck makes him unreliable as an authority on such points as the above. For example, in a really ridiculous comment on the rough custom—somewhat like our April Fool's day "jokes" of the "turning out" of the teacher by the pupils at Easter and Christmas time, he lays the blame for the beginnings and growth of such "anarchy" on the "Roman priests of feudal times and the half-reformed hierarchy under Elizabeth, James and Charles," whose encouragement of such disorders he compared to that of the priests in St. Louis who, with their "file leader now encourage and countenance the low vices and Sunday revelings of their degraded subjects." (*Memoirs of Peck*, Babcock, p. 123).

Again he speaks of the new dioceses "recently carved out of Indiana and Illinois by the authority of an old man who sits in Rome." In another place in the same book he says "the greatest success that has attended the efforts of the priests in converting others, has been during the prevalence of the cholera and especially after collapse and insensibility had set in." It evidently did not occur to the zealous missioner to wonder what the priest was doing at the bedside of a dying cholera victim.

If we have given too much space to one whose quotation was first curtailed, and on second thought eliminated by the author of the volume under review, it is because we feel that since he was considered important enough to be honored by a portrait in the Centennial History of Illinois, some attention should be called to his limitations as well as to his services.

The author's frank statement that his work was interrupted and that he was unable to give his best to the task, should disarm criticism. It explains, no doubt, the faults above mentioned, as well, perhaps, as the lack of a certain charm in the telling, which, it is hoped, will not appear in the future volumes. M. M.

The Illini Trail. By Cecelia Mary Young, Chicago. Pageant Play for Theatres and Schools.

The Illini Trail is a pageant play, designed to depict several incidents in Illinois history.

Pageant in the sense in which that term is in use now as applied to stage performances, has something of the same meaning that the word panorama conveyed when that particular kind of scenic performance was popular. The years and even centuries pass before the eye and the mind, and one gathers, as it were, the record of the entire period as the scenes roll on.

The problem of the pageant writer is to depict the truth and at the same time appeal to the imagination. The writer of the historic pageant cannot present new truths, but must dress old facts in attractive garb. It is not poetry, not imagination, it is hard fact, and its chief value lies in the adherence to facts.

The Illini Trail hews closer to the line of fact than any pageant or indeed, any historic romance that has fallen under our observation. If, therefore, the pageant is capable of teaching as advocates of that class of writing contend, "The Illini Trail" should attain a high place.

The Illini Trail depicts nine episodes in the State's history, correlated with the purpose of shadowing forth the whole current of historical events.

These episodes may be referred to as, discovery, exploration, early settlement, civilization, popular government, statehood, emancipation, Exposition and achievement.

The action begins with a scene in the savage-haunted wilds at the coming of Father Marquette and Joliet and the founding of the first mission. Next is a visit to the court at Versailles where De la Salle is receiving his grants and commissions. The scene shifts and De la Salle is pictured taking possession of the new country in the name of France. Next the Friars blazing the trail for civilization. Father Gravier compiling the first Indian dictionary, now in possession of the Library at Harvard University. The varied works and the labors for souls of the early missionaries are portrayed. A typical French settlement, Kaskaskia in 1750, is introduced in the following episode with many of the folk-songs and dances that were known to the settlers from Brittany and Normandy in those far-off days. The famed strategy of George Rogers Clark, who, with a handful of backwoodsmen achieved a victory of great importance during the war of the Revolution at Kaskaskia and Vincennes, is presented in vivid detail in episode V. The keynote of the play is sounded in the scene entitled "1818", laid near the stockade at Fort Dearborn. This is followed by a scene of historical incident, rich in dramatic interest, showing the crowd outside the convention hall at Chicago, the old Wigwam, awaiting the result of the presidential convention. The climax is reached when the announcement comes that Abraham Lincoln, the rail-splitter of Illinois, is the successful nominee. A tableau of Illinois welcoming the nations of the world at the World's Columbian Exposition, terminating with an allegorical pantomime, ILLINOIS ACHIEVEMENT, concludes the pageant.

Cecelia Mary Young is the author of this pretty pageant, and has garnished and garlanded about the cold facts of history a notable repertoire of song, and so selected her scenes and appareled her cast as to make each view striking.

Perhaps the most meritorious feature of *The Illini Trail* as a delineation of history is its fairness. The play is not lopsided as many such compositions are, but does a creditable measure of justice. J. J. T.

Early Narratives of the Northwest. 1634-1699. Edited by Louise Phelps Kellog, Ph. D., of the Research Department of the State Historical Society of Wisconsin. New York. Charles Scribner's Sons, 1917.

The latest book containing early narratives is Louise Phelps Kellog's *Early Narratives of the Northwest,* published by Scribner's in 1917. It contains a translation of the following journeys: The Journey of Jean Nicolet, by Father Vimot; The Journey of Raymbault and Jogues to the Sault, by Father Lalemant; Raddison's Account of His Third Journey; Adventures of Nicholas Perrot, by La Potherie; The Journey of Father Allouez to Lake Superior; Father Allouez's Wisconsin Journey; The Journey of Dollier and Galinee; The Pegeant of 1671; The Mississippi Voyage of Joliet and Marquette; La Salle's Discoveries, by Tonty; Memoirs of Duluth in the Sioux Country, and The Voyage of St. Cosme. The work also contains a copy of a contemporary map made to illustrate Marquette's discoveries and a portion of Franquelin's great map of 1688.

This is one of the most satisfactory of all the books containing some of the early narratives. It is in large type, is well made and contains very satisfactory notes. As is seen, several of these narratives relate directly to Illinois and the Illinois country. The author has done a distinct service in collating, editing and publishing this volume.

Memoirs. Historical and Edifying of a Missionary Apostolic of the Order of St. Dominic amongst various Indian Tribes and amongst the Catholics and Protestants of the United States of America. Translation by Sr. Mary Benedicta Kennedy, of the Order of St. Dominic. Chicago: Press of W. F. Hall Printing Company.

One of the most interesting and comprehensive works that have appeared concerning the settlement and early development of the North Middle West is this volume of Memoirs of Father Mazzuchelli.

The book was written in Italian and published in Milan in 1844. The translation into English in 1914 by Sister Mary Benedicta, O. S. D., of Sinsinawa, Wisconsin, merits high praise and evidences not only a thorough knowledge of both languages, but a graceful literary style that is pleasing to the reader. It has an appreciative introduction by the Most Reverend John Ireland, D.D., Archbishop of Saint Paul.

Reverend Samuel Charles Mazzuchelli was born in Milan in 1806 and ordained in 1830 in the Monastery of the Order of Saint Dominic. The same year he began his missionary labors on Mackinac Island and continued till 1864 to be "the pathfinder in the wilderness" of Illinois, Iowa, Wisconsin and Michigan.

His Memoirs were written with a twofold purpose; first, to fulfill his duty of giving to his superiors a faithful account of his work, his missions, and his journeys; and second, to awaken an interest in this far-off field of labor. They deal not only with Catholic missions but also with the social and civil life of the time. Mazzuchelli being a keen observer and a faithful narrator, brings the reader into immediate touch with the native populations of the prairies and forests of the great Middle West, with the trader and early settler and makes us mingle in their daily life and witness with them the growth and development of that vast territory of the Ottawa, the Menominee, and the Winnebago.

The *Memoirs* present a beautiful picture of the early missionaries, depicting their life and labors, telling of their hopes and hardships, and portraying their faith and virtues. They reveal the variety and the intensity of Mazzuchelli's activities, and introduce him as saint, missionary, scholar, teacher, diplomat, architect, organizer and above all as a true American, loving our institutions and upholding our constitution.

Father Mazzuchelli was the apostle of the Galena, Illinois, and northeastern Iowa district, and the record of his missionary work is of great interest to students of the history of Illinois and of the Mississippi Valley.

Every student of American history should read and possess a copy of Father Mazzuchelli's *Memoirs*. M. B. F.

CURRENT HISTORY

Church Statistics. —Director Samuel L. Rogers has just issued a statement of the religious census compiled under the supervision of William J. Hunt, Chief Statistician for population in the Census Bureau of the United States, which shows that of the 42,440,374 church members reported, 15,742,262 or 37 4-10 per cent were "Roman" Catholics.

The total number of ministers reported is 191,792 composed of 20,280 Catholic priests, 356 priests of the Eastern Orthodox Churches, 713 Jewish rabbis and 170,359 ministers of other churches, mainly Protestant denominations.

The average number of church members to each minister for all denominations in 1916 was 219. For the "Roman" Catholic population, however, the corresponding average was 776 members for each priest. While the Catholics with a membership of 15,742,262 had 20,287 priests, the Methodist-Episcopal Church with a membership of 3,718,396 had 18,642 ministers and the Baptists, North, South, Colored and other Baptist bodies with a membership of 7,236,650 had 48,992 ministers, and the Presbyterians, all schools with a membership of 2,257,239 had 13,607 ministers.

Navigation.—Chicago-built boats loaded with Chicago cargoes have reached the Atlantic seaboard by way of the Welland Canal and the Government has announced that as fast as the United States shipping boats are completed they will be loaded at that point for their initial European trip.

The Fourth of July Celebration at Kaskaskia.—It was especially fitting that the Centennial Celebration Commission should select Kaskaskia as one of the places for an official observance of the Centennial Year and the Fourth of July as the date of such observance at Kaskaskia.

Kaskaskia deserved this special recognition by reason of the fact that it was the real seat of settlement of Illinois. Technically, the first settlement of white men well authenticated in history was within the present boundaries of Chicago when Father Marquette and his two French companions cabined on the banks of the Chicago River in the winter of 1674-1675; the next case of white men dwelling or stopping for a time on Illinois soil was on the Illinois River, near what is now Peoria, when La Salle and his party stopped there from January 4, 1680 to some time in March of that year. Then, too, Fathers Marquette and Allouez stopped for shorter or longer periods on the Illinois River near what is now Utica, from 1675 to 1680 and later, and Tonty with a considerable French settlement lived on the rock, now known as Starved Rock, from 1682 to 1700.

All these settlements however, were more or less of a temporary nature, and it was not until about 1700 that the first settlements were made which proved permanent. One of these was at Cahokia in what is now St. Clair County, and the other at Kaskaskia within the boundaries of what is now Randolph County. This Kaskaskia should not be confused with the Village of the Kaskaskias, called the same way, that Father Marquette visited on both of his journeys to Illinois. That Kaskaskia was in what is now La Salle County near Utica

and near Starved Rock. The second Kaskaskia and the one of which we are now speaking was established by the same tribe of Indians, namely the Kaskaskias, who were a branch of the Illinois, and the new village took the same name as the old one, and the mission established by Father Marquette was transplanted from the old Kaskaskia village to the new, the tribe having migrated down the Illinois and Mississippi and settled in this new place.

Accordingly, in this lower and later Kaskaskia, the settlement which became the State of Illinois had its origin.

This settlement was subject to French rule from the time it was established in or near 1700 to the Treaty of Paris in 1763 when the territory was ceded to Great Britain. Kaskasia was the Capital during those sixty-three years and remained the Capital during the English occupancy, and was the chief center of population and settlement. On the Fourth of July 1778, George Rogers Clark with a small band of troops, (about 165) acting under authority of the Council of the Colony of Virginia appeared before the town and effected its conquest in the name of Virginia. And, as Virginia was acting in concert with the other states of the then Union of States prosecuting the Revolutionary War and afterwards ceded all its rights to the United States, the possession secured by Clark inured to the benefit of the United States. It may be said therefore, that Kaskaskia and the territory of which it was the center became a part of the United States on July 4th, 1778, the second anniversary of the Declaration of Independence.

Upon the conquest of Virginia, Kaskaskia remained the Capital and when ceded to the United States, it was still the Capital and through all the territorial period and after admission to statehood, Kaskaskia remained the Capital until 1821.

It is seen, therefore, that Kaskaskia was the principal town through all the changes of Government for more than one hundred and twenty years, and the great bulk of the early history of the state was there made. Hence, how fitting that the state should in this special and official mannner honor old Kaskaskia by designating it as one of the few places for an official general statewide celebration of the State Centennial.

As is well known, the Kaskaskia of the French, the British, the Virginians, and even of the territorial period, has long since declined, and the proud seat of the valley, the Paris of the West as it has been designated is but little more than a memory. The incursions of the Mississippi have transformed what was once quite an extensive isthmus into an island. The great fort near-by has been swept into the Mississippi and the buildings so badly damaged and endangered as to make removal necessary. Even the honored dead of a hundred years were disturbed in their eternal sleep, and to prevent their bones from being washed away by the uncontrollable waters of the lordly river that lent such charm to the surrounding country in early days had to be removed to the adjoining heights and now rest, more than 5,000 of them, in the cemetery bought by the state and known as Garrison Hill. Technically speaking, therefore, there is no Kaskaskia, but an island, part of it now the property of the state as a state park or reservation, and the seat of the old town is removed to Chester, some miles distant, now the County Seat of Randolph County.

It was to Chester then, that the official party traveling by special train from Chicago and Springfield proceeded, and there the observance was begun.

The exercises of the day began at one o'clock in the Chester High School, Honorable A. E. Grisler, presiding. Right Reverend Henry Althoff, Bishop of Belleville pronounced the invocation. Governor Frank O. Lowden, Dr. Otto L. Schmidt, Chairman, Mrs. Jessie Palmer Weber, Secretary, Father Frederic Siedenburg, S. J., and other members of the State Centennial Commission were seated on the platform. Following a musical program, the Declaration of Independence was read by Honorable Hugh S. McGill, Director of the Centennial Celebration, followed by an ode by Wallace Rice of Chicago read by Frederic Brugger. The orator of the day was Governor Frank O. Lowden, who delivered a masterly address reviewing the early days of Kaskaskia when the "sainted missionaries" labored for God and man at the dawn of civilization in Illinois, and the intrepid explorers Marquette, Joliet, La Salle, and Tonty gave us a new world.

After the address, the Governor and official party were driven to Evergreen Cemetery, where Governor Lowden placed a wreath on the grave of Shadrach Bond, the first Governor of Illinois. From the cemetery, the party proceeded to Fort Gage, overlooking the original site of Kaskaskia, where, from a platform erected on Garrison Hill (the State Cemetery) the Governor again addressed the gathering and a musical program was rendered.

Aside from the Governor's address, the most notable feature of the program was the ode above referred to by Mr. Wallace Rice. So appropriate was this ode that we feel justified in reproducing it entire.

Kaskaskia: An Ode

By *Wallace Rice*

Read at Fort Gage, Randolph County, July 4, 1918.

How weak, how futile, seem mere words today
When every swing of Fate's great pendulum
Beats to the roar of giant guns 'neath grey
Astonished heavens thunderous and grum!
How idle, words, when hour by hour such deeds
Of courage and self-sacrifice cry out
As draw our wondering tears, and throbs and bleeds
The Nation's spirit in our warriors' shout!
Along the seas, where coward murderers hide,
Our sailors steadfastly keep open path;
On desperate miles our soldiers constant bide,
The instruments of God's Eternal Wrath;
And we speak words! Yet they are words of cheer.
Beyond, tho' ruined now and desolate,
Sleeps old Kaskaskia, and we shall hear
Of destiny thro' this evangel of our State.

The urgent Mississippi round her rolls
Adown this Valley of a Continent.
Herein today how many million souls
Are reaping generous harvests of content!
The gift of summer sun and rippling flow
Thro' fruitful hours of free men's willing toil,

The comfort of the world is in this glow
From league on league of fructifying soil.
See how the emerald plumes of corn unfold
Bring in their satisfying sheen and swing,
Forthgrowing fair from tiny grains of gold
In nature's miracle of bourgeoning;
But yonder was a greater marvel wrought
By friendliness and spiritual health
Where honor, chivalry, and truth were taught
And lived by the forefathers of our Commonwealth.

Look up and down our Valley's visioning;
Gaze east and west with comprehending eyes!
Northward our inland waters lilt and sing;
And south the Gulf is blue 'neath tropic skies;
Far to the east vast mountain ranges stay
The Valley; toward the sunset its arrest
Is on the snow-clad peaks a world away:
How glorious a growth is here, how blest!
On multitudinous plains between, which smile
Upon the affluents of the river there,
The hopes of all the world have domicile:
Men for its war-hosts, bread to lighten care.
A score of States now rise, of queenly mien,
Sacredly sworn to do their utmost deed
For Liberty—from Illinois's demesne
Arise, for on yon isle was sown their single seed.

In kindliness, to dull the edge of war,
Kaskaskia was born beside the stream.
Athwart the terrors these broad praires bore
The Cross sent thence its mild compelling gleam.
There, first in all this Valley, on those leas
Our race found resting place for wandering feet.
Worshipped our God and published His decrees
Thro' lengthening years, and peace was lasting, sweet.
There lay the city, now in ruin laid
And all its beauty fled and far away,
Wherein the Valley saw the prelude played
To its tremendous drama. Tho' astray,
The world comes back to confidence in God
And Man, finding here inspiration sure
For faith renewed while passing 'neath His rod
Leaving our heavenly hope and human trust secure.

The fathers of our Illinois lie here
Beside us, gratefully remembered still.
High their devotion, free their hearts from fear,
Earnest their wish to know and keep God's Will.
Homely their virtues, arduous their hours
Of labor, but its fruits and flowers were theirs;

Greed and injustice and a despot's powers
Theirs to despise, and heard their simple prayers.
For poverty they knew devoid of dread despair,
Concordant spirits touching happiness,
With little mirths and gayeties to share
In freedom from the greater world's distress.
Give them all honor! Far from their own land
Their profitable lives on history's page
They wrote without repining, and shall stand
Blessed thro' all time by us who hold their heritage.

Romance shone here in many a deed and name.
LaSalle and Tonty o'er those waters wend,
Discoverer and statesman crowned by fame,
Not least because he won so true a friend.
Then Seventeen Hundred dawned. Good Pere Marest
Rose with it. This was centuries ago.
The Illini flock hitherward to pray,
Hearing The Word, and safe from every foe.
A pleasant scene it was, now worn so bare:
The virgin forest virgin prairie met
Below, with swaying trees in summer air
And fragrant flowers in tossing grasses set;
With nuts and fruits and berries ruby bright,
The bison and his herds, the elk and deer,
Carolling birds—'twas peace with plenty dight,
An earthly paradise upon a far frontier.

The thirst for gold, the search for sudden gain,
The Mississippi Bubble and its lures,
Hunger for empire, and old Slavery's pain,
Here frowned, here passed, where Time alone endures.
Hereby the royal walls of Fort de Chartres
Set forth the slender stage whereon we see
Reflected ray by glittering ray the part
The Sun-King played of radiant majesty.
Thence D'Artaguette his piteous army leads,
De Villier goes to conquer Washington;
And Braddock falls, what time Kaskaskia speeds
Her silvery lance toward the rising sun.
Then, then at last the fluttering flag of France
Falls, as may sink the day adown the west,
And gone our Golden Age and old romance,
To rise in this new morning with new meaning dressed.

How distant seems today the gleeful France
That danced so long ago to melodies
Upon yon sward, as tho' fond circumstance
Found in this newer West Hesperides!
Yet golden lilies here our hearts rejoice,
Smiling to azure heavens as of yore,

And wistfully reechoes here the voice
Of the unconquered France whom we adore,
Our Mother still, else were we motherless.
Here o'er an empire ruled her brave and fair;
A jewel in a jocund wilderness
Their capital—yon village now laid bare.
A promise was it, and a Providence,
With every memory ringing sound and true.
How loyally and with what reverence
This venerable fealty we here renew.

A while, a little while, old Britain comes
A conquerer here and floats her bannered flame
Until Virginia rolls victorious drums
As "Liberty!" her frontiersmen proclaim.
The Northwest here is made American
Forever, as Fate thunders slowly on;
Tho' only now discerned the Almighty's Plan
Enfolded in these ages we thought gone:
Dead is the day when Tyranny and Hate
Can Britain and her free descendants part
Or France from England hold—how brave the Fate
Uniting as one country with one heart
The untainted origins of Illinois!
The tyrants on the Thames and by the Seine
Times slow inevitable hands destroy,
And there, as here, today the sovran people reign.

Here, on this distant and secluded sod—
In little, purposes the greatest run—
We see the everlasting arm of God
Guarding the empires that lost here, and won.
Virginia's word, the war-cry of the free,
"Thus ever unto tyrants!" trumpets far
Across the seas to herald Victory,
And eyes war-weary glimpse the morning star.
To thrust a maddened monster to his knee,
Her swift blade drawn and scabbard thrown away
Staunchly beside us battles Italy,
Who gave us Tonty in our dawn of day.
And we, to whom our Illinois is dear,
Hail all these ancient friends with newer pride
In the Great Cause that casteth out all fear,
Our God's Eternal Cause in Freedom's glorified.

The Illinois Centennial.

This is Illinois Centennial Year. Those who have charge of the celebrations did not select the year nor the important dates during the year upon which observances will be held. These were all fixed

a hundred years ago by those who had to do with the founding of our state.

The admission of a state into the Federal Union is a process rather than a single event. In the case of Illinois this process continued through the entire year 1818. On January 16, 1818, Nathaniel Pope, our territorial delegate, presented to Congress a memorial, praying that an enabling act should be passed authorizing the territory of Illinois to organize a state government. This was passed by Congress, and signed by President Monroe on April 18, 1818. It fixed the boundaries of the state and authorized the selection of delegates to form a state government. The act provided that each of the fifteen counties then organized in Illinois territory should be entitled to two delegates to this constitutional convention, and that the three largest counties, St. Clair, Madison, and Gallatin, should each be entitled to three delegates, making thirty-three in all.

These constitutional delegates were elected in July, 1818, and met at Kaskaskia on the first Monday in August of that year. During the month of August they drafted the first constitution of Illinois and formally adopted the same on August 26, 1818.

Under the provisions of this first constitution of our state the Governor, Lieutenant Governor, Legislature, and other officers provided therein, were elected on the 17th, 18th and 19th of September of that year. The first legislature of Illinois convened on October 5th, and the first governor of Illinois, Shadrach Bond, was formally inaugurated on October 6th, 1818. A state government having been formed, and the necessary state officers having been elected, the action thus taken under the provisions of the Enabling Act, was submitted to Congress for ratification, and on December 3d, 1818, Illinois was formally admitted into the Union as the twenty-first state.

It will be observed that the four important dates set apart for commemoration this year are April 18th, the hundreth anniversary of the passage of the Enabling Act; August 26th, the hundredth anniversary of the adoption of the first constitution; October 5th and 6th, the hundredth anniversary of the meeting of the first legislature and the inauguration of the first governor; and December 3d, the hundredth anniversary of the formal admission of Illinois into the Union.

The Centennial Commission, in cooperation with the Illinois State Historical Society, held a very impressive observance at the

State Capitol on April 18th, suitably commemorating the hundredth anniversary of the passage of the Enabling Act.

The Illinois State Fair and Industrial Exposition will be held during the month of August, beginning on August 9th and closing on August 26th. The Centennial Fair will therefore commemorate the hundredth anniversary of the making and adoption of Illinois' first constitution. On August 26th an elaborate program will be held, properly commemorating this very important event. There will be extensive patriotic decorations, and an abundance of patriotic music, with a procession of artistically designed floats. A great mass meeting will be held, presided over by Governor Frank O. Lowden, which will be attended by state officers, justices of the Supreme Court, members of the legislature, and others in high official position. Speakers of national reputation will deliver addresses on this occasion. The program will be intensely patriotic, the theme being an expression of the spirit of Illinois.

During the first week of October a great celebration will be held at the state capital. In addition to extensive decorations and an abundance of patriotic music a great state pageant, revealing the most important events in the history of Illinois, will be given. The corner stone of the Centennial Memorial Building will be laid during that week, and statues of Abraham Lincoln and Stephen A. Douglas will be unveiled. The President of the United States has promised to be present on this occasion, unless unavoidably detained, and give an address at the unveiling of the Lincoln statue. It is planned to make this one of the greatest events in the history of Illinois.

The closing celebration of the Centennial year will be held on December 3d under the joint auspices of the Centennial Commission and the State Historical Society, when an appropriate program will be carried out, commemorating the hundredth anniversary of the formal admission of Illinois into the Union.

In addition to the celebration at the state capital, on July 4th a celebration will be held near the site of old Kaskaskia in honor of the place where the first state government of Illinois was established, and also commemorating the one hundred fortieth anniversary of the taking of Fort Kaskaskia by George Rogers Clark and his men. A celebration will also be held at Vandalia, the second capital of Illinois, on September 25th, 26th and 27th.

County celebrations will be held in practically every county of the state some time during the Centennial year, and hundreds of local celebrations will be held in cities, villages and towns. Over

and over, everywhere, will be told the wonderful story of Illinois, and those who have charge of the celebration confidently hope that from a fuller knowledge and appreciation of the deeds of our fathers during the past hundred years, will come to the present generation in Illinois a spirit of devotion and consecration to the lofty ideals which have been preserved and transmitted to us out of the historic past.

Springfield. HUGH S. MAGILL, Director.

THE BRAVE RED WHITE AND BLUE

(Air—*Auld Lang Syne.*)

With spirits bright we sing tonight
Of the Brave Red White and Blue,
That leads the fight for freedom's right
And a people staunch and true.
Of the brave Red White and Blue my lads
And a people staunch and true,
With spirits bright we'll sing tonight
Of the brave Red White and Blue.

Our cause is just! In God we trust!
To no tyrant shall we kneel.
His sword be rust! His power be dust!
May he wait a people's heel!
Of a people staunch and true my lads,
And the brave Red White and Blue;
With spirits bright we'll sing tonight
Of the brave Red White and Blue.

From the *Reveille,* by Rev. George T. McCarthy.

THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

For some time past a number of interested persons have discussed informally the advisability of collecting and putting into some permanent form the scattered record of the Church in Illinois. These discussions were given a definite impetus when the Illinois Centennial Commission announced its intention of publishing a comprehensive history of Illinois to celebrate the one hundredth anniversary of the admission of the state into the Union.

Knowing what an important part in the history of our state the Catholic Church has played and realizing, too, that much of this historic material is so difficult of access that the forthcoming volumes would fail to record adequately the work of Catholics in Illinois, Reverend Frederic Siedenburg, S. J., dean of Loyola School of Sociology, and member of the Illinois Centennial Commission, sent the following invitation to those who had shown an interest in the matter:

> "You are hereby cordially invited to attend a meeting at the Loyola School of Sociology on February 28, at 2:30 p. m. The purpose of the meeting is to formally organize an Illinois Catholic Historical Society.
>
> "Much preliminary work has already been done, and success is practically assured. His Grace, the Archbishop, and other bishops of the state have approved of the society and will be the honorary presidents.
>
> "This year, being the Centennial Year of the statehood of Illinois, has emphasized the fact that the glorious Catholic history of Illinois is a sealed book even to our own people, and this new society proposes to issue a quarterly which will publish original articles and rare documents to make known our history. The annual dues will be two dollars.
>
> "Your presence at this meeting will be very much appreciated. On behalf of the committee, I am,
>
> Yours sincerely,
>
> February 25, 1918. FREDERIC SIEDENBURG, S. J."

In response to this call, a number of men and women representing various lines of interest—legal, educational, religious, literary and sociological—met and effected a temporary organization by the selection of Rev. Frederic Siedenburg, S. J., as temporary chairman and Mr. James Fitzgerald as temporary secretary.

The chairman read a letter from the Most Reverend Archbishop of Chicago, expressing his hearty approval of the establishment of the society and stating his desire to be enrolled as a life member. Archbishop Mundelein said in part:

> "It seems to me a propitious time for the establishment of the Illinois Catholic Historical Society, for, if in the matter of gathering the history of the Catholic men and Catholic events in this state, we have been neglectful, it is now time for us to remedy this defect. This can perhaps best be done by a society such as you and your associates are forming even more than by an individual or by an institution of learning and research."

Enthusiastic letters of interest and approval were sent also by the following bishops throughout the state: Rt. Rev. James A. Ryan, Alton; Rt. Rev. Edmund M. Dunne, Peoria; Rt. Rev. Peter J. Muldoon, Rockford, and Rt. Rev. Henry Althoff, Belleville.

At this meeting officers were chosen, the publication of the ILLINOIS CATHOLIC HISTORICAL REVIEW, the official quarterly publication of the society, was decided upon, the staff selected and a committee appointed to draft the by-laws of the organization and to arrange for the incorporation of the society under the laws of Illinois.

The following officers were chosen:

Honorary Presidents:
- Most Rev. George William Mundelein, Chicago.
- Rt. Rev. James A. Ryan, Alton.
- Rt. Rev. Edmund M. Dunne, Peoria.
- Rt. Rev. Peter J. Muldoon, Rockford.
- Rt. Rev. Henry Althoff, Belleville.

President, William J. Onahan, Chicago.
First Vice-President, Rev. Frederic Siedenburg, S. J., Chicago.
Second Vice-President, James M. Graham, Springfield.
Treasurer, William J. Lawlor, Chicago.
Corresponding Secretary, James Fitzgerald, Chicago.
First Recording Secretary, M. J. Howley, Cairo.
Second Recording Secretary, Margaret Madden, Chicago.
Trustees:
- Rt. Rev. Daniel J. Riordan, Chicago.
- Very Rev. John B. Furay, S. J., Chicago.
- Rev. John Webster Melody, Chicago.
- Edward Osgood Brown, Chicago.
- Michael F. Girten, Chicago.

It was agreed that the above named officers and trustees should select five additional trustees and an Archivist. The following were chosen accordingly:

Trustees:
- Very Rev. James Shannon, Peoria.
- Rev. Francis F. Formaz, Jacksonville.
- James A. Bray, Joliet.
- Frank J. Seng, Wilmette.
- John B. McManus, La Salle.

Archivist:
- Rev. A. J. Wolfgarten, Chicago.

The editorial staff of the ILLINOIS CATHOLIC HISTORICAL REVIEW was selected as follows:

Editor-in-Chief:
- Joseph J. Thompson, Chicago.

Associate Editors:
- Rev. Frederick Beuckman, Belleville.
- Rev. J. B. Culemans, Moline.
- Rev. Francis J. Epstein, Chicago.
- Miss Kate Meade, Chicago.
- William Stetson Merrill, Chicago.
- Stanislaus Szwajkart, Chicago.

The first regular meeting of officers and trustees was held on the 21st of March, 1918, with Honorable William J. Onahan, President, in the chair. The following by-laws were adopted:

BY-LAWS OF THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

ONE

The name of the Society shall be the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

TWO

The object of the Society is stated in the Charter, but more fully expressed, comprehends: the study and survey of the Catholic history of Illinois and allied and incidental subjects; the collection of historical works, documents, records, relics and mementoes, the creation of a Catholic library and museum, the dissemination of a knowledge of Catholic history by means of lectures and publications, the publication and distribution of a quarterly journal to be known as the ILLINOIS CATHOLIC HISTORICAL REVIEW, and such other papers, books and periodicals as shall be determined upon from time to time, and the marking of historic sites of Catholic interest.

THREE

Membership in this Society shall consist of regular, life and honorary members, benefactors and patrons.

(a) Members may be elected at any meeting of the Executive Council, hereinafter provided for by ballot, two negative ballots being sufficient to reject a member proposed, but a majority may elect benefactors and patrons.

(b) Regular members joining before January 1, 1919, and until otherwise provided by by-law, shall pay an annual fee of $2.00, $1.50 of which is for one yearly subscription to the ILLINOIS CATHOLIC HISTORICAL REVIEW.

(c) Life members joining before January 1, 1919, and until otherwise provided by by-law, shall pay $50.00 in lieu of all other payments for life.

(d) Honorary members shall be subject to no dues.

(e) Benefactors are such as shall make a donation of not less than $500.00.

(f) Patrons are such as shall found a publication or research fund sufficient to yield an income to pay for the annual publication of one book, or to pay the salary of a research worker for at least six months. The series of books published from the income of patrons' publication fund shall be named for the founder, and the research work undertaken with the income of any fund contributed for that purpose by a patron, shall be conducted under the name of such patron.

(g) Benefactors and patrons shall enjoy all privileges of members without the payment of dues, but where the donation or foundation is made without a desire or claim of privileges, no nomination and election shall be necessary.

(h) The Society may also elect by ballot, regular life and honorary members, benefactors and patrons at any of its meetings, provided the names of such persons have been previously approved by a majority vote of the Council, but shall not dispense with any of the payments required in such cases. One-fifth of the members present at such election by the Society shall be sufficient to defeat the election of such a member, but a majority may elect benefactors and patrons.

(i) Any person may subscribe such annual sum or make such donation as he may desire, and such sums shall go to the library fund, unless otherwise directed by the donor.

(j) Delinquency in any of the prescribed payments in this section shall be reported by the Treasurer to the Council, which shall determine and notify of such forfeitures of membership as it may decide upon.

FOUR

(a) The Society shall be governed by an Executive Council, to consist of the officers and trustees selected at its annual meeting on the first Thursday in March of each and every year.

(b) The officers of the Society shall consist of the hierarchy of the state as Honorary Presidents, a President, First and Second Vice-President, Treasurer, Corresponding Secretary, First and Second Recording Secretary, Librarian, Editor in Chief and twelve trustees.

(c) The officers shall hold their office for one year and until their successors are elected and qualified. The trustees shall be divided into three groups, the first division to be made by the Executive Council as it shall see fit, so that of the first board four shall serve for one year, four for two years and four for three years, the trustees thereafter elected to serve for a term of three years, or until their successors are elected and qualified.

(d) The Executive Council shall meet on the first Thursday of January, April, July and October of each year, or at any time upon call of the President or of any three members of the Executive Council; seven members shall constitute a quorum for the transaction of business.

(e) The business of the Society shall be transacted by a standing committee to consist of the President, First Vice-President and a member of the Executive Council to be selected by the two officers named, any two of which committee shall constitute a quorum to transact any business authorized by the Society, the by-laws or the Executive Council in accordance with the by-laws.

(f) No person shall be eligible to the office of President for more than two terms in succession. The President, or, in his absence, the Vice-President, shall be Chairman of the Executive Council, and the Recording Secretary shall be the Recording Secretary of the Council.

(g) The duties of the officers shall be such as usually pertain to all such offices, and as shall be prescribed by the Executive Council.

FIVE

At meetings of the Society and of the Executive Council, the order of business shall be as follows.

1. Reading of Minutes of last preceding meeting, and when the meeting is of the Society, the reading of a synopsis of all intermediate meetings of the Council.
2. Reading of communications.
3. Reports of the Council.
4. Reports of the standing and special committees.
5. Reports of officers.
6. Election of officers.
7. Applications for membership.

8. Reading of papers, delivery of addresses and discussion thereon.
9. Miscellaneous business.

SIX

(a) All moneys due the Society shall be received and receipted for by the Corresponding Secretary and by him transmitted to the Treasurer, which said officers, when required by the Executive Council, shall give such bond as the said Council shall determine.

(b) Money shall be drawn from the Treasury in payment of obligations of the Society by combination voucher check signed by not less than one member of the standing committee, and countersigned by the Treasurer.

(c) The President shall appoint an Auditing Committee, whose duty it shall be to audit the books of the Society not less frequently than once annually.

SEVEN

(a) There shall be a Committee on Publication consisting of the Editor in Chief, the First Vice-President and the Corresponding Secretary, whose duty it shall be to supervise publications by the Society and superintend the printing and distribution thereof.

(b) The quarterly publication shall be mailed or sent by the society to each and every regular and life member who has paid his dues, and to each benefactor and patron of the society.

(c) Publications made at the cost of publication funds shall be issued according to the conditions imposed by the donor of the fund.

(d) The Executive Council may in its discretion direct the printing of extra numbers of any work either for future members admitted or persons interested in Catholic history who may subscribe for or desire to obtain the same.

EIGHT

(a) These by-laws may be amended, repealed or suspended only at the regular meetings of the Society by a vote of two-thirds of the members present; provided a proposed amendment or repeal shall have been submitted by the member offering it to the Executive Council previous to its introduction into the Society. The Council shall report the proposed amendment or repeal to the Society with or without its approval. The Council shall give notice of proposed amendments or repeals in such manner as shall be deemed advisable.

(b) The Executive Council shall make such rules and regulations concerning the library property and effects of the Society as shall be deemed advisable, not inconsistent with the by-laws.

(c) Pending the adoption of by-laws to govern special cases, emergency or new situations, the standing committee shall exercise its best judgment in the premises.

Resolutions were passed urging all Catholic citizens of Illinois to take active part in the Centennial celebration and providing for the appointment of a committee to co-operate with the Illinois Centennial Commission and other bodies interested in the Centennial celebration. A committee was appointed to draw up a circular letter to be sent throughout the state for the purpose of making known the object of the society. The letter follows:

Illinois is rich in Catholic history but up to the present time no organized effort has been made to collect, preserve, and publish the record of the Church in this State. Fortunately, the missionaries who accompanied the French explorers through Illinois were faithful in transmitting records of their work to their superiors; and thus we have a body of reports which form the best source not alone of religious but as well of civil history.

The observance this year of the State Centenary has not only aroused interest in State history but has demonstrated the need of a medium of Catholic information. It is the purpose of the ILLINOIS CATHOLIC HISTORICAL SOCIETY to meet this need by collecting material and publishing, in a quarterly journal and in other publications, the part that the Catholic Church and Catholics have played in its discovery, exploration, settlement, and development.

In such a purpose all Catholics must feel an interest; it must not remain the work of a few; but Catholic men and women of zeal and culture everywhere in the State must rally to the support of the Society. To establish the organization on a sound basis and to insure its successful conduct requires large means; consequently large numbers must enroll.

The expectation is for a minimum of two thousand annual members at two dollars, and one hundred life members at fifty dollars. All members receive the regular quarterly REVIEW of the society by virtue of their membership. Will you be among the initial members of the ILLINOIS CATHOLIC HISTORICAL SOCIETY and receive its original publications? Will you interest your friends in the cause?

Remittances may be made to James Fitzgerald, Secretary, 617 Ashland Block, Chicago.

Sincerely,
THE ILLINOIS CATHOLIC HISTORICAL SOCIETY.

The first number of the ILLINOIS CATHOLIC HISTORICAL REVIEW is ready for the press at the present writing. We feel confident that it will take a worthy place, not only among the publications of the Centennial year, but also among the historical magazines of the country. We hope, also, that the splendid support which has insured its beginning will grow in such a way as to enable the ILLINOIS CATHOLIC HISTORICAL REVIEW to maintain the high standard which it has set for itself.

MARGARET MADDEN,
Second Recording Secretary.

CERTIFICATE OF ORGANIZATION

STATE OF ILLINOIS } ss.
COUNTY OF COOK }

Paid April 16, 1918,
$10 Abs.

To LOUIS L. EMMERSON, *Secretary of State:*

We, the undersigned, *George W. Mundelein, John Furay, S. J., Joseph J. Thompson, Francis J. Epstein, Frederic Siedenburg, S. J., James M. Graham, and Frederick Beuckman,* citizens of the United States, propose to form a Corporation under an act of the General Assembly of the State of Illinois, entitled "An Act Concerning Corporations," approved April 18, 1872, and all acts amendatory thereof, and for the purpose of such organization we hereby state as follows, to-wit:

1. Such corporation shall be known in law as The Illinois Catholic Historical Society.

2. The object for which it is formed is (a) the collection of data, records, documents, and other objects concerning and connected with the activities of Catholics and the Catholic Church in Illinois; (b) the preservation of such historical documents, data and records, and disseminating knowledge concerning Catholic history in Illinois, the publication of a quarterly periodical to be known as the Illinois Catholic Historical Review; and the publication of such other books, pamphlets, monographs, biographies, reprints, documents, photographs, and other data as from time to time shall be considered appropriate and necessary.

3. The management of the aforesaid Illinois Catholic Historical Society shall be vested in a board of fifteen trustees.

4. The following persons are hereby selected as the trustees to control and manage said corporation for the first year of its corporate existence, viz.: *William J. Onahan, Rev. Frederic Siedenburg, S. J., James M. Graham, James Fitzgerald, William J. Howley, Margaret Madden, William J. Lawlor, Joseph J. Thompson, Daniel J. Riordan, John B. Furay, S. J., J. J. Shannon, Edward Osgood Brown, John W. Melody, Michael F. Girten.*

5. The location is in the City of Chicago, in the County of Cook, and State of Illinois, and the postoffice address of its business office is at 617 Ashland Block, Clark and Randolph streets, Chicago, Illinois.

George W. Mundelein.	Francis J. Epstein.
John B. Furay, S. J.	Frederick Beuckman.
Frederic Siedenburg, S. J.	James M. Graham.
Joseph J. Thompson.	

CHARTER

STATE OF ILLINOIS,

OFFICE OF THE SECRETARY OF STATE. CERTIFICATE NUMBER 919.

To All to Whom These Presents Shall Come, Greeting:

WHEREAS, A CERTIFICATE, duly signed and acknowledged has been filed in the Office of the Secretary of State, on the 16th day of April, A. D. 1918, for the organization of the

THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

under and in accordance with the provisions of "AN ACT CONCERNING CORPORATIONS" approved April 18, 1872, and in force July 1, 1872, and all acts amendatory thereof, a copy of which certificate is hereto attached.

Now therefore, I, Louis L. Emmerson, Secretary of State of the State of Illinois, by virtue of the powers and duties vested in me by law, do hereby certify that the said

THE ILLINOIS CATHOLIC HISTORICAL SOCIETY,

is a legally organized Corporation under the laws of this State.

IN TESTIMONY WHEREOF, I hereto set my hand and cause to be affixed the Great Seal of the State of Illinois.

Done at the City of Springfield this 16th day of April, A. D. 1918, and of the Independence of the United States the one hundred and forty-second.

[*Seal*] LOUIS L. EMMERSON Secretary of State.

GREETINGS

KIND WORDS FROM M. M. QUAIFE

My Dear Sir:

In the brief space of time allotted me, I cannot undertake to prepare an article for the first number of your REVIEW.

Whether or not your new Catholic Historical Society shall justify its existence depends largely in my opinion, upon the spirit and method in which its work shall be prosecuted. There would seem to be ample room in Illinois for an organization whose major interest shall be the collecting and exploiting of the materials for the history of Illinois catholicism. Such an organization should not and need not interfere injuriously with any existing historical societies. The only rivalry as between such organizations which has any excuse for existence is the sort which, while genuinely wishing its neighbbor the fullest possible measure of prosperity and performance, at the same time seeks for itself, in its own chosen field, to equal or excel the performance of its neighbors in their own several fields.

Personally (and officially in so far as I may speak for the State Historical Society of Wisconsin) I wish for your new organization a useful career. I need not add a long career, for provided it be a useful one, the other will follow as a matter of course.

Very truly yours,

M. M. QUAIFE,

Superintendent, State Historical Society of Wisconsin.

From the *Catholic Historical Review.*

Historical scholars throughout the United States, but particularly in the Mississippi Valley, will rejoice in the foundation of the Illinois Catholic Historical Society, with headquarters in Chicago. The honorary presidents are the Archbishop and Bishops of the Province of Chicago. Mr. William J. Onahan, a well-known student in American history,. has been elected President. The First Vice-President, through whose inspiration the Society mainly came into existence, is the Very Reverend Frederic Siedenburg, S. J., of Loyola University. Particularly gratifying is the announcement of the ILLINOIS CATHOLIC HISTORICAL REVIEW, which is to appear quarterly, beginning with July, 1918.—*Washington, D. C., April, 1918.*

ILLINOIS STATE HISTORICAL LIBRARY

SPRINGFIELD, ILLINOIS

ILLINOIS CATHOLIC HISTORICAL REVIEW.

Dear Editor:-

As editor of the Journal of the Illinois State Historical Society I am very glad to welcome to the field of State history, the ILLINOIS CATHOLIC HISTORICAL REVIEW with its splendid corps of editors and patrons.

The field for your work is so rich and fertile and there are so many treasures to uncover that I am sure that your Journal will become a source of help and inspiration to all historical writers. Later I hope to be able to repay some of the kindnesses which have been shown to me by you in your contributions to the publications of the Illinois State Historical Society.

With best wishes for your success and a hearty greeting upon your entrance to this fascinating work.

Sincerely yours,

JESSIE PALMER WEBER.

Secretary, *Illinois State Historical Society.*
Editor, *Historical Society Journal.*

ILLINOIS CENTENNIAL COMMISSION

SRINGFIELD, ILLINOIS

OTTO L. SCHMIDT, CHAIRMAN
CHICAGO

EDITOR, ILLINOIS CATHOLIC HISTORICAL REVIEW.

My Dear Sir:-

I am sure that your Society with the REVIEW will fill a great void in the historical work of this section. I have always been a strong advocate of historical societies, and I note that historians are always eager for the materials dug up by such organizations.

I am sure the ILLINOIS CATHOLIC HISTORICAL REVIEW will be of great aid in the dissemination of a knowledge of the state history. Wishing you success, I am,

Yours sincerely,

O. L. SCHMIDT

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CATHOLICITY AND THE CATHOLIC RACES IN ILLINOIS

An authoritive account of the part played by Catholics and representatives of races which are or were chiefly Catholic in the discovery, exploration, settlement and development of Illinois.

By JOSEPH J. THOMPSON

Editor-in-Chief of the ILLINOIS CATHOLIC HISTORICAL REVIEW. Author of *The Commonwealth of Illinois, Law in Early Illinois, Penalties of Patriotism*, etc.

The manuscript for the above entitled book was prepared expressly to meet the demand for reliable information concerning the subjects indicated in the title and sub-title above. Existing data in relation to such subjects is quite inaccessible to the busy person, and because it is so necessary, there has been an insistent and persistent demand for a work like this.

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CATHOLICITY AND THE CATHOLIC RACES
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ILLINOIS CATHOLIC HISTORICAL REVIEW

Volume I OCTOBER, 1918 Number 2

PUBLISHED BY

THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

CHICAGO, ILL.

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LOYOLA UNIVERSITY PRESS

Chicago, Illinois

Illinois

Catholic Historical Review

VOLUME I OCTOBER, 1918 NUMBER 2

EARLY CATHOLICITY IN CHICAGO

1673 - 1843

The Church Organized at Chicago.

Residing, therefore, within the bounds of his spiritual jurisdiction, the Catholics of Chicago, when they resolved in April, 1833, to petition for a resident pastor, addressed themselves to the Bishop of St. Louis. Their petition ran as follows:

"We, the Catholics of Chicago, Cook Co., Ill., lay before you the necessity there exists to have a pastor in this new and flourishing city. There are here several families of French descent, born and brought up in the Roman Catholic faith and others quite willing to aid us in supporting a pastor, who ought to be sent here before other sects obtain the upper hand, which very likely they will try to do. We have heard several persons say were there a priest here they would join our religion in preference to any other. We count almost one hundred Catholics in this town. We will not cease to pray until you have taken our important request in consideration."[37]

[37] Andreas, I, 289. The following signed the petition, the figure after each individual's name indicating the number of persns in his family: Thomas J. V. Owen, 10; J. Bt. Beaubien, 14; Joseph Lafromboise, 7; Jean Pothier, 5; Alexander Robinson, 8; Pierre La Clerc, 3; Alexis Lafromboise, 4; Claude Lafromboise, 4; Jacques Chassut, 5; Antoine Ouilmet; Leon Bourassa, 3; Charles Taylor, 2; J. Bt. Miranda and sisters, 3; Louis Chevalier, 3; Patrick Walsh, 2;

The appeal of the Catholics of Chicago to Bishop Rosati reached him at a providential juncture. A few days before it came into his hands, he had raised to the priesthood a young Frenchman, Irenaeus Mary St. Cyr, whose services were now available for whatever corner of the Lord's vineyard the prelate might see fit to assign him. Accordingly, under date of April 17, 1833, Bishop Rosati signed a document charging Father St. Cyr with the spiritual care of the Catholics of Chicago.[38]

John Mann, 4; B. Caldwell, 1; Bill Saver, 1; Mark Beaubien, 12; Dill Vaughn, 1; James Vaughn, 1; J. Bt. Rabbie, 1; J. Bt. Roulx; J. B. Tabeaux, 1; J. Bt. Duvocher, 1; J. Bt. Brodeur, 1; Mathias Smith, 1; Antoine St. Ours, 1; Bazille Deplat, 1; Charles Monselle, 1; John Hondorf, 1; Dexter Assgood, 1; Nelson Peter Perry, 1; John S. C. Hogan, 1; Anson H. Taylor, 1; and Louis Francheres, 1; a total of 122. The original copy of the petition is endorsed with these dates—Received April 16, 1833. Answered April 17, 1833.

[38] The text of the document is in Andreas, I, 290. "Joseph Rosatti, of the Congregation of Missions, by the Grace of God and of the Apostolic See, Bishop of St. Louis, to the Rev. Mr. John Irenaeus St. Cyr priest of our diocese, health in the Lord:

Rev. Sir:—Whereas not a few Catholic men inhabiting the town commonly called Chicago, and its vicinage, in the State of Illinois, have laid before me that they, deprived of all spiritual consolation, vehemently desire that I shall send them a priest, who, by the exercise of his pastorial gifts, should supply to them the means of performing the offices of the Christian religion and providing for their eternal salvation. Wishing, as far as in me lies, to satisfy such a desire, at once pious and praiseworthy, by virtue of the powers of Vicar-General to me granted by the most illustrious and most reverend Bishop of Bardstown (Ky.), I depute you to the Mission of Chicago and the adjoining regions within the State of Illinois, all of which have hitherto been under the spiritual administration of the said most illustrious and most reverend Bishop of Bardstown, grant you, until revoked, all the powers as described in the next page, with the condition, however, that as soon soever as it shall become known to you that a new Episcopal See shall have been erected and established by the Holy Apostolic See from the territory of other sees now existing, to that Bishop within the limits of whose diocese the aforesaid Chicago mission is included, you shall render an account of all those things which shall have been transacted by you, and surrender the place to such priest as shall be by him deputed to the same mission, and you, with God's favor, shall return to our diocese from which we declare you to be by no means separated by this present mission.

Given at St. Louis from the Episcopal building, the 17th day of April, 1833.

Joseph,
Bishop of St. Louis."

Jos. A. Lutz, *Secretary.*

The original of this document is in the possession of Archbishop Glennon of St. Louis.

Father John Irenaeus Mary St. Cyr was a native of France, having been born in the department of the Rhone, archdiocese of Lyons.[39] His classical studies, together with his philosophy and part of his theology were made in France. In the beginning of June, 1831, he left the land of his birth for America, and arrived in St. Louis in August of that year, being one of the first clerical recruits secured at this period for the diocese of St. Louis through the agency of the French Association for the Propagation of the Faith. On April 6, 1833, he was raised to the priesthood by Bishop Rosati. Twelve days later he set out from St. Louis for his new field of labor in northern Illinois in company with Mr. Anson Taylor, who had been dispatched from Chicago to serve as escort. A journey of twelve days, made partly on foot, brought the pair to Chicago, May 1, 1833. About a month later, June 4, Father St. Cyr made his first report to Bishop Rosati on the religious outlook in the new field.

"If I have delayed so long to send you news, you may be sure that this is not owing to negligence or much less to any lack of good will on my part. The fact is that as I have no acquaintance as yet with the people of Chicago and do not know how they stand as to the establishment of religion in their town, I have wished to sound them a little to the end that I may be less uncertain as to what to say to you about conditions here in the matter of religion.

"While the number of Catholics is large, almost all of them are entirely without knowledge of the duties of religion. Still, the regularity with which they are present at Mass every Sunday and the attention and respect with which they assist thereat, give reason to hope that with patience and some Sunday instructions, we shall be able, with God's help, to organize a congregation of good Catholics. Many Protestants, even of the most distinguished of Chicago, appear to be much in favor of the Catholic religion, in particular Mr. Owen, the Indian agent, as also the doctor and several other respectable families who come to Mass every Sunday and assist at it with much respect.[40]

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[39] A letter of Father St. Cyr's to the Hon. John Wentworth of Chicago, written in the early eighties, supplies most of the data embodied in the sketch of the priest in Andreas, I. Newspaper clippings in library of St. Ignatius College, Chicago. Father St. Cyr's departure for Chicago was reported in the *Shepherd of the Valley* (St. Louis, Mo.), April 20, 1833.

[40] Thomas Joseph Vincent Owen, a native of Kentucky, U. S. Indian agent at Chicago, was elected a member of the first Board of Trustees of the town of Chicago, and by the board, elected as the first president, (corresponding to the mayor). He signed his name to the petition addressed by the Chicago Catholics to Bishop Rosati in April, 1833, representing a group of ten. He died on October 15, 1834, and his funeral services were conducted by Father St. Cyr according to the Catholic rite. *St. Mary's Church Records* (*Chicago*).

"The people of Chicago have taken up a subscription amounting to 261 dollars, and they hope to go even somewhat beyond that. Mr. [Jean] Baptiste Beaubien gives the site on which to build the church. However, despite all the fair prospects held out in every way by this town of Chicago, despite the fine promises made to provide the priest with everything necessary for his support, despite all the honor and courtesy and marks of respect with which the residents of the place received me and which they continue to show me daily to the chagrin of the Protestant ministers, I should have reason to complain, Monseigneur, were you not to send me some assistance at the start to relieve my needs; for I should not have money enough even to pay postage on a letter were I to receive one, nor do I know how I am going to pay the transportation charges on my trunk, when it comes, unless I have some help from you beforehand. I cannot say Mass every day, as I should like to, for I cannot always obtain the wine and candles. I am eager to go to St. Joseph, as soon as [Rev.] Mr. Badin shall have returned from Kentucky, but—. It is true, as you will tell me, that the Catholics have promised to furnish everything necessary for the support of the priest. Yes, Monseigneur, but they are going to start to build a little chapel and a presbytery with money contributed by them for the purpose. Therefore, if the money contributed falls short of the cost of the buildings, I shall be constantly in want.

"As to what the Indian chiefs are reported to have promised for a Catholic church, nothing certain is known up to this; we must wait and see what the outcome will be of the treaty that is to take place next fall.

"The eagerness shown by the people of Chicago, the Protestants even, to have a Catholic church, allows us to place great hopes in the future. Every Sunday so far, I have given an instruction alternately in English and French. I aim particularly to remove prejudices by showing as clearly as possible in what the teaching of the Church consists. In my first instruction I explained the meaning of the invocation of the saints, the difference there is between praying to God and praying to the saints, the meaning of the veneration paid to images and relics and the doctrine of the Catholic church regarding purgatory. The second Sunday I preached in English on the unity of the Church of Jesus Christ. I showed its necessity, bringing out also how this unity is found in the Catholic Church. On Ascension day, I preached in French on the real presence and afterwards explained in English the ceremony of the Mass. Pentecost day, I set forth the rapid progress of the gospel throughout the world and the great results it accomplished in reforming morals [this in English]. On Trinity day, I explained in French the symbol of St. Ambrose on the Holy Trinity and then the Apostles' Creed, as also what we must absolutely know and believe in to be saved. I tell you all this, Monseigneur, not to show you what I have done, but that you may see whether what I have done is right or wrong and that I may learn how to proceed in the future. A number of persons have approached

the tribunal of penance. I presume, Monseigneur, that you put some books in my trunk, as you gave me to understand at my departure. Up to the present I have been left to my own resources. I should like exceedingly to have some instructions in English or French, some French catechisms and two or three mission hymns.

"To give you some idea of Chicago, I will tell you that since my arrival more than twenty houses have been built, while materials for new ones may be seen coming in on all sides. The situation of Chicago is the finest I have ever seen. Work is now proceeding on a harbor that will enable lake-vessels to enter the town. Three arrived lately crowded with passengers who came to visit these parts, and in most cases, to settle down here. Everything proclaims that Chicago will one day become a great town and one of commercial importance.

"I have performed several Baptisms; and in this connection, Monseigneur, permit me to ask you something: Is Baptism conferred by Baptist ministers valid? It is laid down in theology, as far as I can remember, that the ministers in conferring the sacraments must have the intention which the Church has; but Methodist ministers confer Baptism, not as something necessary for salvation, but as a ceremony of the Church, and consequently they have not the intention which the Church has, for she intends that Baptism be conferred as something absolutely necessary for salvation."[41]

Though Father St. Cyr inaugurated the Catholic ministry in Chicago in good season, the Protestant denominations had been in the field at a still earlier date. The Rev. William See and after him the Rev. Jesse Walker, both ordained ministers of the Methodist Episcopal church, conducted services in Chicago before 1832. The latter had for his meeting place a log-building popularly known as "Father Walker's log-cabin" and situated at Wolf Point on the west side of the river at about the intersection of the present Kinzie and Canal Streets. "Father" See, besides preaching the Gospel, plied the trade of a blacksmith. Mrs. Kinzie's *Wau-bun*, a well-known book portraying scenes from the pioneer history of Chicago, records the impression produced on her by one of "Father" See's

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[41] The originals of Father St. Cyr's letters, written in French, are preserved in the Chancery Office of the Archdiocese of St. Louis. They are about fifteen in number, are addressed in each instance to Bishop Rosati of St. Louis, and record the writer's impressions and experiences as he was engaged in the work of building the first church and organizing the first Catholic parish in Chicago. For the story of pioneer Catholicity in that great city, they constitute the most interesting and valuable documentary material extant. For permission to use Father St. Cyr's letters, all hitherto unpublished, the writer of this sketch is indebted to the courtesy of the Chancellor of the St. Louis Archdiocese, the Rt. Rev. Monsignor J. J. Tannrath.

sermons. The first Protestant church organization, that of the Presbyterians, was formed in June, 1833, by the Reverend Jeremiah Porter, an army chaplain, who arrived at Fort Dearborn on May 13 of the same year, twelve days after the arrival of Father St. Cyr. The Baptists organized a church in October of the same year. Thus the year 1833 saw church organizations regularly established in Chicago for the first time, three churches, Catholic, Presbyterian, and Baptist being founded during that year; the first in May, the second in June, and the third in October. The Temple Building, near the corner of Franklin and South Water Streets was erected by a Dr. Temple as a meeting-place for the various Protestant denominations, before they had churches of their own. It was opened for service in August, 1833, and, with the exception of "Father Walker's" log-cabin, was the first building erected in Chicago for religious worship.[42]

Towards the end of June, 1833, Father St. Cyr again addressed the Bishop of St. Louis:

"I received my trunk at last on the eighteenth of this month. That it was so long on the way was not any fault of Mr. St. Cyr who was pleased to charge himself with the task of having it forwarded to me, but was owing to the fact that when he arrived at Hotway [Ottawa], he found the water too low to enable him to proceed by river as far as Chicago, and was obliged to take another route, by land, to his destination at Mackina[w]. My trunk accordingly remained at Hotway [Ottawa] until the eighteenth of this month.

"I am very much surprised that the Missal was not found, for the third book I came to when I opened my trunk was the Missal. (?) And what I told you in my first letter, Monseigneur, happened to me just so, namely, that I shouldn't have money enough to pay for the transportation of my effects. This cost me two dollars and a half and these I had to borrow from Mr. Beaubien, who shows me every kindness imaginable.

"I have received a letter from [Rev.] Mr. Deseille, who is at St. Joseph in [Rev.] Mr. Badin's place; he urges me to go to St. Joseph, but this is impossible as I have not a penny with which to defray the expenses of the journey.[43] I beg you, Monseigneur, to send me a little money to relieve my present needs. Perhaps the future shall find me better off in this respect.

---

[42] Andreas, I, 289, 315.

[43] Father Deseille was missionary to the Potowatomi Indians of Northern Indiana and Southern Michigan from 1833 to his death in 1837. As no priest could reach him in his dying moments, he dragged himself to the altar of his humble chapel, opened the tabernacle door and communicated the sacred species to himself as viaticum. See *The Story of Fifty Years*, p. 19. (Notre Dame Press.)

"I am well aware that the people should provide for all my needs; they have promised to do so. If I can have from them the wherewithal to build a little chapel, I shall consider myself very fortunate and I hope that with the grace of God and the assistance of charitable souls, our Divine Savior will have a temple in Chicago where he will dwell continually in the midst of us by his real presence in the Blessed Sacrament of the Altar.

"Our subscription for the church amounts now to 332 dollars; but according to the building plans agreed on, we shall need five hundred dollars. It will be 36 feet long, 24 wide and 12 high.

"As to the land which the Indian chiefs are reported to have promised, we cannot count on it, seeing that [Rev.] Mr. Badin, to whom the Indians made the promise, did not fulfill the conditions of the contract in virtue of which the Indians offered to give a certain amount of land toward the building of a Catholic church, for their own use, however.

"Another thing which causes me much pain. I cannot say Mass during the week, or rarely so, for lack of the necessary articles.

"But, Monseigneur, I must tell you in all sincerity that this Mission holds out the fairest hopes for the future and that to abandon it for lack of some little assistance, or some small sacrifices, would be a great loss for religion, a loss all the greater and more certain now that a Presbyterian minister arrived in Chicago from some other place a few days ago.[44] Many Protestants, even of the most respectable families of Chicago, who manifest the greatest desire to become Catholics, would return to their first religion, or rather would remain in their errors, as being without any means of embracing the Catholic religion.

"I have performed eight baptisms in Chicago and must go to the Fox River to perform some more.

"You cannot believe, Monseigneur, how much good could be done for religion in these vast prairies were a priest to visit from time to time the families who are scattered here and there, abandoned to themselves in everything that concerns religion and their eternal salvation.

"Even the Indians, the poor Indians, are not indifferent towards

---

[44] This was the Rev. Jeremiah Porter, founder of the First Presbyterian Church of Chicago. His *Journal*, which appeared in the *Chicago Times* in 1877, has this reference to Father St. Cyr: "The first priest residing here [Chicago] was Father St. Cyr with whom I had some friendly interviews in my study which I had built near my boarding house on the lot on the corner of Lake and LaSalle Street, on which the Marine Bank now stands; a canal lot, not on market then but valued at about $200, and now worth in the neighborhood of $200,000. St. Cyr presented me with a little book entitled "A Papist Represented and Misrepresented," which I shall retain as a memento of the infant days of our churches. When I called to sympathize with Mrs. Hamilton in the death of her brother, Buckner, I found the priest had preceded me in attempting to comfort the woman."

our holy religion; they earnestly wish to have a black-robe. I have made the acquaintance of three of the principal chiefs, all three Catholics. Two of them in particular, who remained some days in Chicago, edified me by their great faith. Before sitting down at table, whether others were present or not, they prayed for a space of almost five minutes, and three times every day they came to my room to say their prayers which consisted of a Pater and an Ave, to thank God for having given them life and the means to support life and to pray for their benefactors. I showed them a large crucifix and explained to them, with the aid of an interpreter what our Lord had done and suffered to save us from hell and give us heaven. They remained motionless for a while, with their eyes fixed on the crucifix, and looking at it with an air of piety and compassion which showed they had a lively realization of what they saw. Then they broke the silence by prayers which they recited at the foot of the crucifix, shedding at the same time, torrents of tears. *Non vidi tantam fidem in Israel.* I could not refrain from weeping with them. They told us that they prayed to God three times every day, whether journeying or at home and that they spent every Sunday singing praises of Him who died for the whites and poor Indians alike. What a beautiful harvest, Monseigneur!''

On September 26, 1833, the Potowatomi Indians, or, as they were officially designated, the United Nation of the Chippewas, Ottawas and Pottowatomies, concluded at Chicago, a treaty, according to the terms of which they sold to the Government the remnant of their holdings in Michigan, Indiana, and Illinois, receiving in consideration of the same one dollar per acre, and, in addition, a grant of 5,000,000 acres of land on the left bank of the Missouri River. To this new home, represented roughly on the map of today by the southwestern counties of the state of Iowa, bordering on the Missouri River, the Indians agreed to move immediately on the ratification of the treaty.[45] Father St. Cyr had the satisfaction of celebrating Mass for the Catholic Indians assembled at Chicago on the occasion of this treaty of 1833.

''The last post,'' Father St. Cyr writes to Bishop Rosati, September 16, 1833, ''brought me your letter in which were enclosed two others, one addressed to Mr. J. B. Beaubien and the other to Mr. Robert Stuart. I have delivered each one to its address.[46] Both gentlemen

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[45] The text of the Chicago treaty of 1833 is in Kappler: *Indian Affairs and Treaties,* II, 402. A discussion of its terms and the circumstances which attended its signing may be read in Quaife, 348-368.

[46] Robert Stuart was agent of the American Fur Company of Chicago and one of the controlling figures in the affairs of that powerful concern.

offered very willingly to pay me the fifty dollars; but I shall receive the money only at the conclusion of the treaty which began last Saturday and will finish the middle of next month. At this treaty, a decision will be reached as to whether we are to get the lands which the Indian chiefs promised to give towards the support of a Catholic establishment in their midst. More than 1,000 Indians are gathered here for the payment. Yesterday I said Holy Mass four miles from Chicago before a large congregation of converted Indians recommended to me by their pastor [Rev.] Mr. Deseille, who could not accompany them to the treaty, as he is the only priest at St. Joseph.

"Besides the Catholic Indians of St. Joseph, a great many other Indians from Mackina[w] and Green Bay assisted at Mass. They had arranged a pretty altar under a tent. Their modesty, their good behavior during the most Holy Sacrifice and their respect for priests touched and edified me exceedingly. The Catholics of Chicago, together with those from St. Joseph who came to attend the treaty, gathered there in great numbers to hear Mass. The Catholics sang French hymns at the beginning of the Mass. Then the Indians sang the Credo in their own language, but to the same air to which we sang it, and they sang, besides, a number of beautiful hymns.

"The carpenters are working at present on my little chapel. I hope it will be finished by Sunday or at least during the course of the following week.

"I saw Mr. Menard on Saturday.[47] He gave me a letter for you. So far, I have not received the books you were so good as to send me. I hope to receive them today, as soon as Mr. Menard's effects shall have arrived here.

"Monseigneur Rezé spent a little while here on his return from Green Bay. He gave me ten dollars for my church and ten dollars for myself. His visit was extremely short, as the steam-boat left the same day it arrived.[48]

"I received fifteen days ago a letter from Monseigneur Flaget in which he announces the death of two of his priests and of four religieuses.

"There is no particular sickness except bilious fever, which, however, has not been dangerous. I had an attack of it myself for fifteen days.

"I buried last week a little child, which I had baptized only a short time before.

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[47] Pierre Menard, Sr., of Kaskaskia, Ill., was the first Lieutenant Governor of the State of Illinois and a foremost figure in the early political life of the commonwealth. He held the title at one time to valuable North Side property in Chicago subsequently acquired by the Kinzies. For a sketch of Pierre Menard Sr., see Moses: *Illinois, Historical and Statistical*, I, 289.

[48] Monsignor Frederick Rese [Rezé] was at this time Bishop-elect of the newly founded diocese of Detroit. He was consecrated in Cincinnati, October 6, 1833, three weeks after his visit to Chicago. He resigned his episcopal charge in 1837, and returned to Europe.

"There is no news which might interest you, Monseigneur, apart from the extraordinary growth of Chicago, which only a little ago was nothing but a small village. Now there is a street a mile long [South Water Street] and soon there will be two others of the same length. But, unfortunately, piety will not flourish any more on that account."

The mention made by Father St. Cyr in the preceding letter of the Potowatomi treaty of 1833 and of the Catholic services conducted on that occasion before the assembled Indians recalls the fact that the Potowatomi had a direct share in the first formal organization of the Catholic Church in Chicago. A communication from Mr. Thomas J. V. Owen, U. S. Indian Agent at Chicago, to Mr. Anson H. Taylor under date of April 4, 1833, declared that "at the petition of the principal chiefs of the Pottowatomie tribe of Indians to the President of the United States, permission was given them to donate to the Roman Catholic Church four sections of land on the Desplaines or Chicago River near the Town of Chicago, for the purpose of establishing a seminary of learning."[49] The intention of the Indians to subsidize a Catholic school or college by a grant of land from their extensive holdings was for some unknown cause never embodied in the treaty of 1833, and on that account, no advantage ever accrued from it to Father St. Cyr or his successors. Further testimony to the good will of the Potowatomi to the Catholic Church was the circumstance already noted, that the petition of April, 1833, on the part of the Catholic residents of Chicago for a resident priest, addressed to Bishop Rosati, was signed by the two Potowatomi chiefs, Billy Caldwell and Alexander Robinson and by numerous persons of mixed French and Indian blood, like the La Fromboises and Chevaliers. Moreover, it was with the help of Indian women that Father St. Cyr's church was swept and put in order in preparation for the first services and the humble place of worship often echoed to the hymns which the Indians were taught to sing.[50]

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[49] Chancery Office of the Archdiocese of St. Louis. *The Shepherd of the Valley* (St. Louis, Mo.) January, 1834, has the following: "A letter recently received from Chicago, Ill., states that the Indians near that place have received a large tract of land for the purpose of establishing a Catholic mission among them, and are only waiting the arrival of a priest to commence erecting a mission house and church."

[50] *Recollections of Augustine D. Taylor.* Newspaper clippings in Library of St. Ignatius College, Chicago. The name and date of the newspaper cannot be identified.

Father St. Cyr said the first Mass in the new church in October, 1833, for the Catholic Indians, 300 in number, who had come to Chicago from South Bend for their annuities. Work on the structure had been finished by its builder, Augustine Deodat Taylor, only the day before and the Indians began at once to sweep and clean the little place of worship in preparation for the opening services. The church, however, was still unplastered, and as there was no prospect of collecting additional money from the people of Chicago, who had contributed to the limit of their means in defraying the initial expense, Father St. Cyr determined to solicit aid from the Catholics of St. Louis. He wrote, November 23, to Bishop Rosati:

"For over a month my little chapel has been finished in a manner decent enough to enable us to say Mass without inconvenience every Sunday and week day up to the present. But the cold which is now beginning to make itself felt more keenly over these vast prairies makes the chapel almost uninhabitable, for it is still unplastered. The impossibility of saying Mass in it during the winter as also the impossibility of having it plastered owing to the slender means at present at our disposal, make it necessary for me to go down to St. Louis to do a little begging. Thus, together with what the people here have promised still to give, (though I scarce put any trust in their pledges), I shall have quite a pleasant chapel, small though it be. Another motive which induces me to make a trip to St. Louis is that Thursday next we are going to open a school in which three languages, French, English, and Latin are going to be taught. Mr. Kimber [?] who is 40 years old, will be in charge; he is a good singer and speaks English, French, and Latin very well; but as we cannot find here the books needed by the children, I will take advantage of the journey to secure them.[51]

"Up to the present, we have had Mass and Vespers sung every Sunday with all the solemnity possible under the circumstances.

[51] No mention of a Catholic school in Chicago apart from the above occurs in any of Father St. Cyr's letters. It seems likely that some reference to so important an adjunct to the church would have been made by the Father in his subsequent correspondence with his Bishop, had the school actually been set on foot.

The first school in Chicago was opened in 1816 by William Cox, a discharged soldier of Fort Dearborn. In 1829 the children of J. B. Beaubien and of M. Beaubien were receiving instruction from Charles H. Beaubien, a son of the former, in a room near the garrison. The first school conducted along regular lines was taught by Stephen Forbes in June, 1830, in a building owned by one of the Beaubiens, which stood at what is now the crossing of Randolph Street and Michigan Avenue. The first Sunday school in Chicago, organized August 19, 1832, by members of the Methodist Episcopal denomination, held its initial sessions in a small frame building erected shortly before by Mark Beaubien. Andreas, I, 289.

People enter into these services with great earnestness. I have hopes that with the grace of God and the charity of the faithful and in spite of all difficulties and miseries, it will be possible to organize a congregation of good Catholics here in Chicago.

"Next Wednesday, if nothing stands in the way, I am going to leave for St. Louis with the firm resolution of returning as soon as possible, so as not to lose time (if such be your wish in the matter, Monseigneur.")

Father St. Cyr undertook his contemplated journey to St. Louis, whence he returned to Chicago in the late spring of 1834. Here, however, now that we see his little chapel, as he describes it, thrown open for divine service, we may retrace our steps a little and gather up some additional details concerning the erection of Chicago's first Catholic house of worship.

On his first arrival in Chicago Father St. Cyr had become the guest of Mr. Mark Beaubien, proprietor of the Sauganash, the best known of the pioneer hotels of the city. For a year or more he enjoyed gratis the hospitality of Mr. Beaubien, who from the very first interested himself in the most direct way in the priest's plans for a Catholic church in Chicago, discharging in this connection the duties of chairman of the building fund. Moreover, it was in a log-building about twelve feet square, situated on the west side of Market Street across from the Sauganash and occupied by one of Mr. Beaubien's laborers, that Father St. Cyr conducted services pending the erection of the church.[52] As a site for the latter, Mr. Jean Baptiste Beaubien, Mark's elder brother, offered for the nominal sum of two hundred dollars a lot at the southeast corner of Lake and Dearborn Streets occupied subsequently by the Tremont House.[53] The Catholics of Chicago, however, were unable to collect this amount, in addition to what they had already subscribed for the church, and in consequence Jean Baptiste's offer could not be accepted. The latter shortly afterwards sold this lot to Dr. William Egan, who in 1836 disposed of it

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[52] Father St. Cyr's first Mass in Chicago, May 5, 1833, was celebrated in the above mentioned house on the west side of Market Street. The Sauganash stood, not on the southeast corner of Lake and Market Streets, as is sometimes stated, but almost eighty feet to the south on Market Street. See Caton: *The Last of the Illinois and a Sketch of the Pottowatomies*, 25, in Fergus Historical Series, 3.

[53] "The most historical lot in Chicago undoubtedly is the one occupied by the Tremont House . . . . In 1833, Captain Luther Nichols refused to give Baptiste Beaubien forty cords of wood for it and wood was then worth $1.25 a cord." *Recollections of J. D. Bonnett*, in Andreas, I, 137.

for a large sum. Taking advice of Mr. Beaubien and Colonel Owens, the Indian agent, Father St. Cyr now decided to build the church on a canal lot on the south side of Lake Street, a short distance west of State Street, that thoroughfare not being as yet laid out. The lot adjoined or almost adjoined the military reservation around which was a fence enclosing a number of acres of cultivated land. It does not appear that Father St. Cyr purchased this property or acquired any sort of title to it, though he did obtain a guarantee that no bid would be admitted higher than the valuation to be placed on it by the canal commissioners. At all events, it was on this Lake Street lot, occupied in later years by the printing house of Cameron, Amberg & Co., that the first Catholic church of Chicago was erected under the name of St. Mary's. On the same lot with the church stood a house built by a Mr. Dexter Graves, who, like Father St. Cyr, had built on the property only after he had received a guarantee that it would not be sold at a price in excess of the valuation to be fixed by the canal commissioners. When eventually the lot came on the market at the commissioners' appraisement of $10,000, Mr. Dexter Graves became the purchaser at that figure, the Catholics of Chicago finding it beyond their means to raise so considerable a sum.[54]

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[54] Letter of Father St. Cyr to Hon. John Wentworth (Newspaper clippings, St. Ignatius College Library, Chicago). This letter is the basis of the account in Andreas, I, 290, from which the following additional details are cited:

"In the meantime, not anticipating the high price at which the lot would be appraised, they erected thereon a church building, twenty-five by thirty-five feet in size. The lumber for this building was brought in a scow across the lake from St. Joseph, Mich., where it cost $12 per thousand. The lumber having arrived, Anson Taylor, a brother of Augustine Deodat Taylor, with his own team, hauled it from the schooner to the site of the prospective church. Augustine D. Taylor was the architect and builder. The total cost of the edifice was about $400, but though small and inexpensive it was not completed sufficiently for occupancy and dedication until in October. Catholic Indians assisted at the first Mass celebrated therein. Indian women had cleaned and prepared the modest building for the celebration of the sacred rite, and Deacon John Wright, a strong supporter of Rev. Jeremiah Porter, pastor of the first Presbyterian church, had, in August assisted in raising the frame of the building. At this dedication-service there were present about one hundred persons. The church itself was not plastered, it had only rough benches for pews and the simplest of tables for altar and pulpit. The outside of the building was not painted and it had neither steeple nor tower. Some time afterwards it was surmounted by a low, open tower, in which a small bell was hung being the first bell used in Chicago to call the pious together for religious worship. It was the size of an ordinary locomotive bell of the present, and could be heard for only a short distance." Augustine D. Taylor, builder of the

Shortly after his return to Chicago from St. Louis, Father St. Cyr wrote to Bishop Rosati, June 11, 1834:

"I arrived in Chicago, the 5th of this month, [June, 1834], to the great astonishment of the people, who thought I was never going to return. They were pleased to see me again. Last Sunday we had High Mass, the church being full of people despite the bad weather, and in the afternoon we sang Vespers. A great many Americans assisted at the services.

"I cannot give you the population of Chicago exactly. The common opinion is that there are two thousand inhabitants in town and every day you may see vessels and steam-boats put in here from the lake crowded with families who come to settle in Chicago. Every day new houses may be seen going up on all sides. *Surgunt Moenia Trojae.*

"In the course of my journey I saw or visited nearly all the Catholics of Illinois. I performed 13 baptisms and 4 marriages and gave the Catholics of Sugar Creek, Bear Creek, South Fork, and Springfield an opportunity to make their Easter duty.

"Eighteen miles above Peoria I found several Catholic families who so far have not been visited. I could not stop there but I promised to visit them when I should return from Chicago. As I learn that [Rev.] Mr. Fitzmaurice is at Galena, am I to remain in Chicago or is he to take on himself the duty with which I have been charged, namely, to visit Chicago from time to time?[55] I await your orders in this matter; please be so good, Monseigneur, as to let me know as soon as possible what I am to do."

Bishop Rosati's prompt reply to Father St. Cyr's inquiry in regard to Galena elicited from the latter a communication under date of July 2, 1834, in which he sets forth his views concerning the proper place to station the missionary who was to attend to the spiritual needs of the Catholics of Central Illinois.

"I have just received your letter under date of June 20, by which I learn that [Rev.] Mr. Fitzmaurice is at Galena and will remain there definitely. I am greatly pleased with the news as it relieves me of the

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church, relates in his *Reminiscences,* published in one of the Chicago dailies, that when he went to collect his bill from Mark Beaubien, the treasurer of the building fund, the latter pulled from under his bed a half-bushel basket of shining silver half-dollars, such as the Government used in paying the Indians their annuities.

[55] Father Charles Fitzmaurice, a native of Ireland, joined the St. Louis diocese in 1834. He left St. Louis, May 22 of that year for Galena, to which place he was assigned by Bishop Rosati in succession to Father McMahon, who had died the year before. *Shepherd of the Valley,* May 23, 1834.

FATHER ST. CYR

Reverend John Mary Iranaeus Saint Cyr, who came to Chicago May 1, 1833 and celebrated Mass on the following Sunday, May 5, in the log cabin of Mark Beaubien at what is now Lake Street and Market Street. Born in Lyons, France, ordained by Bishop Rosati April, 1833. Died February 21, 1883.

ST. MARY'S The First Catholic Church in Chicago.

Built by Father John Mary Iranaeus Saint Cyr at southwest corner of Lake and State Street. First Mass celebrated in September, 1833, specially for the Catholic Indians here for the treaty of 1833.

considerable uneasiness I should have felt had I been obliged to visit this place according to the charge you first gave me.

"As to the Catholics whom you tell me about in your letter, Monseigneur, I am acquainted with them, have met them and know where they live. Despite all this, I cannot visit them so long as I remain in Chicago, in view of the fact that they are 150 miles from where I am stationed and that I cannot meet the expenses I am obliged to incur in running from place to place. What is more, my health would allow it less at the present time than ever.

"As to the most centrally located place from which to visit all the Catholics of Illinois, and I gave the matter particular attention during my journey from St. Louis to Chicago, it is in my opinion Springfield, 100 miles from St. Louis and a little over 200 miles from Chicago. Here is the place I should pick out for headquarters, as being the most suitable for the purpose. But you see at the same time that I cannot visit the Catholics of Illinois on account of the great distance intervening between the settlements and the difficulties to be met with in traveling over the prairies. Hence, either Chicago or the Catholics of Illinois are to be neglected or else some other measures must be taken. Now Monseigneur, it is for you to decide as you judge best. Only, whether you judge it proper that I remain in Chicago or leave it, kindly let me know as soon as possible, because if I am to remain here at least some time longer, the people are going to enlarge the church by 24 feet and build a presbytery. It would disappoint and even discourage them were we now to abandon them after having put them to so much expense.

"We have had 34 (?) pews put in the church, some for four and others for six persons.

"Last Sunday I gave first Communion to four distinguished persons, Madame Beaubien, whom I baptized with one of her children, Madame Juneau Soloman [Soloman Juneau], etc. A large number of Catholics approached the sacraments.

"The population of Chicago increases daily; the town numbers now about 2,400 [?] inhabitants. People here are anxious to know when the Bishop will be appointed. They would like to have him in Chicago.

"If you judge it expedient that I remain in Chicago until another priest comes, please tell [Rev.] Mr. Lutz to secure for me the books which I suggested that he send me at the first opportunity.

"They are books I should find of the greatest utility here, but I have been without them, as I could not take them with me when I left St. Louis. I should be gratified to know, Monseigneur, whether the books of which I gave you a list that you might have them brought from the Barrens are at length in St. Louis."

It may be noted in connection with the above letter of Father St. Cyr that he had been preceded in his ministry to the Catholics of Springfield and other localities in Sangamon County, Illinois, by the

Jesuit missionary, Father Van Quickenborne, who established the Missouri Province of the Society of Jesus in 1823. Father Van Quickenborne's baptisms in Sangamon County, dating as early as 1832, are the earliest recorded for that part of the state of Illinois.[56]

The winter of 1834-1835, the first which Father St. Cyr spent in Chicago, was a mild one, as winters in Chicago usually went. But

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[56] Allusion may here be made to the statement appearing at intervals in the Catholic press that Father St. Cyr, on occasion of these ministerial visits to the Catholics of Sangamon and adjoining counties in Illinois, often said Mass in the house of Thomas Lincoln, father of the future President, Abraham Lincoln. The most authoritative version of the statement in question is furnished by Archbishop Ireland in a letter communicated to the editor of the *American Catholic Historcal Researches,* XXII, 207. "I happen to be able to furnish a slight contribution to the discussion by repeating, beyond peril of mistake, what the old missionary, Father St. Cyr, was wont actually to say touching Catholicity in the Lincoln household. Father St. Cyr was a priest of the Diocese of St. Louis, from which in early days the scattered Catholics of Southern Illinois received ministerial attention. He was a remarkable man, intelligent to a very high degree, most zealous in work, most holy in life. I knew him when in his later years he was chaplain to the Sisters of St. Joseph, of Carondelet. He held in vivid recollection the story of the Church in olden times through Missouri and Illinois. It was a delight and a means of most valuable information to sit by and converse with him. In 1866 he spent a month visiting me in St. Paul. Here is his statement, as I then took it down in writing, regarding the Lincoln family: "I visited several times the Lincolns in their home in Southern Illinois. The father and the stepmother of Abraham Lincoln both were Catholics. How they had become Catholics I do not know. They were not well instructed in their religion; but they were strong and sincere in their profession of it. I said Mass repeatedly in their house. Abraham was not a Catholic; he never had been one, and he never led me to believe that he would become one. At the time, Abraham was twenty years old or thereabouts, a thin, tall, young fellow, kind and good-natured. He used to assist me in preparing the altar for Mass. Once he made me a present of a half dozen chairs. He had made those chairs with his own hands, expressly for me; they were simple in form and fashion as chairs used in country places then would be."

Without raising the question of the value to be attached to the testimony of Father St. Cyr in regard to the alleged Catholicity of the Lincoln family, it may here be stated that there were certainly Catholic connections of the President's family settled in Hancock County, Illinois, where they were visited by Father Van Quickenborne in his missionary rounds during the early thirties. (The Van Quickenborne baptismal records for Illinois are in the Archives of St. Mary's College, St. Marys, Kansas. See also an important article, "The Lincolns of Fountain Green," in the St. Louis *Globe-Democrat,* February 9, 1899.) One of these Hancock County Lincolns, Abraham Lincoln by name and a first cousin of the President, figures in a baptismal entry in Father Van Quickenborne's records.

for one reared in the softer climate of southern France, it was trying enough, as the Father intimates in a letter to Bishop Rosati:

"I avail myself of the occasion offered through Mr. Boilvin, who leaves today [January 12, 1835] for St. Louis to let you hear from me. Up to the present my health has been sufficiently good not to prevent me from attending to my duties, though I often experience pains through my whole body, causing me at times not a little suffering. These pains have become more acute, since the cold weather began to moderate a little.

"The winter is very mild this year and, if we are to believe the old Canadian residents, it is no winter at all. To give you a more correct idea of it, we have only 2 [?] inches of ice and there has been skating on all the rivers for more than a month; and still they launch bitter complaints heavenwards because the ice is not strong enough. Judge by this what a winter here must be when there is one.

"*Labor improbus omnia vincit.* Our little chapel is finished at last, but not without many difficulties and annoyances occasioned by the mild winter of the Canadians. We have been obliged to keep up a fire constantly day and night to prevent the plastering from freezing and this for more than three weeks. Only at the end of this time were we able to say Mass, but since then we have had Mass and Vespers sung every Sunday, sometimes to music, though this is not always very harmonious. However, they do not fail to make a noise and this is what is looked for here. But it must be observed that if there is discord in our music, it is owing not precisely to any fault or bad will on the part of the musicians, but to our want of instruments. I wrote lately to Cincinnati for song-books.

"I will also state that though I speak English very poorly, the Americans do not fail to come in crowds to our church every Sunday, and if it is finished, it is partly to their generosity that I owe it.

"You see by this, Monseigneur, that our little church is far from being put up for sale, as our miracle-maker said on board the steam-boat Michigan (I mean the Presbyterian minister of this town). If there is any church that will keep on growing, it is the Catholic church, though it be small in the beginning, as is only natural. And Jeremiah Porter, who boldly takes the name of pastor in a circular to the editor of the St. Louis Observer, deceives himself grossly in taking the name of pastor of a congregation of 60 or 80 members, as he did on board the steam-boat Michigan, when he took a piece of ice for a wafer."[57]

[57] The incident referred to occurred on board a Lake Michigan steamer on which the Rev. Jeremiah Porter, the first Presbyterian minister in Chicago, was a passenger. A young Catholic, Thomas Watkins, also a passenger on the same steamer, gave some ice to two cholera patients on board in accordance with directions given him by the ship's doctor. The minister, who observed the action, concluded somehow that the young man had administered to them the Eucharist. A letter of Watkins in explanation of the affair appeared in the St. Louis *Shepherd of the Valley*, November 15, 1834.

Though Father St. Cyr was in Chicago in September, 1835, at the time of the departure of the Potowatomi Indians of Northeastern Illinois for their new home along the Missouri River, no mention of the incident is to be met with in his correspondence. And yet, with the migration westward of these Indians he lost a number of his parishioners, mixed-bloods like the Lafromboises, Ouilmettes and Chevaliers, who had been identified with St. Mary's church from the day that the Catholics of Chicago sent their historic petition to the Bishop of St. Louis. The withdrawal of the Indians from Chicago was marked by circumstances of a dramatic character. Possibly with a view to make a final display of their strength on ground that had been the scene of many of their past triumphs, they marched, one hot day in August, 1835, in procession through the streets of Chicago. Hideously painted and clad in scanty raiment, they started from their rendezvous on the West Side, crossed the river on Anson Taylor's bridge near Randolph Street, the only bridge over the river at the time, and then with fierce war-whoops and savage dancing proceeded along Lake Street and thence over to the North Side. From one of the upper windows of Mark Beaubien's hotel, the Sauganash, Judge Caton watched this final demonstration of Indian tribal spirit in the streets of Chicago, afterwards putting on record the emotions of mingled fascination and alarm which the spectacle awakened in those who witnessed it.[58]

The emmigration of the Potowatomi to the West took place in September, 1835, under the management of Colonel Russell. Moving across Illinois they took a southwestwardly route through Iowa and thus reached the triangular strip of land then claimed by the Sacs and Foxes and later known as the Platte Purchase.[59] Here they tarried for three years, not moving up into the lands guaranteed to them by the treaty of 1833 until the middle of 1837. While still occupying the Platte Purchase, they were visited from the Kickapoo Mission by Father Charles Felix Van Quickenborne, founder of the Missouri Province of the Society of Jesus, who, on January 29, 1837, baptized fourteen Indian children in the Potowatomi camp opposite Fort Leavenworth. The first of the number baptized, Susanne, the six-months old daughter of Claude Lafromboise and a Poto-

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[58] Caton: *The Last of the Illinois and a Sketch of the Pottowatomies. Fergus Historical Series*, 3.

[59] *Encyclopedia of the History of Missouri*, V 152; Babbitt: *Early Days at Council Bluffs*, 25, 26.

watomi woman, had William or as he was familiarly known in Chicago, "Billy" Caldwell, for godfather, who also stood sponsor for two more of the children. Other sponsors on this occasion were Claude Lafromboise, Toussaint Chevalier, Joseph Chevalier, Francis Bourbonnet, and Michael Arcoit. Father Van Quickenborne was in fact dealing with a group of ex-residents of Chicago or its vicinity, some of whose names had appeared on the poll-book of the election of 1826, the first in the history of the city.[60]

During their occupancy of the Council Bluffs reservation (1837-1848), the Potowatomi were ministered to for a while by the Jesuits of Missouri who opened St. Joseph's Mission at Council Bluffs in response to a petition from the Indians signed at Fountain Blue on the Missouri River, September 12, 1837, by Wa-bon-su and fourteen of his fellow tribesmen.[61]

The familiar names of the Chicago half-breed Potowatomi recur in the baptismal and marriage records of the Mission.[62] On August 15, 1838, Father Peter De Smet, the noted Indian missionary, performed two marriage ceremonies at Council Bluffs, the first recorded in the history of the place. The contracting parties were Pierre Chevalier and Kwi-wa-te-no-kwe and Louis Wilmot [Ouilmette] and Marie Wa-wiet-mo-kwe. January 2, 1839, the same priest married William Caldwell to Susanna Misnakwe. That chief again appears as godfather, this time to John Naakeze baptized at the age approximately of 102 years by Father De Smet, December 29, 1838. In 1848, the Council Bluffs Potowatomi were united with the Osage River branch of the tribe on a common reservation along the Kaw River in what is now the State of Kansas. Here they came under the spiritual care of the Jesuits of St. Mary's Mission. The baptismal, marriage, and burial registers of that Mission frequently record the names of Beaubiens, Ouilmettes, Lafromboises, and other former Potowatomi mixed-bloods of Chicago and its vicinity. It is an interesting reflection that the Society of Jesus which gave Chicago its first priest in the person of Father Marquette and its first resident pastor in the person of the Miami missionary, Father Pinet, found itself for years the spiritual guardian of the Potowatomi

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[60] The *Kickapoo Mission Baptismal Register* rests in the archives of St. Mary's College, St. Marys, Kansas.

[61] *Files of the Indian Bureau,* Washington.

[62] These records are in the archives of St. Marys College, St. Marys, Kansas.

Indians, the immediate predecessors of the whites in the occupation of the Chicago terrain and a picturesque factor in the pioneer social life of the future metropolis.

The see of Vincennes, later Indianapolis, was erected in 1834, with Right Rev. Simon Gabriel Bruté as its first incumbent.[63] He was consecrated at the hands of Bishop Rosati in St. Louis, October 28, 1834. The new diocese included not only the state of Indiana, but also the eastern portion of the state of Illinois, which had hitherto belonged to the diocese of Bardstown, though administered by the Bishop of St. Louis. With this rearrangement of the ecclesiastical map, Father St. Cyr had now before him the question whether he was to remain attached to the diocese of St. Louis or be transferred to that of Vincennes. Bishop Rosati had arranged with Bishop Bruté, at the time of the latter's consecration, to have Father St. Cyr remain in charge of the Catholics of Chicago for at least a year longer. [64] But Father St. Cyr was uncertain what his status would be when this period should have run its course. He wrote to Bishop Rosati, August 3, 1835:

"I have just received a letter from Monseigneur Bruté advising me of his departure for France. According to this letter it appears that I am definitely attached to his diocese, or at least am to spend the winter in Chicago; but he makes no mention of any new arrangement with you. However, should you have made any contract with him in virtue of which I am attached to his diocese for good or for some longer period than the twelve-month of which there was question last year, please have the goodness, Monseigneur, to advise me to this effect as soon as possible, that I may know on whom I am to depend

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[63] For information concerning this remarkable member of the Catholic hierarchy in the United States, see Bayley: *Memories of Bishop Bruté;* R. F. Clarke: *Lives of the Deceased Bishops of the United States,* Vol. II: *Catholic Encyclopedia,* III, 24. Bishop Bruté visited Chicago in the spring of 1835 in the course of an official visitation of his diocese. "Mr. St. Cyr had arrived there from St. Louis and enabled the Catholics to make their Easter Communion, so I gave only a few Confirmations and three instructions, one on Saturday and two on Sunday to encourage the rising Catholic population of that most important point. It is now composed of about 400 souls of all countries, French, Canadians, Americans, Irish, and a good number of Germans. The Garrison of the Fort, the Commandant and part of the Staff and band of musicians attended. In general, it may be said that the military are always friendly toward the Catholics and their services, which they are free to attend if they choose." Bayley: *Memories of Bishop Bruté,* 69.

[64] Bayley, *op. cit.,* p. 63.

for orders and that I may take measures against the severity of the winter.

"I am very anxious to renew my holy oils—my cases are almost dry. Should you find occasion to send me a supply, I shall be a thousand times obliged to you.

"The town of Chicago is growing rapidly. Immigration was so considerable for a space of almost three weeks, that there is fear of a famine. A barrel of flour has sold as high as twenty dollars.

"Many Catholic families have arrived in Chicago. There is no sickness here, thanks be to God. I learned that the cholera paid you a visit and carried off a number of persons.

"I asked good [Rev.] Mr. Lutz quite a while ago for some Mass intentions.[65] He seems to have forgotten me entirely, and yet I think very often of him. If I am to spend the winter here I intend to take a trip to St. Louis before the end of fall *Deo adjuvante*—but all this, Monseigneour depends on the answer you will send men."

Towards the end of 1835, Bishop Bruté returned from his recruiting journey to Europe bringing with him a number of French priests, whose services he had secured for his diocese. Of the number were Fathers Celestine de la Hailandiere and Maurice de St. Palais, successors of Bishop Bruté in the see of Vincennes. In the arrival of these clerical re-enforcements Father St. Cyr saw an opportunity to be relieved of his duties in Chicago and return to St. Louis. To Bishop Rosati he wrote January 14, 1836:

"I have learned that Monseigneur Bruté has at length arrived at Vincennes with a large number of priests. I hope he will find some one among them to replace me. Kindly call Monseigneur Bruté's attention to the matter and recall me to your diocese. This is my only desire. However, should you think Divine Providence has other designs in view, see and judge for yourself. I leave everything to your good pleasure and am ready to submit to it most willingly, in the firm conviction that *nihil mihi deerit in loco ubi me collocavit.*"

In September, 1836, Father Bernard Schaeffer, a native of Strasburg in Alsace, arrived in Chicago with a commission from Bishop Bruté to care for the German-speaking Catholics of the city. Within half a year of Father Schaeffer's arrival, opportunity having been given him during the interval to become acquainted with conditions among the Catholics both of the English- and German-speaking ele-

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[65] Father Joseph Lutz was the first German priest to attach himself to the diocese of St. Louis. He did missionary work in 1828 among the Kansas Indians and was subsequently assistant pastor at the Cathedral of St. Louis and pastor of St. Patrick's church in that city.

ments, Bishop Rosati finally recalled Father St. Cyr to the diocese of St. Louis, as we learn from a communication addressed by the latter to the Bishop, March 4, 1837:

"I received your letter of February 23 today. I hasten to answer it and in order to let you know that I shall do everything in my power to follow out your orders despite great difficulties in the way. If I cannot go on to St. Louis before Holy Week as you desire me to do, it will not be through any lack of good will on my part, but because circumstances will not allow it.

"It is with considerable pain, Monseigneur, that I see myself forced to sell a portion of my books to pay part of my traveling expenses, and even so, I shall be obliged to borrow money, but from whom I do not know.

"When I went to Vincennes, I did everything in my power to get a chalice and a missal for [Rev.] Mr. Schaeffer. But all my efforts were in vain, so that you will not take it amiss, Monseigneur, if I leave the chalice and missal with [Rev.] Mr. Schaeffer. He will return them as soon as he can procure others in their place. Sacrifice on sacrifice."

The intelligence that Father St. Cyr had been recalled to his own diocese of St. Louis was highly unwelcome to the Catholics of Chicago. Eager to retain the services of this zealous priest, they addressed a memorial on the subject to Bishop Rosati. It is a noteworthy testimony to the esteem in which Father St. Cyr was held by his Chicago parishioners, and, as it has hitherto remained unpublished, it deserves to be here reproduced *in extenso:*

To the Rt. Rev^{d}. Doct^{r} Rosatti, St. Louis.

The undersigned Roman Catholic inhabitants of the town of Chicago have heard with the deepest regret that you have recalled the Rev^{d}. Mr. St. Cyr from this Mission and as such an event would in their opinion be productive of injurious consequences to the cause of Catholic truth in this place, they humbly beg leave to call your attention to the actual situation of our people in this Mission and request that you will carefully consider all the circumstances previous to such removal.

They would in the first place inform your Grace that the Rev^{d}. Mr. St. Cyr by his exemplary conduct, great zeal in the cause of religion and incessant perseverance has endeared himself to every member of our congregation and is highly esteemed by the members of other denominations, and having acquired a sufficient knowledge of the English language to enable him to preach and instruct with fluency and elegance, they conceive that his removal would be a subject of bereavement to the whole congregation.

That his associate Rev^{d}. Mr. Schaeffer although equally distinguished for piety and zeal has but an imperfect knowledge of the

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FATHER BADIN. Very Reverend Stephen Theodore Badin, Sulpician, Missionary of Kentucky, Indiana, and Illinois, benefactor of Notre Dame and great pioneer churchman, who visited Chicago several times prior to the organization of the Church here in1833. Father Badin was the first priest ordained in the United States.

BISHOP ROSATI. Right Reverend Joseph Rosati, Bishop of St. Louis, under whose jurisdiction Chicago was in 1833 and who sent Father St. Cyr to organize the Church in Chicago. Bishop Rosati was a Lazarist or a religious of the Congregation of the Missions. Born in Naples, January 12th, 1879, ordained in Rome in 1811 or 1812, made bishop of St. Louis, March 20th 1827. Died in Rome, September 25th, 1843.

English language and is consequently unfitted for discharging the spiritual duties of a pastor among an English population.

That we have in this town two thousand and perhaps more Catholics as there are a large number of Catholic families in the adjacent country particularly on the line of the Chicago and Illinois canal, the great body of labourers on which are Catholics, to all of whom the clergy here must render spiritual assistance. The attention therefore of a clergyman speaking the English language will be indispensably necessary and they would humbly represent that nothing but the most urgent necessity should induce the removal of a man from such a vast field of labor who is so beloved and revered by his congregation.

That as our church is totally inadequate to contain the fourth part of the attending congregation, we have taken the preliminary steps to erect a new chapel capable of accommodating our large and increasing society. The removal of the Rev[d]. Mr. St. Cyr will operate to retard and delay the work so much desired not only by Catholics but by various members of other denominations.

That as this is the most important place in the State, as the population is so rapidly increasing that we can in a few years justly expect a Catholic population of several thousand and as one clergyman cannot possibly discharge the duties annexed to it, good policy as well as duty require that we should have clergymen stationed here capable by their example of inspiring respect, by their talents of dissipating ignorance and prejudice and by their zeal and perseverance of building up in this new region the imperishable monuments of our holy religion.

We therefore humbly entreat your Grace not to deprive us of a dearly beloved pastor at the commencement of his usefulness, but to leave him where his zeal and virtues are so well appreciated and so likely to respond to the best interests to the Church."[66]

The efforts of the Catholics of Chicago to retain the services of Father St. Cyr were not successful. He left Chicago for St. Louis in the latter part of March, 1837, and in the following June was assigned by Bishop Rosati to the mission of Quincy, Illinois, from which place he made periodical excursions to the Catholics of the neighboring counties.[67] Father Schaeffer did not long survive the

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[66] This document is in the Chancery Office of the Archdiocese of St. Louis.

[67] Father St. Cyr's baptismal, marriage, and burial records, all contained in one register now resting in the parish archives of St. Mary's Church, Chicago, afford authentic information of his ministerial activities during his stay in Chicago. On May 22, 1833, he baptised George, son of Mark Beaubien and Monique Nadeau. This, as far as can be ascertained, is the first administration of the sacrament in Chicago attested by documentary evidence. Among the baptisms subsequently conferred by Father St. Cyr in Chicago were the following:

departure of Father St. Cyr from Chicago. "I announce with grief," wrote Bishop Bruté to the Leopoldine Association of Vienna, "that

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June 5, 1833. Caroline, daughter of Jean Baptiste Beaubien and Josette Lafromboise. Godparents: John Whistler and Esther Bailly.

June 5, 1833. Marguerite, daughter of Solomon Juneau and Josette Vieau. [Solomon Juneau was the founder of Milwaukee.]

June 17, 1833. Francis, son of Francis Bourbonnois and Hosetta Asham of Ottoway [Ottowa].

August 8, 1833. Francois, son of Joseph Lafromboise and Jacquet Peltier. Godparents: Mark Beaubien and Josette Lafromboise.

June 16, 1834. Joseph, son of John Welsh and Marie Louise Wimette. (This is the first person of Irish extraction whose baptism is recorded in Chicago. Marie Wimette [Ouilmette] was a daughter of Louis [Antoine?] Ouilmette, sometimes reputed the first white settler in Chicago.)

June 28, 1834. Josette Beaubien, wife of Jean Baptiste Beaubien (Josette Lafromboise, wife of Colonel Beaubien, was of mixed French and Ottowa blood).

June 28, 1834. Alexander, son of Jean Baptiste Beaubien and Josette Lafromboise.

December 22, 1834. Robert Jerome Beaubien, son of Jean Baptiste Beaubien. Godparents: Robert Kinzie and Gwenthalin Whistler.

August 25, 1835. Abram [?] Schwartz, son of ——— Schwartz and Marie Belbare [?]. (The handwriting of this entry is difficult to decipher. Schwartz is the first German name occurring in the register.)

Totalling up Father St. Cyr's baptisms in Chicago, we find them to number 18 in 1833, 13 in 1834, 14 in 1835, 43 in 1836 and 66 in 1837. His last baptismal entry is dated March 19, 1837. Father Schaeffer's baptisms, as entered in the St. Mary's Register, range from September 5, 1836, to July 24, 1837. They include five administered on the same day, April 20, 1837, in Milwaukee, Wisconsin. Baptised on this occasion by Father Schaeffer were Matilda, daughter of Solomon Juneau and Josette Vieau, and "Margaret Klark, sixteen years of age, born amongst the Indians." These Milwaukee baptisms appear to be the earliest on record for that city.

Father St. Cyr's first marriage in Chicago, the earliest Catholic marriage recorded as having occurred in that city, bears date March ——, 1835, when he married Mark Bourassa, son of Daniel Bourassa, and Josette Chevalier, daughter of Louis Chevalier, and "gave them the nuptial benediction in the Catholic Church of Chicago." Though it would appear unlikely that Father St. Cyr performed no marriage ceremony between his arrival in Chicago in May, 1833, and March, 1835, an interval of almost two years, the marriage of Mark Bourassa on the above date is at all events the first recorded in the St. Mary's Register.

Father St. Cyr officiated at only twelve burials during his pastorship at St. Mary's. In June, 1834, was buried "one of the daughters of Mr. Colewell [Caldwell] agent of the Indians." In July of the same year, day of the month unrecorded, was buried M. Braner (Brennan?), "recently arrived from Ireland," who died suddenly and was interred "according to the rites of the Catholic Church."

For permission to consult Father St. Cyr's Register the writer makes ac-

I have lost one of my excellent fellow-workers by death. [Rev.] Mr. Schaeffer of Strassburg, who accompanied me to America, whom I sent to the Mission of Chicago immediately after my arrival and who preached in French and English as also in German, and by his exceeding zeal in the service of souls had won the love of all, died to our great sorrow on October 2 [1837], feast of the Guardian Angels."[68] Father Schaeffer's last entry in the baptismal record of St. Mary's parish is dated July 24, 1837. Six days later, July 30, the name of Father Bernard O'Meara appears for the first time in the same register.[69] The following year, 1838, Bishop Bruté made a canonical visitation of Chicago, of which he gives a brief account in his somewhat halting English in a letter to Mother Rose of Emmitsburg. The letter is dated St. Rose's Day, August 30:

"Chicago, one hundred and fifty miles north of Vincennes on the Lake Michigan, southwest corner; a city of seven, or eight thousand,—largest in the diocese. Alas! so small a wooden church where I have just celebrated the Divine Sacrifice, though we have near a thousand Catholics, they tell me;—one priest, [Rev.] Mr. O'Meara,—I had a second, [Rev.] Mr. Schaefer, our Lord recalled him to Heaven, I hope.

"Arrived yesterday night from the line of the works of the Illinois canal. I will spend till Sunday here planning and devising for

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knowledgement to the courtesy of the Paulist Fathers in charge of St. Mary's Church, Chicago.

Father St. Cyr died February 21, 1883, at Nazareth Convent, a house of the Sisters of St. Joseph, a short distance beyond the southern limits of St. Louis, Missouri.

[68] *Berichte der Leopoldinen Stiftung,* XII, 1839. For permission to consult this valuable source of American ecclesiastical history, the writer is indebted to the kindness of the Rt. Rev. Monsignor Rainer, Rector of St. Francis Seminary, St. Francis, Wis. The Salzmann Library of this institution contains one of the few sets of the Leopoldine Reports known to exist in the United States.

[69] During Father O'Meara's incumbency as pastor of St. Mary's, the old church, a long, low, frame building, was moved from its original location on Lake Street west of State to the southwest corner of Michigan Avenue and Madison Street. Here Bishop Quarter said Mass on his arrival in Chicago, Sunday, May 5, 1843, the new church of brick begun by Father St. Palais at the southwest corner of Wabash Avenue and Madison Street being then unfinished. On June 3 following, the Bishop formally opened the Academy of St. Joseph, an institution for boys and the nucleus of the future University of St. Mary of the Lake, in the old church building then apparently in disuse for divine service. The old church was subsequently divided, one-half continuing to house the boys' Academy, the other half being moved to Madison Street just west of Wabash Avenue, in the rear of the new church, where it served as the "free school" for the girls of the parish under the direction of the Sisters of Mercy. Cf. McGovern: *The Catholic Church of Chicago,* pp. 34, 36.

my successors. Alas, so little of genius at plans!—unless Our Lord Himself pity such an immense "avenir" that I know not how to begin well!

"I dream of Sisters here!—but how so? Col. Beaubien offers lots, etc. Very well—but Sisters?

"A small wooden church, not sufficient for the fourth part on Sunday; and yet most, (as usual,) of our Catholics are of the poorest; and the few better off, (as usual too, in our West,) so eagerly busy at the great business of this West, growing rich, richer, richest;—too little ready, when the talk is only of lots, interest and estate in Heaven; or of placing in its Bank on earth, by the hands of the Church, and that poor Bishop, the cashier of said Bank, in this part of the world, who could sign bills of millions of eternal acquittal, etc., etc. Well, Mother! tell me how I will succeed to spirit our busy Chicago to build a good, large brick Church. Another man,—yes, some proper man, might succeed, not this unworthy Simon.

"But enough! I must go to meet [Rev.] Mr. O'Meara, and devise plans. I would take more pleasure to speak of the shanties where I have lived, and have done some duty these few days past; but now I am in the city, and owe myself as well to the city as to the shanties."[70]

Father O'Meara, the only priest serving the Catholics of Chicago at the time of Bishop Bruté's visitation of 1838, was subsequently joined by Father Maurice St. Palais, the future Bishop of Vincennes. Later came Father Francis Fischer, who looked after the German Catholics of the city. Father O'Meara withdrew from Chicago in 1840. Unfortunately, his pastorate had not been unmixed with scandal. Three years later, November 28, 1843, the diocese of Chicago was canonically established by Gregory XVI. When in the spring of the following year, Bishop William Quarter arrived in Chicago as the first incumbent of the newly erected See, he found but two priests, Fathers St. Palais and Fischer, ministering to the Catholics of Chicago with its single parish of St. Mary's. Today, seventy-five years since the erection of the diocese of Chicago, the Catholic Church in that city counts two hundred and twenty parishes, four hundred priests of the secular and regular clergy and over a million communicants. Few pages in the history of the Catholic Church in any country furnish a more amazing illustration of the growth of the proverbial mustard-seed into a tree of vast and overshadowing proportions.

St. Louis. REV. GILBERT J. GARRAGHAN, S. J.

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[70] *American Catholic Historical Researches*, April, 1898.

THE FIRST AMERICAN BORN NUN

J. H. S.

Ursuline Convent,
New Orleans, La., July 27, 1918.

Mr. Joseph J. Thompson, Editor in Chief of the
Illinois Catholic Historical Review,
917 Ashland Block,
Chicago, Illinois.

Dear Sir:

In reply to your appreciated letter of the 25th inst., I am only too happy to oblige you by giving the information requested concerning Mary Turpin, in religion Sister St. Martha, the first American born Nun in this country.

From the Convent Chronicles, we learn that Louis Turpin, the father of this exemplary Religious, was keeper of the King's warehouses in Illinois; that his wife Dorothea, the daughter of an Indian brave, was, as her name signifies, the gift of God bitte to her husband and their little daughter, whom they named Mary in honor of the Immaculate Mother of God.

After the death of her pious mother, whom she had the grief of losing while still young, the little Mary felt inspired to consecrate herself irrevocably to the service of God, though she had never seen a Religious, except the Rev. Fathers of the Society of Jesus, by whom she had been prepared for her First Communion, and under whose wise direction she continued to advance in Christian perfection. united after much earnest entreaty she obtained her father's permission to execute her generous design.

Ursuline Convent, New Orleans, La., July 27, 1918.

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After the death of her pious mother, whom she had the grief of losing while still young, the little Mary felt inspired to consecrate herself irrevocably to the service of God, though she had never seen a Religious, except the Rev. Fathers of the Society of Jesus, by whom she had been prepared for her First Communion, and under whose wise direction she continued to advance in Christian perfection until after much earnest entreaty she obtained her father's permission to execute her generous design.

The edifying conduct of Miss Turpin had so endeared her to the inhabitants (probably of Kaskaskia), that they endeavored to dissuade her from coming to New Orleans, saying that she would here be the servant of the Religious; but this consideration, far from making her waver in her resolution, led her to exclaim: "Behold! this is the object of my ambition—to have the honor of serving the Spouses of Jesus Christ." Thus did this saintly maiden already deserve to be styled, not only the Lily, but also the Violet and the Rose of the Illinois.

In a letter to Mother St. Peter, whose family name was Bernard de St. Martin, Mr. Turpin said that being unable any longer to resist the solicitations of his beloved child, he confided her, as his most precious treasure, to the maternal care of the Religious, and that, though convinced her vocation had come from God Himself, yet he would like its solidity to be subjected to another test, by keeping her some time at the boarding school ere admitting her to the Novitiate.

The pious lady in whose company Miss Turpin had travelled from Illinois to New Orleans said, after having presented her to the Mother Superior: "I have brought you a Saint, who, during the whole route did not once raise her eyes or utter an idle word, being nearly all the time absorbed in prayer."

After a stay of more than a year at the boarding school, now styled the acadamy, she entered the Novitiate July 2, 1749, and on December 7 of the same year she had the happiness of receiving the religious habit, with the name of Sister St. Martha. In the Novitiate, as elsewhere, her conduct was a source of great edification, and on January 31, 1752, she was permitted to make her holy vows as Lay Sister, according to her ardent desire. A few years after her religious

profession, her health began to fail, and notwithstanding the tender care lavished on her, she died of consumption on the 20th of November, 1761, being at that time about thirty years of age.

It may also interest you to know that among our venerated Founders, who arrived here in August, 1727, was Sister St. Angelica Boulanger, sister of Rev. John Boulanger, S. J., who had labored so long and so successfully for the spiritual and temporal welfare of the Illinois. Gladly would his holy sister have shared in his apostolic labors among the Illinois, could her services have been dispensed with in the New Orleans Convent. She was the very last of the Ursuline pioneers called to her reward, having lived until June 29, 1766, when she passed peacefully away, after a long, laborious and virtuous life.

Wishing every success to your Centennial Celebration and to your HISTORICAL REVIEW, and assuring you of a remembrance in our prayers at the privileged shrine of Our Lady of Prompt Succor, I remain, dear sir,

Very respectfully yours,

MOTHER ST. CHARLES, Sup.

CATHOLIC PROGRESS IN CHICAGO

Personal Recollections of Catholic Progress and Activities in Chicago During Sixty-four Years.

I may supplement the story of my "Sixty Years in Chicago,"[1] by some of my experience in the Catholic life of this city. This narrative did not enter into the plan of my address before the State Historical Society at Springfield, and so no reference was made to the subject.

In 1854, when I came to Chicago, Rt. Rev. Bishop Anthony O'Regan had lately been installed.[2] He was from St. Louis, where he had been Rector of the Seminary. As I recall him he was or seemed to me, austere in manner.

There were then three principal Catholic Churches: St. Mary's[3] (the Cathedral), St. Patrick's,[4] and the Holy Name[5] (later the Cathedral); besides these the German Church, St. Joseph's,[6] and a French Church on Clark Street.[7]

The University of St. Mary's of the Lake[8] was in full operation, under a special charter from the Legislature obtained by Bishop Quarter, our first Bishop. James A. Mulligan, subsequently of Civil War celebrity, was I believe the first graduate of the institution.[9] He was Editor for a time of the *Western Banner,* our first Catholic paper.

The Catholic Institute was a society of laymen having headquarters at St. Mary's. It embraced the active forces of the young Catholics of Chicago, organized public lecturers, etc. Among the important lecturers I recall were James A. McMaster, Dr. Orestes

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[1] An address delivered before the Illinois State Historical Society, May 11, 1916, and published in Publication No. 22 of the Illinois State Historical Library, pp. 79-88.

[2] Bishop O'Regan was consecrated July 25, 1854. The writer was 17 years old when he came to Chicago.

[3] At the corner of Madison Street and Wabash Avenue.

[4] At corner of Des Plaines and Randolph Streets, built under direction of Rev. William J. Quarter, brother of Bishop Quarter, opened for divine service April 12, 1846.

[5] Corner of Cass and Superior Streets.

[6] On the northeast corner of Chicago Avenue and Cass Street, facing west. Dedicated August 15, 1846.

[7] St. Louis' Church, on Clark between Adams and Jackson Streets.

A. Brownson, Thomas D'Arcy McGee, Rev. Donald MacLeod, and others. It was in the Institute, which I joined shortly after my coming to Chicago, that I displayed the activities which quickly brought me into notice. I may mention that in less than two years from my admission, the Society voted me a testimonial, which took the form of a set of Bancroft's *History of the United States.* These volumes are now in my Library, each bearing an inscription by James A. Mulligan, then President of the Institute, as a tribute to my zeal and activity in promoting its interests. The men most prominent in the Institute in those days were B. G. Canfield, afterwards member of Congress, Judge Thomas, Philip Conley, Collector of the Port, Charles McDonnell, the Catholic bookseller, Michael Lantry, Charles Walsh, M. W. O'Brien, B. F. Dolan, with of course Mulligan at the head.

These were the days of "Catholic Fairs," which were always interesting events, enlisting the activities of the laity, and giving us welcome social reunion. I have in my possession a ticket for one of these held in the "Wigwam,"[10] July, 1860. A list of nearly fifty managers appear on the face of the card, and I find that I alone am left of that number.[11]

Bishop O'Regan's administration was troubled. He was at variance with his priests. Those at the head of the University of St. Mary's of the Lake,—Fathers Jeremiah Kinsella, William Clowry, and John Breen resigned and left the diocese. Bishop O'Regan shortly after resigned the see and went to London, where he lived in retirement until the end came.

Bishop O'Regan was succeeded by Bishop Duggan,[12] whom I have reason to remember gratefully as my boyhood friend. I became on occasions a sort of a lay secretary and did a great deal of writing for him. I remember sitting up in the "Palace" one night writing out the address the Bishop delivered at the grave of Senator Stephen A. Douglas. Of course, the address I wrote was from the Bishop's notes or copy. It was scarcely known at the time, or since, that the Senator was received into the Church and baptized by Bishop

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[8] Incorporated December 19, 1844. Opened July 4, 1845.

[9] Mulligan graduated at the 4th Annual Commencement exercises, July 15, 1849.

[10] Hall in which Lincoln was nominated. For cut see Andreas' *History of Chicago,* Vol. II, p. 126.

[11] The names are of men prominent in the life of Chicago in their time.

[12] Was consecrated Bishop of Antigone and coadjutor to the Archbishop of St. Louis, May 1, 1857; transferred to Chicago January 21, 1859.

Duggan. Mrs. Douglas was a Catholic, and when in the city a regular attendant at old St. Mary's, where I often saw her. She induced the Bishop to come to the Tremont House in the Senator's last hours, and so it was he had the grace of dying a Catholic. As this fact has been questioned, I may say I have the most unequivocal testimony of the truth of what I assert. The physician who was in attendance, Dr. Hay, afterwards for a long time my own physician, and a Sister of the Good Shepherd, who at the time was in the Tremont House and not then a religious, both corroborate my assertion. I stood near Bishop Duggan when he delivered the address when Douglas was laid in his last resting place. The Douglas monument now surmounts the grave.[13]

Bishop Duggan was a powerful force in the activities of the Civil War. He gave important aid in the organization of Mulligan's famous Irish Brigade and he assisted Father Dennis Dunne, his Vicar-General, in forming another Irish regiment, the 90th Illinois. Rev. Dr. Thaddeus Butler was appointed chaplain of the brigade. Col. Timothy O'Meara was in command of the 90th Regiment.

Like his predecessor, Bishop Duggan was not free from difficulties with some of his priests, and this fact no doubt contributed to precipitate the infirmity which brought about his retirement. He was removed to an asylum in St. Louis, where he lingered out his remaining years under the care of the good sisters. His remains were brought back to Chicago and buried. The foremost Chicago priests under Bishop Duggan were the Very Rev. Dr. Dennis Dunne, V. G., Rev. Dr. Thaddeus J. Butler, his Chancellor and Secretary, Father Joseph P. Roles, Father John Waldron, Father Patrick W. Riordan, afterwards the great and eloquent Archbishop of San Francisco, Father Thomas Burke and Father Patrick Conway. There were others, no doubt, who deserve mention, but these are the names most familiar to me.

One of my earliest public speeches was an address of welcome to Bishop Duggan on the occasion of his return from the Holy Land.

It was in 1857 the Jesuits came to Chicago, headed by Father Arnold Damen, S. J. This was indeed a notable event in the Catholic life of Chicago. I do not need to characterize the power and influence of the Jesuits. It is world-wide and world-renowned. Father Damen brought with him to Chicago a band of missionary fathers who became

[13] The writer has a copy of this address. Douglas was buried in Chicago at 35th Street and Michigan Boulevard, where stands the magnificent Douglas monument.

well known in the mission field. Among those were Fr. Cornelius F. Smarius, whose renown as a pulpit orator has scarcely yet faded out of memory, although he died here in 1870. He had preached in Springfield the funeral oration over Governor Bissell, which was regarded as a masterpiece of eloquence.[14] A great impetus was given by Father Damen to the parochial school system by the large and influential school he established in the parish; and later by the founding of St. Ignatius College, now part of the Loyola University. Much credit for material aid to Catholic educational work is due the great-hearted Michael Cudahy, who, as well as all the Cudahy family, has shown the utmost generosity in every work of Catholic and general charity.

The religious orders and communities had already begun to multiply in Chicago. The first nuns seen in the city were the well-known Sisters of Mercy.[15] They opened the first female Academy adjoining St. Mary's on Wabash Avenue, and they attended for a time the United States Naval Hospital near the site of the old Fort Dearborn during the cholera epidemic in 1854. They were as always the ministering angels to the afflicted. How these religious orders have since multiplied in Chicago would necessitate a long narrative. Almost every religious order known in the Church is now to be found in Chicago and these provide for every form of educational and charitable need. They provide in their asylums for every form of suffering and for the orphans and foundlings, for the sick and infirm, for the aged poor and for the erring woman.

I feel justified in mentioning the Society of St. Vincent de Paul, the admirable organization of Catholic laymen for the relief of the poor. This society was established in Chicago by the Very Rev. Dr. Dennis Dunne, V. G.[16] I was at the first conference meeting, and later on was President of the Conference established in the Holy Family parish. In those early days there was comparatively little or no poverty in Chicago, as in older cities. But conditions have changed. The needy poor are everywhere, hence never was greater need of the beneficent work and ministrations of the Society of St. Vincent de Paul.

I have alluded to the early established Catholic Institute as an important factor in the Catholic activities of the laymen. At a later

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[14] This great oration is published in *The New World* of April 14, 1900, pp. 64-65.

[15] First Sisters of Mercy came September 23, 1846.

[16] Organized in Chicago December 31, 1857, in St. Patrick's Church.

period the Union Catholic Library[17] became prominent and enlisted the enthusiasm of the young. It possessed a library and reading room, and continued for many years its useful career, giving lectures, entertainments, etc. This organization gave way to the Columbus Club at the time of the World's Fair. This was a more ambitious affair than any hitherto attempted. It acquired by purchase the building and property hitherto occupied by the well-known "Chicago Club," Monroe Street, opposite the Palmer House, now De Jonghe's Hotel and Restaurant. The purchase was made possible by a few of the leading members of the club who united in the investment. It apparently secured a permanent home and headquarters for the Catholic body, and great hopes were entertained of the possibilities. It was finely appointed and equipped with all requirements suitable. The beautiful and elaborate library cases of the Chicago Club had been left. I took advantage of this to place nearly a thousand volumes on the shelves. When the Club some years later went out of existence, I distributed these books among several Catholic colleges and institutions. The failure of the Columbus Club was greatly to be regretted. It gave us a footing and dignity as an organization above and beyond any previous attempt of the kind. Unhappily it was only feebly supported by the lay element, and scarcely at all by the clergy; and as time went on even this support languished until the experiment had to be given up. The syndicate who made the purchase sold their stock and the property and so ended the Columbus Club.

I have many reasons to remember the Club and recall with interest my connection with it. One of these occasions was the banquet given to me when Pope Leo XIII conferred on me the distinction and appointment of Papal Chamberlain. The festivity brought together many notable ecclesiastical dignitaries, archbishops and bishops, as well as laymen. Judge Thomas A. Moran presided. The famous portrait painter, Geo. P. A. Healy, I remember, was one of the guests—almost his last appearance in public, as he died shortly after. Of course there were flatteering speeches. I naturally recall this event with pride and gratitude.

Following the retirement of Bishop Duggan, the successor appointed to Chicago was Bishop Thomas Foley of Baltimore.[18] It was

[17] Incorporated in 1868. Mr. Onahan was one of the most active promoters. The Presidents of the Library were, in order: Roger J. Brass, Judge Thomas A. Moran, William A. Amberg, William H. Condon, William J. Onahan, Washington Hessing, Patrick J. Toole, Hugh J. McGuire, John Gaynor, Thomas S. Casey, William P. Rend, Edward Osgood Brown, William Dillon, Marcus Kavanaugh, and Charles A. Maier.

[18] Consecrated February 27, 1870; died February 19, 1879.

a happy selection. Of gracious presence and winning manners, Bishop Foley soon gained the respect and confidence of all priests and laymen. But his administration was disturbed by a great calamity—the Chicago Fire of 1871. How the entire city was swept by this desolating holocaust of flame need not be told here—churches, charitable institutions, schools went down in the fiery furnace. The bishop's palace with its fine library and paintings—many of the latter the work of Geo. P. A. Healy, was not spared.

Bishop Foley immediately issued a powerful and touching appeal to the country for aid in the cruel need, and he dispatched several of the ablest priests to different cities to make known the necessities created by the overwhelming disaster: Father Joseph P. Roles, Father Patrick W. Riordan, afterwards Archbishop of San Francisco, Rev. Dr. John McMullen, later Bishop of Davenport, Rev. Dr. Thaddeus J. Butler and others.

The response to these appeals was prompt and generous, and the good bishop was kept busy striving to replace the ruined churches and provide for the charities which had been wrecked. Dear old St. Mary's was replaced on a new site and transformed into the now familiar Paulist Church. The dedication of the church was made memorable by the eloquence of the renowned Archbishop Patrick John Ryan of Philadelphia, the foremost orator in the American hierarchy, and by Father Thomas Nicholas Burke, the Irish Dominican whose power in the pulpit and on the rostrum has perhaps never been equaled. The memory of these famous orators on this occasion must still be fresh in the minds of those who were fortunate enough to be present. Archbishop Ryan preached the sermon at the High Mass in the morning, and Father Burke lectured in the evening.[19]

Bishop Foley, worn with labor and anxieties growing out of the fire crisis, was too early called to his reward. His body was taken to his loved home in Baltimore and there interred.

His successor was Bishop Patrick A. Feehan of Nashville, created Archbishop of Chicago.[20] He was a devoted and holy prelate, deservedly loved by priests and people. The Church expanded on every side during his rule. He rarely had part in any public activity: he once said he was no good outside the sanctuary, but those who knew and loved him would not agree to the correctness of such a statement.

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[19] Father Burke was then in this country on a lecture tour. For sketch see *Catholic Encyclopedia*, Vol. III, p. 80.

[20] First Archbishop of Chicago. Appointed to Chicago September 10, 1880.

His solicitude and concern in every charitable work was unfailing. The sisters loved him because of his interest in the welfare and prosperity of their various labors and missions. His honored memory is a benediction in every convent and asylum.

I must not neglect to recall the memory of the great Columbian Exposition or World's Fair, which occurred in Archbishop Feehan's time. The Catholic School Exhibit, under the direction of the late Archbishop John Lancaster Spalding and Brother Maurelian, was an important and much-admired feature of the event, and this was due to the inspiration and liberal support of the Archbishop.

The Columbian Catholic Congress held in the Art Institute and the Parliament of Religions cannot be forgotten. At the former, Archbishop Satolli, later Cardinal, made a memorable address in Italian, translated at its close by Archbishop Ireland. The late Archbishop Keane of Dubuque had a leading part in the Parliament of Religions.[21]

We are coming down to current history when I recall the career of Archbishop Quigley.[22] The growth and progress of the Church continued under his wise and fruitful guidance, in fact that growth is simply bewildering. If only it had been given to Father Marquette in his lonely hut on the banks of the Chicago River in the winter of 1674-5 to look forward to the time in the distant future when near that spot which he first consecrated by religious services, there would be seen and gathered a Catholic population of a million and a half, that churches would be raised all about, exceeding two hundred,[23] how the brave and heroic missionary would have exulted and thanked God! He has no doubt seen it all from his exalted place in heaven!

I am drawing near the close of this rambling and disjointed narrative. I have come to the advent of our present Archbishop,[24] who already, stranger though he was to Chicago and its people, has won the hearts of all. With a wonderful grasp he has taken in all our needs, and, with unequalled sagacity, has proposed and provided the remedies. And his patriotism shines out through all. Chicago may

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[21] A detailed account of educational exhibit of the World's Fair, as well as of the Congress, will be found in *The World's Columbian Catholic Congresses and Educational Exhibit*, published by J. S. Hyland and Company, Chicago.

[22] Most Reverend James Edward Quigley was made Archbishop of Chicago January 8, 1903. He died July 10, 1915.

[23] The number of churches in Chicago reached 223 in 1917. See *Official Catholic Directory*, 1918.

[24] Most Reverend George William Mundelein, made Archbishop of Chicago December 9, 1915.

well rejoice in the selection of Archbishop Mundelein. More it would scarcely become me to say or to predict.

In concluding this hurried sketch, I am conscious of the many imperfections and omissions that can be found in it—the too frequent introduction of the writer's personality, and the neglect to note important events and personages; but I am writing of events and circumstances now for the most part long past and almost or altogether forgotten. I am writing, too, from memory. I have indeed data in my collection of scrap books, but it would be toilsome work to dig into them. I have nearly a hundred volumes of these scrap books, reviewing back over fifty years. How many pleasant memories are recalled to me by their pages. The priests of old St. Mary's. Of Dr. Butler who married me in that church. The doctor famous for his wonderful gift of voice was named Bishop of Concordia, went to Rome for his consecration which was to have been performed by Cardinal Satolli, and died on the very eve of the day appointed for the ceremony. And dear Father Waldron, and Father Tom Burke, whose first sermon I heard in St. Marys, an effort which he declared nearly killed him. The accomplished Father Roles, and austere Dr. McMullin, afterwards Bishop of Davenport. There are others—but I must pause.

WILLIAM J. ONAHAN

Chicago.

ILLINOIS MISSIONARIES

CONTEMPORARY WITH THE JESUITS

Recollects, 1680

Father Gabriel de la Ribourde, Superior
Father Zenobius Membre — Father Louis Hennepin

1684

Abbe Jean Cavelier, Sulpician — Father Anastasius Douay, Recollect

1699

Priests of the Seminary of Foreign Missions

Father François Jolliet Montigny, Superior, killed by Indians in 1707
Father François Buisson de Saint Cosme
Father Anthony Davion

Resident at Cahokia

Father Francis Buisson de Saint Cosme, 1700 to 1701.
Father John Bergier, 1701 to 1707.
Father Dominic Mary Varlet, 1707 to 1718.
Father Dominic Anthony Thaumur de la Source, 1718 to 1728.
Father John le Mercier, 1718 to 1754.
Father G. Galvarin, 1718.
Father Joseph Courrier, 1728 to 1753.
Father Joseph Gaston, 1728, killed by Indians 1728.
Abbe Joseph Gagnon, 1750.
Abbe Nicholas Laurenz, 1739 to 1758.
Father François Forget Duverger, 1754 to 1763.

THE ILLINOIS MISSIONS

II. Missionaries Contemporary with the Jesuits

While the Jesuits must be credited with having established all the early Illinois missions (all missions established before the year 1763) there were a number of able and more or less successful missionaries in the Illinois mission field contemporaneously with the Jesuits.

The First Recollects

The earliest priests other than Jesuits to come to Illinois were three Recollects who accompanied La Salle on his first voyage through Illinois. They were Gabriel de la Ribourde, Zenobius Membre and Louis Hennepin. The Recollects were a branch of the Franciscan order,[1] and these three accompanied La Salle with the avowed purpose of establishing missions in the Illinois country. They, with La Salle and Tonty arrived at Kaskaskia (as first located in what is now La Salle County near Utica) on the first day of January, 1680. Here they found the village abandoned, as the Indians of the Illinois tribes who made their homes there had gone to winter elsewhere. Father Claude Jean Allouez, S. J.,[2] who was then in charge of the Mission of the Immaculate Conception, was at the time absent with the Miamis. Finding no one in the village and being much in need of supplies, La Salle and his party took corn from the Indian caches and proceeded upon their journey. Four days later, on January 4, 1680, they arrived at Peoria Lake, where they found the Indians encamped in large numbers.[3]

Here La Salle established a fort, Fort Crevecoeur, and the first white settlement on the soil of Illinois.

From here he dispatched Father Louis Hennepin[4] with two aides, one of whom was Michael Accou[5] on an exploring expedition which

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[1] The Recollects or Recollets, a branch of the Franciscans or Friars Minor. See *Catholic Encyclopedia,* Vol. VI, p. 289.

[2] See *Jesuit Succession* in Illinois Catholic Historical Review for July, 1918, p. 42.

[3] See Tonty's Memoir in Kellogg's *Early Narratives of the Northwest,* p. 289.

[4] See as to Father Hennepin, Parkman, *La Salle and the Discovery of the Great West,* consult index.

[5] Michael Akau, a native of Poitiers, was the nominal leader of the Hennepin voyage. After the rescue of the Hennepin party by Duluth, Akau returned to

they pursued down the Illinois to the Mississippi and up the Mississippi as far as the Falls of St. Anthony.

Leaving Tonty in charge of the fort and settlement, and the other two Recollects, Fathers de la Ribourde[6] and Membre[7] to establish a mission, La Salle returned to learn the cause of the non-arrival of "The Griffin," a ship which he had built and loaded on the upper lakes.

This venture proved unfortunate. The garrison mutinied and destroyed the fort and the Recollect fathers found themselves unable to make any impression upon the Indians, due largely, no doubt, to the fact that they understood nothing of the language or habits of the Indians.

Tonty with three members of the garrison who remained faithful, and the two Recollect priests pushed up the river to the Kaskaskia village and established themselves there, but they were hardly more than located when the Iroquois tribes made fresh war upon the Illinois. The experience of Tonty and the Recollect fathers in connection with the attacks of the Iroquois upon the Illinois fills an interesting chapter in our history, and has been made the subject of story and song. In his Memoir, Tonty tells the story simply but forcefully. He says:

Iroquois Treachery

The Islinois were greatly alarmed at seeing a party of 600 Iroquois. It was then near the month of September. The desertion of our men and the journey of M. de La Salle to Fort Frontenac made the savages suspect that we were betraying them. They severely reproached me respecting the arrival of the enemies. As I was recently come from France and was not then acquainted with their manners, this embarrassed me and determined me to go to the enemy with necklaces to tell them that I was surprised they had come to make war upon a nation dependent on the Governor of New France, and that M. de La Salle, whom he esteemed, governed these people. An Islinois accompanied me, and we separated ourselves from the body of the Islinois, who were 400 in number, and were already fighting with the enemy. When I was within gun-shot the Iroquois fired a great volley at us, which compelled me to tell the Islinois to retire. He did so. When I had come up to them, these wretches seized me, took the necklace from my hand,

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Peoria and married the pious Indian girl converted by Father Gravier as related in Thwaites' *Jesuit Relations*, Vol. 64, p. 179 et seq, and became the father of Pierre Akau or Aco, whose name leads the list of baptized persons in the parish records of the first Immaculate Conception Mission. See translation of Parish Records by Rev. C. J. Eschmann of Prairie du Rocher, and published in Pub. 9, *Ill. Hist. Library*, p. 394 et seq.

[6] Parkman, *La Salle and the Discovery of the Great West*, consult index.

[7] Ibid.

and one of them, reaching through the crowd, plunged a knife into my breast, wounding a rib near the heart. However, having recognized me, they carried me into the midst of their camp and asked me what I came for. I gave them to understand that the Islinois were under the protection of the King of France and of the Governor of the country, and that I was surprised that they wished to break with the French, and to postpone peace.

All this time skirmishing was going on on both sides, and a warrior came to give notice to the chief that their left wing was giving way, and that they had recognized some Frenchmen among the Islinois, who were shooting at them. On this they were greatly irritated against me and held a council concerning what they should do with me. There was a man behind me with a knife in his hand, who every now and then lifted up my hair. They were divided in opinion. Tegancouti, chief of the Tsonnontouan, wished positively to have me burnt. Agonstot, chief of the Onontagues, as a friend of M. de La Salle, wished to have me set at liberty. He carried his point. They agreed that, in order the better to deceive the Islinois, they should give me a necklace of porcelain beads to show to them that they also were children of the Governor, and that they all ought to unite and make a good peace.

They sent me to deliver their message to the Islinois. I had much difficulty in reaching them on account of the great quantity of blood I had lost, both from my wound and from my mouth. On my way I met the Fathers Gabriel de la Ribourde and Zenoble Membre, who were coming to look after me. They expressed their joy that these barbarians had not put me to death. We went together to the Islinois, to whom I reported the sentiments of the Iroquois, adding, however, that they must not altogether trust them. They retired within their village, but seeing the Iroquois present themselves always in battle array they felt obliged to rejoin their wives and children, three leagues off. They left us there: namely, the two Recollect Fathers, the three Frenchmen, and myself.

The Iroquois made a fort in the village and left us in a cabin at some distance from the fort. Two days later, the Islinois appearing on the hills near the Iroquois, the Iroquois thought that we had had some conference together, which led them to bring us inside their fort. They pressed me to go and find the Islinois and induce them to come and make a treaty of peace. They gave me one of their own nation as a hostage. I went with Father Zenoble. The Iroquois remained with the Islinois, and one of the latter came with me. When we got to the fort, instead of mending matters, he spoilt them entirely by saying to the enemy that they had in all only 400 men and that the rest of their young men were gone to war, and that if the Iroquois really wished to make peace with them they were ready to give them a quantity of beaver skins and some slaves which they had. The Iroquois called me to them and loaded me with reproaches; they told me that I was a liar to have said that the Islinois had 1,200 warriors and several tribes of allies who had given them assistance. Where were the sixty Frenchmen who, I had told them, were at the village? I had much difficulty in getting out of the scrape.

The same evening they sent back the Islinois to tell his nation to come the next day to within half a league of the fort and that they would there conclude the peace, which in fact was done at noon. The Islinois having come to the meeting-place, the Iroquois gave them presents of necklaces and merchandise. The first necklace signified that the Governor of New France was not angry at their having come to molest their brothers; the second was addressed to M. de La

Salle with the same meaning, and by the third, accompanied with merchandise, they bound themselves by oath to a strict alliance, that hereafter they should live as brothers. They then separated and the Islinois believed, after these presents, in the sincerity of the peace, which induced them to come several times into the fort of the enemies, where, some Islinois chiefs having asked me what I thought, I told them they had everything to fear, that there was among these barbarians no good faith, and that I knew that they were making canoes of elm bark and that consequently they were intending to pursue them, and that they should take advantage of the time and retire to some distant nation, for they were most assuredly betrayed.

The eighth day after their arrival, on the 10th of September, they called me and Father Zenoble to council, and having made us sit down, they placed six packets of beaver skins before us and addressing me they said that the two first packets were to inform M. de Frontenac that they would not eat his children and that they should not be angry at what they had done; the third was to serve as a plaster for my wound; the fourth was oil to rub on my own and the Recollect father's limbs, on account of the journeys we had taken; the fifth, that the sun was bright; the sixth, that we should depart the next day for the French settlements. Murmurs arose among them. Some of them answered me that they would eat some of the Islinois before they went away; upon which I kicked away their presents, saying that there was no use in making presents to me, I would have none of them, since they designed to eat the children of the governor. An Ambenakis who was with them, and who spoke French, told me that the men were irritated, and the chiefs rising drove me from the council.

Death of Father Gabriel

We went to our cabin, where was passed the night on our guard, resolved to kill some of them before they should kill us, for we thought that we should not live out the night. However, at daybreak they directed us to depart, which we did. After making five leagues in the canoe, we landed to dry some peltries, which were wet. While we were repairing our canoe, Father Gabriel told me he was going aside to pray. I advised him not to go away, because we were surrounded by enemies. He went about 1,000 paces off and was taken by forty savages, of the nation called Kikapous, who carried him away and broke his head. Finding that he did not return, I went to look for him with one of my men. Having discovered his trail, I found it cut by several others, which joined and ended at last in one.

I brought back the sad news to Father Zenoble, who was greatly grieved at this. Towards evening we made a great fire, hoping that perhaps he might return; and we went over to the other side of the river, where we kept a good lookout. Towards midnight we saw a man appear, and then many others.[8]

But though they searched diligently and waited long, Father de La Ribourde was not found.

Thus was the first life offered up for the faith on Illinois soil on the 19th day of May, 1680, and not far from the present city of Morris. This sacred spot should be marked with a cross or a grotto

[8] Kellogg's *Early Narratives of the Northwest*, pp. 291-294.

where passers-by might offer their supplications with those of the aged and sainted Father Gabriel who gave up a life of ease and affluence and abandoned high station that he might spread the gospel, and in his extreme old age undertook this difficult and perilous voyage into the wilderness.

As to his companion, Father Membre, it may be said that he was spared many years for a useful career in the course of which he made other visits to Illinois and accompanied La Salle on still further voyages. He was also the ambassador of La Salle at the French court and became the historian of La Salle's journey to the Gulf.

Perhaps the career of none of the missionaries is better known than that of the third of this earliest band of Recollects, Father Louis Hennepin, who in spite of his boastful utterances was really a great explorer and historian. Though the evidence seems conclusive that in some of his later writings Father Hennepin indulged in some misstatements, yet his writings carefully examined and considered are of great historical value.[10]

In so far as missionary work was concerned, nothing came of this attempt on the part of the Recollects to establish missions in Illinois.

Abbe Jean Cavelier and His Companions

In order to a correct sequence it should be noted that the next priests other than Jesuits to visit the Illinois country were Abbe Jean Cavelier, a Sulpician, and the brother of Robert Cavelier Sieur de La Salle the great explorer, and Father Anastasius Douay, a Recollect and nephew of Father Cavelier and of La Salle, who accompanied La Salle on his voyage to the Gulf of Mexico in 1684, and who, on their return after La Salle's death stopped at Ft. St. Louis on the Rock (now Starved Rock). Tonty in his Memoir tells of this visit, and of his disappointment and chagrin at the failure of Abbe Cavelier to tell him of de La Salle's death. Upon Tonty's return to Ft. St. Louis, he says:

> There I found M. Cavelier, a priest, his nephew, and the Reverend Father Anastasius (Douay) a Recollect, and two men. They concealed from me the assassination of M. de La Salle, and upon their assuring me that he had remained at the Gulf of Mexico in good health, I received them as if they had been M. de La Salle himself, and lent them more than 700 francs. M. Cavelier, brother of M. de La Salle, departed in the spring, 1687, to give an account of his voyage at court.[11]

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[9] Translated in Shea's *Discovery and Exploration of the Mississippi Valley.*

[10] See Parkman.

[11] Kellogg's *Early Narratives,* p. 311.

The record of Abbe Cavelier as we read it in the contemporary accounts and even in the semi-fiction books is not attractive. He is made disagreeable and avaricious, and possibly without entirely just cause. The circumstances of this voyage afford some evidence that he acted somewhat in self-protection. Apparently all the means of the family was embarked in de La Salle's undertaking, and by the large numbers of the family participating in this last expedition, the de La Salle ventures take on the appearance of a family concern. There was de La Salle himself, his brother Jean Cavelier the Sulpician Priest, Father Anastasius Douay the Recollect, a nephew, and a nephew another Cavelier and his relative M. Crevel de Morangé. And while the inference of Tonty and the direct charges of other writers is that he was grasping in his attempts to secure de La Salle's property and effects, these facts serve to indicate that he may have been discharging a duty to his family and relatives in so seeking some slight return of the means they had advanced for de La Salle's enterprises.

Abbe Cavelier made his way to Canada and from thence to France where he applied to the court to fit out a new expedition to America. Failing in this he retired to Rouen, the home of his sister Mary Magdalene Cavelier, wife of the Sieur Fortin or le Forestier, Secretary to the King, and died there after 1717.

Father Anastasius Douay had a more lasting connection with the Illinois country in that he became the historian of the voyage of La Salle through Illinois in 1686. After his return to France with Father Cavalier, he wrote an account of the expedition which was published in Christien Le Clercq's *Premier Establissement de la Foy dans la Nouvelle France* (Paris, 1691). He afterwards returned to Louisiana as Chaplain for de Iberville.

The Priests of the Seminary of Foreign Missions

The next missionaries other than Jesuits to visit Illinois were Fathers François Jolliet Montigny, François Buisson de Saint Cosme and Anthony Davion, all priests of the Seminary of Quebec, which was a companion institution of the Seminary of Foreign Missions in Paris.

This Seminary was so intimately connected with the affairs of the Church in Illinois for so many years that it deserves some particular mention. Its establishment was entirely due to Bishop François de Montmorency de Laval, the first bishop of Quebec. Bishop Laval studied under the Jesuits at La Fléche and in the college of

Clermont, Paris. At the latter place he joined a group of young men directed by Father Jean Bagot, S. J. This group was the germ of the Seminary of Foreign Missions. The Seminary at Quebec was founded by Bishop Laval in 1663. In 1668 Bishop Laval also founded a preparatory seminary like the home institution in Paris. The purpose of the seminary at Quebec was, as the name implies, to furnish priests for foreign missions.

The evangelization of the Indians was one of the dearest objects of Bishop Laval's solicitude, and Abbe Gosselin in his great work, *Life of Monsignor de Laval,* says that the foundation of the Mission Tamarois was due to Bishop Laval.

It was from this seminary that all the priests of the Tamaroa mission of the Holy Family of Cahokia came, from its first occupancy by Father St. Cosme in 1699 or 1700 to 1763. And it was at this seminary that Father Pierre Gibault, who later became the Vicar-General of the Bishop of Quebec in Illinois, was educated and his education was paid for out of the rents of the property of the Holy Family mission at Cahokia.

Father Montigny and his companions were sent out by Bishop John Baptist de la Croix de St. Valier, the immediate successor of Bishop Laval, and Father Montigny was made superior of the mission and Vicar-General.

Out of the journey of these three missionaries came one of the best of the early narratives of travel, that of St. Cosme, relating to the Illinois country and the state of the missions at that time. Father St. Cosme tells in more or less detail of their embarkation and the company in which they sailed. After a description of the earlier part of the voyage he tells of reaching Chicago and landing on the shores of Lake Michigan.

Visit to Chicago

It is from this letter and at this point in the narrative that we gain most of our information about the first mission established within what is now Chicago. In describing their visit to Father Pinet's Mission of the Angel Guardian, which has been noted before, Father St. Cosme says:

> We went by land, Mr. de Montigny, Davion and myself, to the house of the Reverend Jesuit Fathers, our people staying with the baggage. We found there Rev. Father Pinet and Rev. Father Buinateau, who had recently come in from the Illinois and were slightly sick.
>
> I cannot explain to you, Monseigneur, with what cordiality and marks of esteem these reverend Jesuit Fathers received and caressed us during the time

that we had the consolation of staying with them. Their house is built on the banks of the small lake, having the river on one side and a fine large prairie on the other. The Indian village is of over 150 cabins, and one league on the river there is another village almost as large. They are both of the Miamis. Rev. Father Pinet makes it his ordinary residence except in winter, when the Indians all go hunting, and which he goes and spends at the Illinois. We saw no Indians there, they had already started for their hunt. If we may judge of the future by the little while that Father Pinet has been on this mission, we may say that God blesses the labors and zeal of this holy missionary. There will be a great number of good and fervent Christians there. It is true that little fruit is produced there in those who are grown up and hardened in debauchery, but the children are baptized and even the medicine men, most opposed to Christianity, allow their children to be baptized. They are even very glad to have them instructed. Many girls already grown up and many young boys are being instructed, so that it may be hoped that when the old stock dies off there will be a new Christian people.[12]

Father St. Cosme then describes in more detail than any of the early narratives the passage of the portage and the conditions and surroundings of Mon Jolly (Mount Jolliet). They finally arrived on the 15th of November at the old fort (now Starved Rock), but found it abandoned, the Indians having gone to stay about twenty-five leagues lower down. The next stop was at Peoria Lake, where they again saw Father Pinet, who, though starting later from Chicago than they, had arrived several days earlier at Peoria, due to the fact that Father St. Cosme's party had the misfortune to lose a boy that accompanied the party in the tall grass and remained searching for him.[13]

Here, besides Father Pinet, who was on a temporary visit only, they found Father Gabriel Marest, S. J., and Father Julien Bineteau; and Father St. Cosme says that:

> The Reverend Fathers gave us all possible welcome. Their only rgret was to see us start out so soon on account of the frosts.[14]

Here we have a proof of the success of the Illinois Missions which has been so frequently brought into question. Father St. Cosme says:

> This Illinois Mission seems to me the finest that the Jesuit Fathers have up here, for without counting all the children who were baptized, there are many grown persons who have abandoned all their superstitions and live as perfectly good Christians, frequenting the sacraments and are married in the Church.[15]

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[12] Ibid, p. 347.
[13] Ibid, p. 347.
[14] Ibid, p. 350.
[15] Ibid, p. 351.

The First High Mass in Illinois

It was at this time, November 21, 1699, that another great event in the early history of the Church occurred.

> We sang High Mass there with deacon and subdeacon on the day of the Presentation of the Blessed Virgin.[16]

So far as writings show, that was the first High Mass ever celebrated on the soil of Illinois.

Father St. Cosme and his companions arrived at the village of the Tamarois, the seat of the future activities of the Fathers of the Seminary, on the 7th of December, 1699, and celebrated their masses on the 8th, the Feast of the Immaculate Conception, and departed from there for the lower Mississippi on the same day, whither it is not now necessary to follow them.[17]

At the conclusion of their southern voyage, Father St. Cosme returned and established himself at the village of the Tamarois which De la Source said was the largest village they had seen, with about three hundred cabins. "There are as many people at the Tamarois as at Quebec."[18]

Holy Family Mission Established

Father Jean François Buisson de St. Cosme was, therefore, the first of the Fathers of the Foreign Missions to have charge of the Mission of the Tamarois, known since as the Holy Family, and located in what afterwards became and still remains Cahokia. Later he became a victim of the Indians, being killed while descending the Mississippi by a party of Sitimaches. St. Cosme did not remain long in the Tamarois Mission, but removed soon to the Natchez on the lower Mississippi.

Reverend John Bergier, another priest of the Seminary of Foreign Missions, succeeded St. Cosme at the Tamarois, and upon the departure of Father St. Cosme, Father Bergier became the Superior of the Secular Missionaries in the Mississippi Valley.[19]

Through the great charity of Father Gabriel Marest, S. J., we have been able to learn more of Father Bergier than of any of the

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[16] Ibid, p. 351.

[17] Ibid, p. 355. It should be noted that the passages quoted from St. Cosme's letter are really from Shea's translation publishd in his *Early Voyages up and down the Mississippi,* but as that volume is so rare I have cited Kellogg. There are some slight differences in the language.

[18] See letter, Shea's *Early Voyages Up and Down the Mississippi,* p. 84.

[19] Shea, *The Catholic Church in Colonial Days,* p. 541.

other priests of the seminary. In one of his letters Father Marest gives a very interesting account of Father Bergier's labors and of his death, and incidentally discloses some of the trials of the missionary. Father Marest says:

About twenty-five leagues from here is the village of the Tamarouas. This is a mission which was at first intrusted to Father Pinet, whose zeal and whose labors were so greatly blessed by God that I myself am witness that his Church could not contain the multitude of savages who came to it in crowds. This Father had as his successor Monsieur Bergier, a Priest from the Seminary of the Missions Etrangères. Having learned that he was dangerously sick, I immediately went to assist him. I remained eight entire days with this worthy Ecclesiastic; the care that I took of him and the remedies which I gave him, seemed gradually to restore him, so that, believing himself better, and knowing, besides, how necessary my presence was to my own Mission, on account of the departure of the Savages, he urged me to return to it. Before leaving him, I administered to him, by way of precaution, the holy Viaticum; he instructed me as to the condition of his Mission, recommending it to me in case that God should take him away. I charged the Frenchman who took care of the patient to inform us at once if he were in danger; and I retraced the way to my Mission.[20]

After leaving Father Bergier, Father Marest spent several days in visiting the sick and afflicted on his homeward route, preparing several sick persons for death, and administering to them the sacraments. Arriving at home again he says:

As soon as I reached our village, I wished to see Monsieur Bergier; but the people opposed this, alleging as a cause that, no one having brought news of him,—as had been promised in case he were worse,—they could not doubt that his health was re-established. I yielded to this reasoning; but a few days afterward, I felt genuine regret for not having followed my first plan. A young slave came, about two o'clock in the afternoon, to apprise us of his death, and beg us to go to perform the funeral rites. I set out forthwith. I had already gone six leagues when night overtook me; a heavy rain which had fallen did not permit my taking a few hours' rest. Therefore I walked until daybreak, when, the weather having cleared a little, I lighted a fire to dry myself, and then continued my way. I arrived at the village toward evening, God having given me strength to make these fifteen leagues in a day and a night. The next day at dawn I said mass for the deceased, and buried him.

The death of Monsieur Bergier was somewhat sudden, according to what was told me by the Frenchman who was with him; he felt it coming all at once, and said that it would be useless to send for me, since he would be dead before my arrival. He merely took in his hands the crucifix, which he kissed lovingly, and expired. He was a missionary of true merit and of a very austere life. At the beginning of his Mission he had to bear rude attacks from the Charlatans,—who, availing themselves of his slight knowledge of the Savage language, every day took away from him some Christians; but eventually, he learned how to make himself, in his turn, feared by those impostors. His death was for them a cause

[20] Marest to Germon Thwaites' *Jesuit Relations*, V. 66, 257.

of triumph. They gathered around the cross that he had erected, and there they invoked their Manitou,—each one dancing, and attributing to himself the glory of having killed the Missionary, after which they broke the cross into a thousand pieces. I learned this with grief some time after.[21]

Father Bergier's death occurred on November 9, 1707. He was succeeded in the Cahokia Mission by Dominic Mary Varlet, another of the Seminarian fathers, who was beyond doubt a brilliant man, but who in his lifetime became a Jansenist. Great were the hopes that were built upon the Reverend Dominic Mary Varlet, who is said to have been a man of ability and energy and of high repute and a priest of virtue and piety. On the 6th of October, 1717, Bishop St. Vallier, recognizing his learning, energy, probity and other virtues, appointed his Vicar-General for Fort la Mobile or Fort Louis and the places and missions near and along the river Mississippi, with jurisdiction over all priests, secular or regular, except priests of the Society of Jesus, who were subject to their own superior, and renewed letters granted to former Vicars-General in 1698. Father Varlet is said to have spent six years on the missions, and returning to Europe was in 1718 appointed Bishop of Ascalon and Coadjutor of Babylon. Soon after his appointment, news reached Rome that Mgr. Varlet was an active adherent to the doctrines of Jansenius, whereupon the Sovereign Pontiff recalled him; but he went to Utrecht in Holland, where he took part in establishing the schismatical Jansenist Church, consecrated four successive pretended archbishops, and died near that city in 1742 at the age of sixty-four, after having been excommunicated by several popes.[22]

The Mission Plantation

In 1718 Reverend Dominic Anthony Thaumur de la Source and Reverend John le Mercier were sent to take charge of the Mission of the Tamarois at Cahokia and Father de la Source remained in the mission until 1728. The first act of these two missionaries was to secure from Pierre Dougue de Boisbriant the Commandant and Mark Anthony de la Loere de Ursins Commissaire a tract of land four leagues square, a quarter of a league above the little river Cahokia, to be conceded in legal form to the Seminary of Quebec.[23] This property has been variously known as the property of the Mission of St. Sulpice and of the Missions, and as will appear hereafter, became the

[21] Ibid, pp. 261 to 265.

[22] Shea, *The Catholic Church in Colonial Days*, pp. 555, 557.

[23] Shea, *The Catholic Church in Colonial Days*, pp. 567-7.

subject of much controversy. The land was granted out to settlers, and a prosperous community grew up, mills and other works of general use being established by the Seminary Priests.

Father G. Galvanin, also of the Seminary of Foreign Missions, was here during a portion at least of this period.

In 1728 Father de la Source returned to Canada and Reverend Joseph Courrier and Reverend Joseph Gaston were sent on to the Tamarois Mission. Father Gaston was killed by Indians soon after reaching the Tamarois, another Illinois martyr to the faith, but Father Courrier labored at the post for several years and was regarded as a man of extraordinary sanctity. Broken in health he went to New Orleans for medical treatment and died among the Capuchin Fathers in the fall of 1753.[24]

Father Mercier, who came in 1718 and remained through all the changes, was now alone in the mission with the exception of Abbe Joseph Gagnon, of whose coming we have no specific information, but who at this date was aged and infirm.[25]

In 1739 Abbe Nicholas Laurenz, a priest of Chartres in France, was sent to the mission and had charge there until the date of his death in 1758.[26]

The last of the Priests of the Seminary of Quebec was Reverend Francis Forget Duverger, who came in 1754 and industriously tended the mission until 1763. It was in 1763 that the Superior Council at New Orleans passed the outrageous edict for the banishment of the Jesuits, of which Judge Edward Osgood Brown, after having examined all the evidence that has come to light with respect to this proceeding, said:

> By virtue of an infamous decree of the Superior Council of Louisiana, an insignificant body of provincial officers who undertook in 1763 to condemn the Society of Jesus, and to suppress the order within Louisiana, he (Father de la Morinie, one of the Jesuit Missionaries) was seized, although upon British soil, and with other priests from Kaskaskia and Vincennes taken to New Orleans and sent from there to France with orders to present himself to the Duc de Choiseul.[27]

Not only were the Jesuits thus banished, but their property was destroyed.[28]

Father Duverger, noting this treatment, and without full knowledge of the cause or pretext, assuming that his turn would come next,

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[24] Ibid, p. 577.
[25] Ibid, p. 577.
[26] Ibid, p. 578.
[27] Brown, *The Parish Registers at Michilimackinac*, p. 47.
[28] Thwaites' *Jesuit Relations*, V. 71, pp. 37, 38.

made ready to quit the country before he was driven out, and having sold the mission property to Jean Lagrange and Antoine Girard, wealthy Frenchmen, proceeded to New Orleans and sailed for France on the same ship with the banished Jesuits and never returned.[29]

Thus ended the succession of the Fathers of the Seminary of Quebec in the Mission of the Holy Family at Tamarois or Cahokia as it has since been called. The mission or parish, as it became, did not end here, however, but, as will be seen, was afterwards and to the present day tended by able priests. The lands and property of the mission were made the subject of controversy which involved the good faith not alone of Father Duverger but gave the new Prefect-Apostolic, afterwards Bishop Carroll, a bad, if false, impression of Father Pierre Gibault, which exercised some influence to prevent Father Gibault from being taken into Bishop Carroll's confidence.[30]

JOSEPH J. THOMPSON.

Chicago.

[29] See account of sale in letter of Father Meurin to Bishop Briand, Thwaites' *Jesuit Relations,* V. 71, p. 37. Also Court Records published in *Illinois Historical Collections,* Alvord, Vol. 2, pp. 55 and 223, and letters published in *Illinois Historical Collections,* Vol. V, Alvord, *Kaskaskia Records,* p. 560 et seq.

[30] See letters of Bishop Carroll to Father Gibault and others published in *Kaskaskia Records,* Vol. V, *Illinois Historical Collections,* p. 590 et seq.

KASKASKIA—FR. BENEDICT ROUX

Edited by Rev. John Rothensteiner

The history of old Kaskaskia has been treated by many writers, but, after the *Jesuit Relations,* the earliest and most interesting account of the ancient town and Indian Mission is that of Father Benedict Roux. Though never published, it served as the ground work of the historical sketch by an unknown hand in the second volume of the *Catholic Cabinet* of St. Louis as early as July, 1845. We will give it complete and in its original form, except in a few instances, where the meaning would otherwise remain dark or misleading.

Father Benedict Roux was Pastor of Kaskaskia from July, 1835 to 1839. As such he was familiar with the records of the parish, and also had the best opportunity of questioning "the Ancients of Kaskaskia", as he calls them, in regard to the events that had transpired in their youth and early manhood. That he took a deep interest in his parish is evidenced by every page of his narrative, yet he is no mere *laudator temporis acti,* but an honest seeker after the truth. The style of the narrative, and the language, a quaint Franco-English, may surprise some of the readers, yet it was not deemed advisable to transform it into every-day English. Being an historical document, its style also is of consequence. Father Roux was a Frenchman, who spoke and wrote the French language with perfect mastery; yet, being thrown among a people with whom English was the predominant tongue, he strove most earnestly, and, we may add, successfully, after the mastery of the English tongue as well. Perfect mastery he could hardly expect to attain, yet, though less idiomatic, his English proved all the more picturesque.

Father Roux came from the diocese of Lyons, and was received into the diocese of St. Louis in 1831 by Bishop Rosati. Whilst his friend and companion of the journey, Father John Mary Irenaeus St. Cyr was sent to Chicago, 1833, to found the first Catholic Parish, Father Benedict Roux received the commission in the same year to attend to the scattered settlements in western Missouri, and so was destined, as Father Garraghan says, "to lay the foundation of Catholicity in one of the most prosperous centers of population in the country, Kansas City, Missouri." Father Roux remained on the western border of civilization until 1835, when he became pastor of

Kaskaskia, Illinois. In 1839 Father St. Cyr succeeded Father Roux at Kaskaskia, and remained until the summer of 1844, the year of the greatest inundation that ever visited the Mississippi Valley.

We have added notes explanatory and supplementary to Father Roux' narrative, for the most part in the very words of other authorities.

DOCUMENTS ABOUT KASKASKIA, ILLINOIS

Written by the Rev. B. Roux in 1838

Summary. Situation of Kaskaskia—Its origin—French troops—Fort constructed—Its being settled by families—Remarkable events—Catholic Churches—Mission of Illinois—Regular priests—Secular priests—Census—Number of baptisms, first communions—Easter communions—Confirmations, Burials, Marriages, etc.

Its Situation. Kaskaskia, lying in the Western Hemisphere, North America, United States, State of Illinois, Randolph County, North Latitude 38° and 13° 13′ West Longitude from Washington, D. C., is an antique small town of about 800 persons, bordering on a beautiful, tranquil river, navigable 200 miles, bearing the same name; laid in a vast plain remarkable for the fertility of its soil and the salubrity of its air, extending twelve miles from the north to the south, and three from the east to the west, the distance from the Mississippi to the Kaskaskia. This place, asleep for nearly a whole century, awoke a few years past; it is now quite a lively spot.[1] It would

[1] The original Kaskaskia is no more. A few scattered stones of its historic buildings, the old bell that once called the Kaskaskia Indians to their devotions, and the records of the church are all the vestiges that remain of its former glories. Kaskaskia was built on a peninsula between the Mississippi and the Kaskaskia (now Okaw) river, but in 1881 the mighty Father of Waters broke through the narrow neck of land to the north of the city, and soon widened the old bed of the Okaw for his own use. Kaskaskia now was on an island. But one by one its houses and cabins became a prey of the turbid waters and the old common field of Kaskaskia remains as a crumbling island, which is, during low water, joined to the Missouri side by a sand bank. The new Kaskaskia, with its church and school and a thriving population of about 700 souls, is on this island; but the ancient Kaskaskia of inspiring memories is swept away and its very site covered by the waters of the Mississippi. See J. H. Burnham's article on the *Destruction of Kaskaskia by the Mississippi River* in the Transactions of the Illinois State Historical Society, 1914. As the river began to encroach on the old cemetery of Kaskaskia, the State of Illinois made provision to remove the bodies of the dead pioneers to a place on the bluffs opposite the site of Old Kaskaskia, and then about 3,000 bodies were brought from the old cemeteries in 1892 and

flourish more and more were its inhabitants more ambitious and enterprising. An embellishment it can boast of is the Convent of the Nuns of the Visitation, together with their Acadamy of young ladies, established in 1833; both of them enjoying in several States of the Confederation a name, the celebrity of which will immortalize Kaskaskia.[2]

Its Origin. Kaskaskia was at first the central point of the Indian tribe called Kaskaskias. According ot the report of persons of weight, this tribe numbered 2,000 warriors. In the year 1695, as the Catholic records of this parish attest it, several Canadians lived among them as traders. I do not doubt but they, together with the Jesuits, those daring champions of the Church of Christ, came hither in 1683, and laid the foundations of Kaskaskia. As these traders were single they looked in the Kaskaskia Tribe for a consort, from which unions comes the mixture of blood, that change in Nature, if I may so call it, so different from the primitive one, and so striking even now-a-days in the descendants of the first settlers.

French troops—Fort constructed. As Kaskaskia was at that time regarded by the French as one of the most important posts in the West on account of the Mission, of the lucrative trade in furs, and of the advantage of its situation and its wholesome climate; in order to prevent it from its being invaded by the Northern Tribes, whose incursions were frequent, and attacks alarming, Louis XIV, King of France, dispatched troops hither in 1712, under the guidance of Fabrot, the Commmander-in-Chief. They constructed on the hill against Kaskaskia (east) a fort, which enabled them to secure the town and resist the hostile Indians who were the Chicashas, the Foxes, the Kikapoos, and others that swarmed from the north. The inhabitants themselves had already organized a militia that they might

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1893 and a monument erected to their memory, with the inscription: "Those who sleep here were first buried at Kaskaskia, and afterwards removed to this cemetery. They were the early pioneers of the Mississippi Valley. They planted free institutions in the wilderness and were the pioneers of a great commonwealth. In memory of their sacrifice, Illinois, grateful, erects this monument, 1892."

[2] "The inundation which followed in the month of June, 1844, forced the Community of the Nuns of the Visitation to abandon their convent at Kaskaskia, and after a temporary refuge afforded them by the family of the late Col. Menard —in and around whose truly hospitable dwelling the greater part of the inhabitants of Kaskaskia congregated during that awful visitation—they removed to St. Louis, where they have established themselves for the moment in the beautiful dwelling house lately occupied by Mrs. Ann Biddle on Broadway. The buildings and other improvements they have been forced to abandon in Kaskaskia have cost them no less a sum than $30,000."—*Catholic Cabinet,* St. Louis, 1845.

keep good order within, favor the trade and learn to meet advantageously with their enemies without.

Its being established by families. In order to brisk (enliven) this place that it might be more formidable to Indians, Louis XIV, King of France, according to the oral tradition, sent several entire families hither, in 1722, which, together with the Metis (half-breeds), formed a population of about 518 persons. It was about this epoch that the Kaskaskias tribe separated into three villages: one settled at a distance of two miles from the town and was still called the village of the Kaskaskias; another at St. Philip's near Prairie du Rocher, and the other in Cahokia. From that time on the population continued increasing till 1765;[3] in this year it fell asleep so soundly that it has been roused from its lethargy but very late in this century. It was then as large as it is now; viz, 815. According to a Treaty of Peace signed at Paris, France, in 1763, by the French, the British and the Spanish, France gave up to Great Britain all her possessions in North America except New Orleans, with the clause, however, that all the rights of family should be respected; with which stipulation the British scrupulously complied the whole time the French families were under their dominion. This change of government did not cause a lasting disturbance among the people of Kaskaskia; for under these new masters they continued as before to enjoy domestic tranquility and happiness, and as before their consciences were free, and good understanding prevailed among them. On both sides, however, it was to their interest to cultivate that mutual friendship on account of the perils which they had to face from without. Often they were disturbed, frightened and alarmed by hordes of Indians, who abruptly attacked them, not seldom massacred many of their own, and threatened them with setting their town on fire, which they attempted several times. Such circumstances kept the people of Kaskaskia continually in uneasiness and apprehension, and taught them never to

[3] This is the year of the exodus of Kaskaskians and other Frenchmen from Illinois to the newly founded town of St. Louis. "Many of them coming over from the other side," says Billon, "brought with them not only all they possessed that was movable, but in numerous instances even dismantling their houses and bringing the doors and windows, planking, in fact everything that could be moved, leaving but the logs and the chimneys."—F. L. Billon, *Annals of St. Louis in Its Early Days.* Yet a sufficient number of the best people remained true to their old homes and a succession of distinguished members of the priesthood carried on the work of the Church, as our article will clearly show.

[4] By the secret treaty of Fontainebleau, November 13, 1762, the possessions of France west of the Mississippi, together with New Orleans, had been ceded to Spain.

disregard nor misplace their firearms; also not one of them ever stepped out of his house without a gun about him; when in the fields it was tied about the plough, at home it was hanging over the head of the bed. *Prudentia salutis mater est.*

Remarkable Events. The Americans, conscious of their being independent in 1782, and emboldened by their success over the British, forced their barriers in 1783, spread in the West, attacking and taking all the forts which obstructed their way. It was in this year [not 1783 but 1778] that they took the fort of Kaskaskia by ways which I leave to an impartial historian to describe. They expelled the English from it, and they themselves remained in their place. Comfortably they lived here for awhile, but soon after they abandoned this post, because *"Coturnix non operuit eorum castra."*[5]

In 1783, according to the report of the Ancients of Kaskaskia, fell so great an abundance of snow, that it covered the ground three feet deep. Cattle starved to death both with hunger and cold. Deer was caught alive, being unable to clear itself from the snow. This extraordinary winter marks an epoch with the Creoles; they call it *"le gros hiver"* (the hard winter). The continuation of this historical sketch will apprise you that this is not the only epoch from which these people compute their days of misfortune.

In the spring of 1785, the melting of this snow swelled so extraordinarily the rivers Mississippi, Missouri and Ohio, that it caused all the bottoms on each side of the Mississippi to be overflowed; the people of this place, forced to abandon the town, sought refuge on the top of the hill, on which the fort was constructed; there they pitched tents and lived for two months, exposed to the inclemency of the air, and a thousand privations; observing with the most pitiful countenance their fields ruined, their fences carried away, their houses floating here and there, and at last hurried away to the mercy of the

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[5] The conquest of the Illinois country by George Rogers Clark and his Virginians, and the part taken in it by Father Peter Gibault are well known to students of Illinois history; but many points in regard to Father Gibault's life and character need further illustration. According to announcement, we may expect an exhaustive treatment of this very interesting and important matter in this REVIEW.

The disorders setting in after the change of masters are well illustrated in the valuable volumes on Kaskaskia, Cahokia, and George Rogers Clark Papers in the Virginia Series of the Publications of the Illinois Historical Society. "Coturnix non operuit eorum castra" is an allusion to the Bible story of "tho quails that covered the camp" of the Israelites on their journey through the desert, *(Exodus, 16:13)* and would indicate that tho Americans left the Fort at Kaskaskia on account of the scarcity of food in the conquered regions.

torrent, their cattle partly drowned, partly gone astray. This extraordinary inundation discouraged several wealthy families and caused them to leave Kaskaskia. Some of them went to the new town of St. Genevieve; others to St. Louis, others to Arkansaw, etc.

In 1811 Kaskaskia underwent one of the most dreadful earthquakes ever felt by mortals. It frightened to death its inhabitants. Earth waves came several times this year, like the rivers agitated by tumultuous winds; the steeple of the church bending like a reed, here and there stone and brick chimneys fell down; cattle themselves, seized with fear, were running to and fro, furious, wild, filling the air with bellowing. The earth cracked so deeply along one of the streets that they never could sound the bottom of this crevice. The water which they drew from it exhaled a most disagreeable odor. Though there were, at that time, in Kaskaskia several religious denominations, yet they formed then but one, and flocked around the true minister of God, the Rev. Donatien Olivier; imploring altogether with fervent hearts the mercy of Him whom the elements obey. All are Catholics, and good ones, too, as long as the storm is roaring.

In the fall of 1812 a hurricane raged with so much fury against Kaskaskia that it ravaged and crushed almost the whole town. Chimneys were tumbled down, log and even stone houses were wrested from their foundations and leveled with the ground, fences of strong posts went whirling to the vagaries of the storm, and were carried away to the distance of several miles. Several heads of cattle were found dead, killed by the wrecks of the houses and fences. The people themselves sought refuge in their cellars. Happily very few of them fell victim of this furious element. The hill opposite to Kaskaskia still shows to the traveller incontestable marks of this event of painful memory.

In 1813 the militia of this place marched out to war against the Kikapoos and other Indian tribes, pushed forward and were encouraged by the British who attempted again, but in vain, to resume their old possessions which the brave Americans had conquered over them. Did that militia fight a good fight? Some interested persons say "Yes"; others, "No". They returned home as numerous as they went!

In 1832 the remnants of the Kaskaskian tribe, which consisted of about forty persons, left this place and moved to the boundaries of the United States, Northwest, among the Delawares, etc. All of them were Catholic. They have been since, *Sicut oves errantes* (lost sheep).

In 1833, on the 3rd of May, there arrived at this place a noble little colony composed of nine nuns, having started from the convent of the Visitation at Georgetown, D. C., on the 17th of April of the

same year. The superior quality of their talents, the refinement of their manners, the soundness of their religious principles, the amiability of their piety, the generosity of their sentiments, their being consecrated to the Almighty; their desire to be useful to society by imparting to young ladies their unbigoted virtue, their information, etc. All this assemblage of qualities strongly induced Kaskaskia to favor and support these heroines, whose reputation, acquired by hard labor, is flying abroad here and there through the States of the Confederation, and brings back to this infant establishment young ladies of the highest respectability. It is daily prospering; and if Providence continue to shower its blessings on it, it will, no doubt, become one of the most brilliant academies of young ladies in the West.[6]

Catholic Churches

Since the first settlement of this place, three churches have been successively erected, nearly on the same spot. The first one, constructed of logs and covered according to the old Canadian custom with straw, was put up about the opening of the Mission of Illinois, R. R. F. F. Jesuits. The second one, which was of stone, remarkable for its grandeur, its structure and its proportions, was built at the expense of the French government under the reign of Louis XIV about the year 1714. It was still standing in the year 1808, but was soon after demolished on account of a large crack which threatened imminent danger. Divine worship was performed in it till the year 1774. The only thing which remains of this church is the bell, cast in France in 1741; the weight of which is of about five hundred pounds. In fine, the third one was constructed in 1775 by the inhabitants of this place, a monument of posts, remarkable for its grandeur, construction and solidity. It has been pulled down this year, 1838, on account of its being too much injured by the weather. *Nunc sunt neque templum, neque sacrificans, neque sacrificium.* A fourth one of brick will, however, be built on the same favorite spot.

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[6] In the original manuscript I find the following note inserted by a different hand: "In 1844 they were obliged to move to St. Louis on account of the overflowing of the Mississippi, and since then they are established there." The following entry is found in the diary of Bishop William Quarter of Chicago who came to Kaskaskia on the 25th of May, 1844, and found "the nuns at Col. Menard's being obliged to quit their convent, the water being as high as the second story. The inhabitants of the village were crowded along the bluff to witness much destruction of property and of animals by water. Chartered the boat 'Indiana' and took the nuns and young ladies (boarders) to St. Louis.

All these churches were consecrated to the Immaculate Conception of the B. V. M.[7]

Missions of Illinois

It is probable, not to say certain, that this famous mission was opened in the year 1683 by the F. F. Jesuits, at the time when Kaskaskia was founded. For even from 1695 it was already bearing abundant fruit and affording much joy to these indefatigable laborers in the vineyard of the Lord. Indian children were brought to the sacred Font; young and grown persons, when prepared, were admitted to partake of the Holy Victim offered up on our altar *de quo edere potestatem non habent qui tabernaculo deserviunt.* Unions were contracted with all the pomp and majesty of our worship, according to the rites prescribed by the Mother Church. These brave and unwearied pioneers of Jesus Christ cleared this part of the Lord's land bristling with briers and thorns, and planted a vineyard, and made a hedge round about it, and dug in it a wine-press, and built a tower. They cultivated it for eighty years, that is till 1763, with hard toil and abundant sweat;[8] then on account of the new government,[9] not

[7] The Mississippi River was at one time called the River of the Immaculate Conception. The first church in the Mississippi Valley, built at Kaskaskia about the year 1683, was dedicated to the Immaculate Conception of the Blessed Virgin. What then becomes of the assertion that the belief in the Immaculate Conception of the Virgin Mary is a modern invention of Piux IX?

[8] A letter from Father Gabriel Marest, S. J., in the fourth volume of that invaluable collection, *Lettres curieuses et edifiantes,* contains a most interesting sketch of this mission, and gives some details of missionary life among those children of the forest, which we transfer to these pages, as well calculated to give our readers an idea of the heroism of our first missionaries. In regard to their difficulties, Father Marest writes:

"A great obstacle which the preachers of the gospel had to encounter in the conversion of these savages was the extreme confidence they placed in what are called Medicine men—a superstitious feeling that as yet exists, and opposes the same difficulty to the efforts of our present missionaries among the Indians. These imposters affirmed the existence and exclusive protection of a great Manitou—a kind of genius or tutelary being—sometimes a bird, sometimes an ox, sometimes the plumage of one or the skin of the other—whom they regarded as governing all things—and whom they recognized as the arbiter of life and death. To these Manitous they offered the sacrifice of dogs and other animals. When a medicine man is called upon to restore a sick man to health, he invokes his particular Manitou with songs and dances, and makes his whole frame undergo the most grotesque contortions. On these occasions the charlatan names sometimes one beast, sometimes another, and finally applies his mouth to the part where the sick man feels pain, as if to suck out the disease. After continuing this operation for some time, he suddenly starts up and spitting out the tooth of a bear or some

at all favorable to their Society, they reluctantly abandoned this honorable and flourishing mission and returned to France with the

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other animal, which he had dexterously concealed, he exclaims with triumph, 'Friend, thou art well, see what caused thy pain. Who can resist my Manitou? Is he not master of life?' Whether the sick man lives or dies the Medicine man never ceases to vaunt his cure.

"The preaching of the missionaries was especially obnoxious to these imposters, who saw that their abominable deceptions could no longer be practiced with impunity if Christianity were received; and it is scarcely credible to what length they carried their hatred to the Fathers, whose lives were constantly endangered by their violence. Yet these admirable men labored with unalterable patience in endeavoring to disabuse this wild and corrupt race of their superstitious errors, and at length they succeeded in gathering one of the most fervent congregations that was ever gathered among the Indians."

In regard to their successes, Father Marest writes: "Christianity has softened their natures, and they are now distinguished by their sweet and courteous manners, so that many of the French have intermarried with their daughters. Moreover, we find in them a spirit of docility, and ardor for the practice of Christian virtue. The order we observe each day in the mission is this: Very early in the morning we call the catechumens to the church, where, having discharged the duty of morning prayer, they listen to our instructions and join us in singing some canticles. As soon as they retire, Mass is said, at which all Christians assist —the men on one side, the women on the other. After this each one goes to his daily occupation, meanwhile we occupy ourselves with visiting the sick, to supply them with the ordinary remedies, to instruct them, and to console those who may be in affliction. In the afternoon we make the catechism at which all assist, neophites and catechumens, the young and the old, and every one is obliged to answer the questions that may be put to him by the missionary. As these people have no book, and are naturally indolent, they would soon forget the principles of religion, were these not inculcated in their minds by almost perpetual instruction. During the rest of the day we visit them in their wigwams. In the evening the whole village assembles in the church, to listen to an instruction, and say their evening prayers, which they conclude with some pious canticles. On Sundays and Festivals, an instruction after Vespers is added to the ordinary exercises. The fervor with which these good neophites frequent the church at all these different times is admirable; they break off from their occupations and run a long distance in order to arrive in time. They generally terminate the day by holding assemblies in their houses, where the men and women forming, as it were, two choirs, they recite the rosary, and sing spiritual hymns to a late hour of the night.' Such was the day of the Kaskaskia neophites."

[9] The suppression of the Jesuits and the destruction of the Kaskaskia Missions was not the work of the American but of the French government, or rather of a clique of New Orleans infidels, who availed themselves of the royal decree of suppression obtained through the influence of the infamous Pompadour, November 26, 1764, almost nine years before the actual supression by Clement XIV, July 21, 1773, in order to destroy the Church in that part of New France which had been ceded to Great Britain by the Treaty of Paris. The Jesuit Missionaries considered the decree of 1764 as binding, and consequently discontinued, after

French troops in 1764, carrying away the merited regrets both of civilized man and of the Indian trained to the sweet yoke of religion. Forced to yield to circumstances, they left behind them one of the most considerable properties in this country, consoled, however, by the idea that they were bequeathing a strong faith to a people whose piety and fervor recalled those of the Christians of the Primitive Church.

Here are the names of all the priests, both regular and secular, who devoted themselves to this mission:

Names of the Regular Priests

As time has injured the records of this Parish, and sacrilegious hands have destroyed a great part of them, at least that part which would be now the most interesting for some persons, it is absolutely impossible to give the names of those who opened the mission. You will have them from 1695, the earliest date of the present records.

James Gravier lived in 1695 together with Julian Bineteau,[11]

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that date, to sign themselves S. J. The particulars of the high-handed proceeding of the New Orleans authorities in foreign territory can be found in the British Series of the Publications of the Illinois Historical Society. See as to suppression *The Catholic Encyclopedia,* Vol. XIV, heading *Society of Jesus,* subhead *Suppression.*

[10] All the priests of Kaskaskia until 1768 were members of the Society of Jesus.

[11] "Father James Gravier, of the Society of Jesus, was the founder of this mission, as we learn from an unexceptionable witness, Father Gabriel Marest of the same Society, who labored here with the immediate successors of that apostolic man in the beginning of the 18th century. He was yet at Kaskaskia in 1695, when, or shortly afterwards, being obliged to set out for Michillimackinac, he confided the care of this infant mission to Fathers Julian Bineteau and Pinet. These appear to have died in Kaskaskia, and in the latter part of their lives were aided by Father Gabriel Marest, who succeeded them in their charge."—*Catholic Cabinet,* 1845. But see *The Illinois Missions* in July Illinois Catholic Historical Review, pp. 48 to 51, where it is shown that Father Bineteau and Marest were the immediate founders of the mission in its new location.

I must here subjoin the words of one of our great historians. "Charlevoix, who visited this and some of the neighboring villages in October, 1721, thus briefly describes the mission: 'The Jesuits had here a flourishing mission, which has lately been divided into two, as it was judged to have two villages of Indians. The most numerous is on the bank of the Mississippi, of which two Jesuits, Father Le Boulanger and De Kereben have the spiritual direction. Half a league farther down is Fort Chartres, about a gunshot from the river, M. Duguede Boisbrillaud, a Canadian gentleman, protects there the interest of the company to whom the place belongs. The intermediate space begins to be filled with French settlers. Four leagues lower down and about one league from the river is a large

John Mermet, Gabriel Narest. The remains of these two were removed into the stone church in 1727.

Jn. Chles. Guimoneau, Superior of the Mission and Vicar-General of the Bishop of Quebec, living together with

[Nicholas Ignatius] De Beaubois, Pastor of the Immaculate Conception's from 1719 to 1724.

[Jean Antoin] Le Boulanger, Pastor of the Immaculate Conception's from 1724 to 1735.

[Etienne Doutreleau] Trulleau, Pastor of the Immaculate Conception's from 1735 to 1741, lived together with,

[Rene] Tartarin, Pastor of the Immaculate Conception's from 1741 to 1746, buried in the stone church.

[Philibert] P. F. Watrin, Pastor of the Immaculate Conception's from 1746 to 1759, Superior of the M. in 1762.

[Jean Baptist] Aubert, Pastor of the Immaculate Conception's from 1759 to 1764. The last year he discontinued to sign himself S. J., so did F. Meurin.

[Sebastien Louis] Meurin, Pastor of the Immaculate Conception's from 1764 to 1768, Vicar-General of the Bishop of Quebec. Trusted before with the care of the C. Indians.

[Alexander Francis Xavier] A. F. X. De Guienne, Superior of the mission in 1750 and Vicar-General of the Bishop of Quebec. Buried in the stone church.

Louis Vivier, Louis Gagnon, [Julian Joseph,] J. Fourré.

Such are the names which can be seen in the records of this parish. The number of the F. F. attached to this mission was undoubtedly much larger; for the Ancients of Kaskaskia unanimously say that this Jesuit establishment was a little world.

Names of the Secular Priests

[Pierre] Gibault succeeded F. Meurin in 1768 till 1782. Vicar-General of the Bishop of Quebec, famous for his prophecy against Kaskaskia, unfortunately too faithfully accomplished till this time. Here it is: "This place shall be always furnished with priests, but

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French village (Kaskaskia), almost all Canadians, who have Father Debeaubois, a Jesuit, as Cure (Parish Priest). The second village of the Illinois is about two leagues distant, in the interior of the country: another Jesuit, Father Guymomeau, is charged with it.' "

none shall stay long. Its inhabitants shall contend with their cattle for the last ear of corn''!!![12]

F. Bernard[13] succeeded him in November, 1782, and left this place in May, 1784, whom

[Louis] Payet succeeded in August, 1784, and left this place in May, 1785.

N. B.—From May, 1785, till June, 1786, this parish was attended to by [Paul] De St. Pierre,[14] Pastor of St. Genevieve.

F. De La Valiniere,[15] Vicar-General of the Bishop of Quebec, came in May, 1786, and left in March, 1789, whom

[Fr. Jacobin] Le Dru[16] succeeded in May and left in September of the same year, that is, 1789.

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[12] Father Pierre Gibault, commonly called the ''patriot priest of the West,'' was born in Montreal on April 7, 1737, and after his ordination was sent to the Tamaroa Mission at Cahokia. But Father Meurin prevailed on the young and energetic man to take up his station at Kaskaskia. Here Fathr Gibault remained fourteen years as Pastor and Vicar-General for the Bishop of Quebec. In 1792 Father Gibault received a call to the parish of New Madrid, on the west side of the river, and there built the Church of St. Isidore which was eventually carried away by the Mississippi. Father Gibault died at New Madrid, 1802. Upon his death his papers and correspondence came into the possession of the Commandant of New Madrid, and on the change of government were transferred and remained in New Madrid, where some of them are still found in the archives, although many valuable papers have been lost. ''Father Gibault's will, dated St. Genevieve, 1782, is found in the New Madrid archives.''—L'Houck, *History of Missouri*, Vol. II, p. 303. There is a letter concerning Father Gibault's death by the well-known Father Richard to Bishop Carroll, dated Detroit, May 1, 1804. J. G. Shea must have seen this letter as well as the one written on the same subject by Donatien Olivier, as he alludes to them in his History.

[13] Father Bernard de Limpach of the Order of the Capuchins, the first canonical pastor of St. Louis, from 1776-1789, who visited Cahokia and Kaskaskia on spiritual ministrations. He died at Point Coupée, March 29, 1796.

[14] Father De Saint Pierre was a German Carmelite who had served as chaplain in Rochambeau's army during our Revolutionary War, and had come to the scattered French settlements of the West in 1785. He was Pastor of Cahokia 1785-1789, then of Ste. Genevieve, 1789-1797, and then of St. Gabriel's at Iberville until his death October 15, 1826. A sketch of his life may be found in the *Pastoral-Blatt* of St. Louis for May, 1918.

[15] Father Pierre Huet De la Valiniere, whose turbulent spirit caused so much unnecessary excitement in Canada and the Illinois country, was Vicar-General of the Bishop of Baltimore, although he claimed to have the powers of Vicar-General from the Bishop of Quebec also.

[16] This was Father Jacobin, dit Le Dru, whom Bishop Carroll in his letter to Bishop Hubert of Quebec, 1796, rather unceremoniously calls ''the apostate Dominican named Le Dru,'' perhaps because he crossed the river to the Spanish side and became pastor of St. Louis, from December 16, 1789-September 15, 1793.

Father Gibault returned in May, 1790, and left in May, 1791. Then the parish was left abandoned till February, 1792; from which month to December of the same year, De St. Pierre, pastor of St. Genevieve, attended to it.

[Gabriel] G. Richard[17] came in January, 1793, and left in April, 1795, whom

[Pierre] Janin[18] succeeded in May, 1795, and left in April, 1796, whom

G. Richard succeeded in June, 1796, and left in March, 1798, whom

Donatien Olivier[19] succeeded in February, 1799, till 1803. Then he discontinued signing himself Pastor of the Immaculate Conception's. Still, though he was appointed a missionary for the whole

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[17] Father Gabriel Richard, who twice had charge of Kaskaskia Parish, is one of the most distinguished early missionaries. Besides his labors and hardships in the immediate service of Christ, Father Gabriel Richard was a prime mover in a number of important undertakings in the cause of civilization. He was one of the founders and first professors of the University of Michigan, then the publisher and editor of the first paper ever published in Michigan, which was at the same time the first Catholic paper published in the United States. Father Richard holds the unique distinction of being the only Catholic priest ever elected to the Congress of the United States, 1823.

[18] Father Pierre Janin beame parish priest of St. Louis April 6, 1800, and remained to November 12, 1804, having his post of duty with the Spanish authorities. There was no resident priest in St. Louis after Pierre Janin until the advent of the Lazarists under Father De Andreis in 1817.

[19] Donatien Olivier and his brother John Olivier came to Baltimore with Dr. Du Bourg in 1794. In 1799 both were sent by Bishop Carroll to the Illinois country, Father John becoming pastor of Cahokia, Father Donatien of Kaskaskia. For a time John Olivier held the position of Vicar-General of Bishop Carroll for New Orleans. Father Donatien died at St. Mary's of the Barrens at the ripe old age of 91 years.

It was during Father Olivier's incumbency of Kaskaskia that the United States Government made a treaty with the Kaskaskias, a clause of which we transcribe:

"And whereas the greater part of said tribe have been baptized and received into the Catholic Church, to which they are much attached, the United States will give, annually for seven years, one hundred dollars toward the support of a priest of that religion, who will engage to perform for said tribe the duties of his office and also to instruct as many of thir children as possible in the rudiments of literature. And the United States will further give the sum of $300.00 to assist the said tribe in the erection of a church. Treaty with the Kaskaskias August 13, 1803."—Charles Kappler, *Laws and Treaties*, Washington, 1903, Vol. II, p. 50. Kaskaskia became the capital of the Territory of Illinois in 1809, and remained the capital of the State when Illinois was admitted to the Union in 1818.

territory of Illinois, now state, by the Bishop of Baltimore, he attended to Kaskaskia till 1818 in October.

Fr. Desmoulin came in November, 1818, and left in April, 1822, whom

[Hercules] Brassac[20] succeeded in May, 1822, and left in May, 1823.

Fr. Desmoulin returned in June, 1823, and left July of the same year.

D. Olivier returned in May, 1824, and left in November of the same year.

[Francis] Cellini[21] came in November, 1824, and F. X. Dahmen, pastor of St. Genevieve, in 1825, both for the purpose of baptizing the children.

D. Olivier came in August, 1826, and F. X. Dahmen in September of the same year, both for the same purpose as above.

[John] Timon[22] attended to the parish from January, 1827, to February, 1830, whom

D. Paillasson[23] succeeded in May, 1830, and left in December, 1831, whom

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[20] Father Hercules Brassac was recently made the subject of an exhaustive article by His Grace of Milwaukee, in the *Catholic Historical Review* for January, 1918. Brassac was a priest of the diocese of Bishop Du Bourg, which did not extend eastward of the Mississippi River. But the Bishop of Louisiana had accpted from Bishop Flaget the burden of providing for the missions in Illinois until other arrangements should be made. Illinois thus practically became a part of St. Louis Diocese. When the Diocese of Vincennes was erected, 1834, the western part of Illinois was incorporated with St. Louis by a Roman Decree dated June 17, 1834. Draw a line from Fort Massac in Massac County along the eastern boundary of Johnson, Franklin, Jefferson, Marion, Fayette, Shelby and Macon Counties to the great rapids of the Illinois River 8,000 paces above Ottawa in La Salle County, and thence a straight line northward to the boundary of Illinois. The territory west of this line shall belong to the diocese of St. Louis, the eastern part to the diocese of Vincennes.''—''Original decree in archives of St. Louis Chancery. All western Illinois therefore belonged to St. Louis Diocese not only *de facto* but also *de jure* from 1834-1844, when Chicago was made the see of all Illinois.

[21] Father Francis Cellini, afterwards parish priest of St. Michael's, Fredericktón and Vicar-General under Bishop Peter R. Kenrick of St. Louis. Particulars of his life are given in *Chronicles of an Old Missouri Parish,* St. Louis, 1917.

[22] Rev. John Timon, C. M., afterwards Bishop of Buffalo.

[23] Father Paillasson accompanied Father Joseph Anthony Lutz to found the Indian Mission at Prairie du Chien in 1831.

D. Vancloostere[24] succeeded in January, 1832, and left in August of the same year, whom

[Philip] Borgna[25] succeeded in August, 1832, and left in September of the same year, whom

[Matthew] Condamine[26] succeeded in October, 1832, and left in July, 1835, whom

[Bernard] Roux succeeded in July, 1835. *Hic penitus ignoro quid scribendum.*[27]

ESTIMATE MADE IN 1837 OF THE

Catholic population of Kaskaskia	815 persons.
Baptisms of Kaskaskia	57
First communions of Kaskaskia	49
Easter communions	324
Burials	37
Marriages	13

Four of these marriages were performed without banns, for lawful reasons; three with the dispensation from two; three according to the rites of our Holy Church, and three were rehabilitated.

N. B.—In reading over the records of this parish we cannot but notice that the Holy Council of Trent has been received in this

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[24] There are a few letters of Father Van Cloostere in the Archives of St. Louis Diocese.

[25] Father Philip Borgnia, C. M., came from Italy with the second band of Bishop Du Bourg's spiritual recruits, Father Francis Cellini and Anthony Potini who arrived at the Barrens January 5th, 1819. Father Borgnia became Vicar-General of St. Louis.

[26] Father Matthew Condamine came from the diocese of Lyons, 1831, and after his administration of Kaskaskia was appointed to the populous parish of Cahokia where he died August 8, 1836. A short sketch of Father Condamine from the hand of Bishop Rosati was republished in the *Pastoral-Blatt* of St. Louis for September, 1917.

The tribe of the Kaskaskias, like most other families of that devoted race, has long ago disappeared as a separate entity. In 1832 about forty persons, the sad remnant of the once powerful tribe, abandoned the ancient home of their fathers and went to live on the ground assigned to them with the Delawares in Indian Territory.

[27] This brings our sketch down to the days of Father Benedict Roux, the author of the narrative. Would that all pastors were impressed with the importance of the closing words of Father Roux and endeavored to renew the memory of the dead and the vicissitudes of by-gone days.

country, *etiam quoad disciplinam,* for from the time when religion was brought hither down to the present day all the dispensations with impediments and with banns are faithfully recorded, being granted first by the Bishop of Quebec, and then by the Bishop of Baltimore. Banns were published in the respective parishes of both parties, and license was sent to the priest who had to perform the ceremonies of these unions.

Mediantibus Actis, praeterita presentia fiunt. Quam utilia, imo necessaria sunt, nemo diffitetur.

Rev. John Rothensteiner.

St. Louis.

ANNALS OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH

Documents Relating to the Early Illinois Church

"Tell those who seem to have fears of harming the interests of France by bestowing their gifts on far-off lands, that the good they will do will return to them a hundredfold,"[1] wrote Monsignor Du Bourg[2] from St. Louis, 1818, to friends in his native France.

One hundred years later, as we are in the act of rendering homage to France, what a prophetic ring echoes in those words!

When France explored and settled this vast territory, known in those days as the Illinois and later as the Louisiana country,[3] the first act of her missionaries who preceded or accompanied the explorers was the planting of the Cross. To France, the eldest daughter of the Church, to the zeal of her missionaries, and to those charitable men and women of France who contributed their alms to the association founded in Lyons for the propagation of the faith in foreign missions, the Catholics of Illinois, Indiana, Michigan, Kentucky, Tennessee, Missouri, Mississippi, Arkansas, and Louisiana owe the heritage of the Faith. Those intrepid Missionaries — Du Bourg, Flaget, Oliver, Richard, Meurin, Badin, De Andreis, Acquaroni, and Rosati—may be called the re-evangelizers of New France who took up the work from which the earlier missionaries, the Jesuits, were torn and amid the greatest difficulties brought the consolations of religion, sowed the seed for education, and prepared the way for progress in the land.

Monsignor Du Bourg placed his needs before a worthy and pious widow of Lyons, Mme. Petit, and at once enlisted her sympathy

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[1] From a letter in *Annales de l'association de la propagation de la Foi*, Tome 1.

[2] Apostolic Administrator of the diocese of Louisiana (which then extended along both sides of the Mississippi from the Gulf of Mexico to the Canadian lakes).

[3] Diocese of St. Christopher, Havana, Louisiana and the Floridas, erected in 1787. Rev. de Trestelatious ordained first bishop of diocese of Louisiana and both Floridas, created April 25, 1793, with New Orleans as the cathedral city; the Rev. Louis Penalver y Cardenas the first bishop, September 25, 1815. Rt. Rev. Louis William DuBourg consecrated first bishop of Louisiana and the Floridas, St. Louis is chosen as his episcopal see, January, 1818.

and aid for his great projects in the Louisiana country. At the same time Mlle. Pauline Jaricot, also a resident of Lyons, formed the idea of a society whose members would contribute one cent a week for the foreign missions. Later Mme. Petit's society established at the suggestion of Monsignor Du Bourg for the Louisiana missions and the other foreign missionary society decided to unite and thus was formally established at a meeting attended by twelve ecclesiastics and several laymen at Lyons, May 3, 1822, the Society for the Propagation of the Faith.

"Here, then, is the veritable and only continuation of the historical compendium so well known and appreciated in the Christian world.[4]

"We hope, also, from The Divine Goodness, that this work will serve to the edification of Christ in the interior of our France--that the splendid works for Faith, the zeal and the labors of our missionaries will serve also to the aggrandisement of the Church of Jesus Christ not only in France but outside of it as well."

Then follows a description of the course adopted by Monsignor Du Bourg in establishing his missionary field in the Louisiaona country; the four years he spent travelling through France to secure the necessary means to accomplish the functions of his ministry.

"After having procured a part of what he considered strictly necessary for his most pressing needs for his mission, he embarked from Bordeaux the 28th of June, resolved to return by the shortest way to St. Louis. A kind friend had generously provided the expense of the voyage for the pious bishop and the missionaries who accompanied him. The fleet of His Majesty, the king of France. La Caravane, had been by the king's order put at the disposition of the prelate. His presence there was not fruitless, as during the voyage the crew felt the happy effects of his zeal. All the sailors with equal desire confessed and several officers followed their example, and when at the end of the journey the bishop made his adieux to these fervent sailors thy asked him for his last blessing. God did not wish, without doubt, to expose these brave people to the dangers of losing their souls, for the Caravne on its return trip to France was assailed by a violent tempest and nearly all the crew perished in the boats."

After the fatigues and dangers of the long voyage the travellers soon found themselves in the midst of the forests, crossing mountains covered with snows or in marshy valleys where every step was a

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[4] From the preface *Annales de la prop. de la Foi chez Perrisse freres, libraires,* M. D. CCCXXV.

pitfall, and after many hardships they arrived at last on the territory of the Mission.

"No one can express the joy which animated these travelers as they came in sight of the shores of the country of the Illinois. As soon as they had touched this land, the Bishop of St. Louis planted a cross which he had already prepared for this purpose, and, prostrating himself before this holy sign of salvation, his eyes bathed with tears, he besought God, Who at the price of His Blood has procured our redemption, to shower on this Mission His abundant blessings."

"At last, January 5, 1818, the prelate arrived at St. Louis, the see of his ministry, accompanied by Monsignor Flaget, Bishop of Kentucky.[5]

"All of the inhabitants of the city, Protestants and Catholics, had gone to the shores of the river to pay their respects to the dignitaries as they arrived. Conducted to the episcopal palace, which could rather be compared to a miserable barn, he robed and repaired to the church, which was only a poor wooden hut. Four of the most notable citizens of the city carried the canopy, and the new bishop took possession of his seat with all the customary solemnity befitting the occasion."

Bishop Du Bourg at once threw himself into the work of executing the plans he had been getting under way for two years. He knew that in order to accomplish effectually the conversion of the numerous tribes of Indians who were in his diocese it was first necessary to bring back the civilized inhabitants to a life more conformable to Christianity. Above all, Bishop Du Bourg wished to establish a seminary in this territory that the people might have more priests and consequently receive more instruction, and "for this aim worked each day with his indefatigable zeal." But his means were so very limited and it was at this time, in desperate need, that he wrote to France, promising his charitable friends of the mother country that benefits would accrue to them a hundredfold for their alms in propagating the faith in America.

"Imagine, if you can," he wrote in this notable letter, "a stretch of territory of four or five hundred leagues, and, scattered

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[5] "The state of Illinois was part of the diocese of Bardstown, Ky., established in 1808, yet Bishop Flaget in exercising his episcopal functions along the Mississippi in the state of Illinois ministred to the wants of Catholics on the western side of the river, and so also Bishop Du Bourg, when residing at St. Louis, gave his attention to the faithful in Illinois."—*Catholic Encyclopedia*, Vol. 8, p. 358.

here and there, a multitude of abandoned Catholics and Protestants —the latter are such only by misfortune of their birth, for they are always well disposed to hear the truth when it is preached to them. Then let me turn your attention to the hundreds of Indians who have the disposition to embrace the Faith. How you would be touched if you could see the frequent deputations which I receive, the religious respect which they show towards me and the persistence with which they invite me to visit them, to be their Father, asking that I give them the men of God. In the midst of these heart-breaking trials which cause me to see the great numbers of my children uncared for, I begin to feel the consolation of God; I can see the seed of the Word growing in the parish; above all the sacraments are being frequented with edification. A lonely missionary writes me lately that he had had this year 1,600 Easter Communions and 200 First Communions. The schism is dying out; the ancient enemies are returning in obedience and union. We have built in two years eight churches, two colleges,[6] a community of The Ladies of The Sacred Heart[7] who render the greatest service, besides the Order of the Ursulines who were the first Religious in lower Louisiana. Moreover, there is a question now for nursing brothers and of an institution for the poor orphans. Finally, I have my seminary, which exhausts all my means but for which I hope to find the end for a regular income in my parish. Here, then, is the good and the evil of my situation, my dear friend, which on the one hand may excite your applause and on the other solicit your pity and your zeal."

Three Christian Brothers, who had accompanied the Bishop from France in 1817, opened a school for boys at St. Genevieve. The Bishop conceived the idea that the savages could be civilized and gradually converted by having a body of religious brothers to teach agriculture and useful mechanical arts, and he accordingly brought a congregation from Europe for that purpose. "Most of the brothers who comprise the first company hail from Milan. I hope that these locksmiths, cartwrights, masons, carpenters, in teaching young savages useful trades, will bring about their conversion."

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[6] Bishop Du Bourg founded the theological seminary and college at Bois Brule ("The Barrens"), bringing from Bardstown, where they were temporarily sojourning, the saintly Father Andreis and the great Father Rosati, Lazarist missionaries, coming "to do for religion and the Church in the distant and still undeveloped West what a Carroll, a Cheverus, a Flaget, and other great and holy men had done and were doing in other parts of the country."—*Early Lazarist Missions and Missionaries,* Bishop Ryan of Buffalo, 1887.

University of St. Louis, probably oldest university west of the Mississippi, founded in the city of St. Louis in 1818 by Bishop Du Bourg.

"Monsignor works like four men," wrote one of the vicars of the diocese, "he is always on horseback, ready to administer to the sick even though he is always busy directing his institutions."

The difficulties of the roads, the vast stretch of country, made it necessary for these fervent apostles to travel everywhere on horseback.

"It is necessary to be ready night and day to run here and there, across forest, rivers, desert, for thirty, forty, and even sixty miles a day. We are content if it is only for the glory of God and the welfare of souls. The souls we find here are as dear to God as those of our own Europe, with this difference that here there is more to suffer in gaining them for God, and therefore greater merit. These good people are docile but they lack instruction; because they have no priest they are deprived of much."

The Bishop writes with great feeling of Father Olivier, the venerable pastor of Kaskaskia, "An old man of seventy years who for twenty years now has lived here in this parish in a state of poverty such as can hardly be conceived," and he quotes from a description which one of the Religious of the Sacred Heart, who had visited Kaskaskia in 1818, had written: "Two wretched chairs, one of which was held together by cords, a worm-eaten table, a mattress on some boards, a pot of water and a goblet comprised all the furniture of his bedroom and kitchen."

"At this time (1803) the priest of the nearest place was M. Olivier of Nantes, a fine old man who lived at a distance of 130 leagues in a village of the Illinois called Prairie du Rocher. Moreover, he attended Kaskaskia, where the Jesuits had founded a college, Cahokia, St. Louis, St. Genevieve on the shores of the Mississippi. M. Richard,[8] zealous and pious Sulpician, lives at the same distance at Detroit on the St. Clair Lake in the Michigan country. The Mis-

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[7] At the request of the Bishop the Religious of the Sacred Heart, comprising Mesdames Duchesne, Berthold, Andre, and two lay sisters, opened their convent at Florissant, 1818.

[8] Father Gabriel Richard, whose labors in the northwest have been fittingly commemorated by the erection of his statue on the city hall in Detroit, worked many years among the French and the Indians of Illinois and Michigan. He founded schools, a preparatory seminary for clerics, set up the first newspaper in Michigan and the first Catholic paper in the United States, was founder, vice-president and professor of University of Michigan and the only Catholic priest ever elected to Congress. He was one of the leading figures in the development of the West. Born in Saintes, France, October 15, 1767; died a victim of the cholera during the epidemic in the summer of 1832 at Detroit.

sion of Michigan, the Illinois Mission, and that of the post of Vincennes are nearly entirely composed of Canadian French."[9]

Father Badin the renouned Sulpician knew Father Olivier well and bears testimony to his worth:

In Bishop Rosati's report to the Propaganda, dated November 1, 1825, he mentions Illinois, noting Kaskaskia with 150 families and Prairie du Rocher, with church and resident priest, the Rev. Father Olivier, aged seventy-five years, almost blind and unable to render any services to the parish. "I have offered him a room in the seminary," writes the bishop. "He is a saint who has spent himself for many years in the service of Catholics about these parts."

Below, in part, is a letter from the venerable Father Olivier himself, who lived till he was ninety-five years of age.. It is dated May 16, 1806, and is preserved in the archives of the Propagation of the Faith:

"The savage nations who from the times of the Jesuit missions here (which they call the black robe) had embraced the Christian religion, and it still prevails with them. Today I am the priest of these savages and give the Sacrament of Baptism to their children."

From a letter dated March 15, 1807:

"The chief of the Kaskaskias, in selling some of his native lands to the government of the United States, made the request that a church should be built, giving 300 piastres for this purpose, and 100 piastres for the missionaries during a period of seven years."

Previous to the coming of Bishop Du Bourg and his co-workers, between the years 1765 and 1768 there was but one priest in the Mississippi Valley, Father Sebastien Louis Meurin, who had been appointed by Bishop Briand of Quebec who was administrator of the diocese which then included Acadia, Louisiana and Illinois. But the task was too great and the good missionary was compelled to write to his bishop in 1766: "St. Genevieve is my residence. Thence I go every spring and visit the other villages. I return again in autumn and whenever I am summoned on sick calls. I am only sixty-one years old, but I am exhausted, broken by twenty-five years of mission work in this country, and of these nearly twenty years of malady and disease show me the gates of death. I am incapable, therefore, of long application or bodily fatigue. I cannot, accordingly, supply the spiritual necessities of the country where even the stoutest men

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[9] Extract from a letter of Mon. Badin, *Annales de la propagation de la Foi*, p. 28; Tome I.

could not endure. It would need four priests. If you can give me only one, he should be appointed to Cahokia and with the powers of vicar-general."

In response to this appeal, Father Pierre Gibault, called afterwards The Patriot-priest of the West, was sent. Father Gibault was chiefly instrumental, when Col. George Rogers Clark captured Vincennes in 1779, in persuading the settlers to accept the new government of the colonies.

The future of the Indians who occupied this territory of Bishop Du Bourg's large diocese distressed him and gave him many anxious moments. "They are indeed quite worthy of pity," he wrote. "Forced continually to retreat farther and farther away to make way for the strangers who have invaded their country, they return like fuming lions; it is almost impossible to maintain the pact (and there exists several between them and the United States); religion only can conciliate in a solid manner and unite the true interest of the settlers with those of the Indians."

The Bishop has many interesting observations upon the Indians' faith in the Manitou. "There are very few tribes of savages who have not some idea, rude though it may be, of the knowledge of a God. They call this idea of the sovereign master of the universe, "Master of Life" or "Great Spirit." A worthy merchant said to one of the missionaries (M. de Andreis[10]) that he could not help remarking without astonishment that among savages who had never seen a white man there existed a belief in One God; that he had seen them offering each day the first mouthful of their pipe and the first morsel of their repast. Among other tribes there is a tradition of the black robes (in their language *Mucateo caro jatt*), and the black robe to them always meant a Jesuit. The respect and affection which these men inspired among these savage nations has passed by tradition from father to son. At Post Vincennes there was an argument between the chief of the Indians of this country and the American governor. The officer or interpreter told the Indians that the governor wished to occupy and civilize the place and that in order

[10] M. de Andreis. Father Felix de Andreis, in company with two other Lazarist fathers, Joseph Rosati and John Baptist Acquaroni, came to the Louisiana territory June, 1816. Fr. Andreis, at the solicitation of Bishop Du Bourg, left his post as professor of theology at the College of the Propaganda, Rome, to come to America to preach the Gospel to the Indians. He studied and mastered the Indian language and wrote of his labors: "Here we must be like a regiment of cavalry or flying artillery to run wherever the salvation of souls may require our presence."

to do that he would send first of all the minister who would straighten the way. But the Indians were suspicious and asked: "What sort of a minister will you send us?" The Chief demanded this question: "Will they wear black robes and will they carry a cross?" The governor was plainly annoyed and told them that those were the marks of superstition and he explained about the ministers and their families that he would send. "But they have women and children, and behold our forefathers have taught us that the ministers of the Great Spirit wear the black robes and that they never marry. Therefore we do not desire those you will send us because they are men like us and we can never serve them."

—"Even the Sioux, the cruelest of all, become mild and tractable with the black robe." Speaking of a tribe which had not seen a priest for years; "Nearly all of the women brought their children to the missionaries that they might bless them; several carry crosses . . . they make also the sign of the cross but with the left hand because this, they say, is nearest to the heart—such are the remaining traces of the Faith, the Faith which their ancestors embraced. The Missionaries, overburdened with work, are rarely able to continue with the conversions of the Indian tribes; however they have already baptized a goodly number but it is impossible to continue with the proper instruction—the women who are admitted to receive First Holy Communion are generally fifty or sixty years old.—It is not rare to see an Indian touched with lively grace ask for Baptism before his death. Recently one of the Sioux, near to death, asked a Christian, an Iroquois by birth who happened to be near by, to go for a black robe because he wished to be baptized before seeing the Master of Life. "Go quickly,' he said, 'because there is hurry." Happily M. Acquaroni[11] was able to go at once to his hut. Satisfied with the dispositions of the sick man he baptized him and the Sioux breathed his last an instant after. The superior of the Seminaire of The Barrens near St. Louis was one day with another missionary and saw an Indian coming towards him accompanied by his son and an interpreter. It proved to be the brother of the king of the Miamas, a very considerable nation. He has been on the way for 8 days. After he had shaken hands cordially as a sign of friendship, "I know," he said that you are the minister of the Great Spirit. It is from Him that you have the papers which contain His Will and it is you who have been charged to show to others by your preaching and example the

[11] M. Acquaroni, one of the three missionaries who came to evangelize the territory; a co-worker with Bishop Du Bourg. It is said: "These men gave the first real impetus to the progress of the Church in Illinois."

way which they should follow, if they desire to one day see the Great Spirit. As for me all that I know is that He exists and when I lie down at night I raise my hands towards Him and to Him say: 'Great Spirit, I thank Thee that Thou hast kept me this day. I pray Thee keep me also during this night and I sleep then.' As soon as I am awake I again raise my hands towards Him and to Him I say, 'Great Spirit I thank Thee for giving me another day of light to enjoy. I pray Thee keep me during this day as Thou hast kept me during the night.' Then I arise, go to my occupations—but, look you that is all that I know."—Three days after this conversation the Indian fell ill and fortold his last hour. He sent for a blackrobe.—"What do you wish?" asked M. Rosati.[12] "I have sent for you," respectfully replied the Indian, "because you can do something for me without which I cannot see the Great Spirit." "And what is that?" inquired the missionary. Then the sick Indian not being able to express in his own language what he desired raised his hand above his head showing by a simple gesture that he sought baptism.

The Osage Indians "one of the principal tribes of our mission, seem well disposed for the light of the Faith. Seven of their principal warriors have come to see me to invite me to visit them this autumn and I dare not refuse them. Two of our most important and influential citizens must accompany me. Pray and ask prayers for the success of this visit which may lead to the conversion of a good number of tribes. I gave to each of these Indians a crucifix and a medal with which I decorated them to their great pleasure. After I had instructed them about the crucifix, I explained that this was the image of the Son of God who had come to earth and died in agony in order to make our peace with His Father. On going away from my house one of my friends offered one of the Indians to make an exchange of a beautiful saddle worth 15 piastres for his (the Indian's) decoration. 'No,' replied the Indian, even though you should give me all the saddles and all the silver of St. Louis I would not give this to thee. Dost not know that I have this decoration from the great minis-

[12] M. Rosati was the third missionary of the Lazarist order who accomplished so much in this territory. Fr. Rosati became director of the seminarians and also devoted himself to missionary and parochial work. Fr. Rosati was president of The Barren's Seminary. Many of the ablest and most learned documents of the Four Provincial Councils of Baltimore are the result of his pen. He was made titular bishop of Tenagre and coadjutor of Bishop Du Bourg. During his time and partly due to his efforts the Jesuit Fathers established their novitiate at Florissant, Mo., and founded the western province of their order. In 1827 Bishop Rosati transferred them to the College at St. Louis, the foundation of the present University of St. Louis.

ter who communicates directly with the Master of Life?'—What a consolation it would be for me to be able to provide for the salvation of these poor people. I am far from deserving any merit. Pray God that He will not look upon my unworthiness.''[13]

Washington, January 29th, 1825

''You ask me in your last letter if I have not had my sorrows? How is it possible not to conceive that I have not had the most bitter ones. One must be made of marble otherwise, and I am composed of quite another material. You ask me to relate them that they may be remedied? That would only be making two people unhappy and taking away the only merit which my situation may afford me, namely, that of suffering. Yet I would be unjust if I complained of any sorrow, God also prepares his consolation and this is to see the light, little by little come out of chaos and darkness; to see the principals founded, good education propagated, knowledge of Christianity and of Christian obligations spreading every day on the soil of ignorance; piety commencing to lift its head and to burn with a golden flame in the midst of the dissolution. Such are the fruits of the Cross to which I have the happiness to be attached in company with my Master; I should not complain and in fact in comparing the present state of my affairs to those of five years ago we have more reason to rejoice than to be sad and discouraged—*the greatest difficulties, the heaviest expenses in all great enterprises are at the commencement.*''

In 1822 this society for the propagation of the Faith established at Lyons, France, due in a great measure to the needs and suggestion of Bishop Du Bourg, collected a little more than $4,000. This sum was divided in three parts, one part assigned to the Eastern missions and the other two to *Louisiana* and *Kentucky Missions.*

In 1910 the society distributed to missions in America—$10,747,-397.45.—*Catholic Encyclopedia*—vol. XII, *p.* 462.

''If the grain of mustard seed planted in the virgin soil of America,'' writes His Eminence Cardinal Gibbons to the directors

[13] From a letter of Bishop Du Bourg in the possession of Society of Propagation of the Faith.

of this worthy French organization, "has struck deep roots and grown into a gigantic tree, with branches stretching from the shores of the Atlantic ocean to the coasts of the Pacific, it is mainly to the assistance rendered by your admirable Society that we are indebted for this blessing."[14]

CECILIA MARY YOUNG.

Chicago.

[14] Letter in the name of the American hierarchy assembled at Baltimore for the Third National Council, 1884.

HISTORY IN THE ANNALS OF THE LEOPOLDINE ASSOCIATION

Letters of Bishop William Quarter, D. D., bearing on the early history of the diocese of Chicago and the Church in early Illinois

At the Provincial Council held at Baltimore in May, 1843, it was found expedient to recommend the erection of several new dioceses. Those recommended were Hartford, Chicago, Milwaukee, Little Rock and the Oregon vicarate. The first bishop appointed to the see of Chicago was the Reverend William Quarter, then pastor of St. Mary's Church, New York City. His consecration took place in St. Patrick's Cathedral, New York, on March 10, 1844, together with that of the Reverend John McCloskey as Co-adjutor Bishop of New York and the Reverend Andrew Byrne as first bishop of Little Rock, Arkansas. The Consecrator was the Right Reverend John Hughes, D. D. This year is therefore the seventy-fifth anniversary of the foundation of the diocese of Chicago and the consecration of its first bishop.

Bishop William Quarter was born in Killurine, King's County, Ireland, on January 21, 1806, received his primary education from his mother and then entered a Catholic college in his native town. At the age of sixteen years he came to America, in the year 1822, and entered St. Mary's College, Emmetsburg, Md., where he completed his theological studies and was ordained to the Holy Priesthood in New York City by Bishop Dubois, September 19, 1829. As priest he showed great heroism during the Asiatic plague that raged in New York City in 1832. In the year 1833 Father William Quarter was appointed first Rector of St. Mary's Church, New York City, where he remained until his consecration.

Bishop Quarter arrived in Chicago, May 5, 1844, accompanied by his brother, the Reverend Walter Quarter. After but four years of manifold labors and hardships, he died suddenly on April 10, 1848. His death was deeply deplored by Catholics and Protestants alike.

The subjoined letters may serve to revive his memory and to throw some light on his noble personality and episcopal zeal. They will also remind American Catholics in general and the Catholics of

[1] An article on the "Leopoldine Association" will appear in a late issue of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

Chicago in particular that in the pioneer days of the Catholic Church in America, we had so warm a friend and so generous a benefactor. These letters were all addressed to the Archbishop of Vienna as president of the Leopoldine Association, an organization founded at Vienna, Austria, in 1829 for the propagation of the faith, especially to assist the American missions.[1] The originals are all in Latin and at the time were published in the Leopoldine Annals. This is their first English translation and their first publication in this country.

FIRST LETTER OF BISHOP WILLIAM QUARTER TO THE LEOPOLDINE ASSOCIATION OF VIENNA

(Leopoldine Annals, Vol. XVII, No. 9, Page 29)
(Original in Latin)

NEW YORK, March 15, 1844.

Most Reverend Prince and Archbishop, Most Reverend President of the Leopoldine Association of Vienna:

The undersigned takes the liberty to recommend the new diocese of Chicago, in the State of Illinois, in North America, to the generous consideration of the most honorable president of the Leopoldine Association, organized at Vienna for the propagation of the faith. This diocese, with Chicago as its episcopal see, has been erected in accordance with the provisions of the late provincial council held at Baltimore last year in the month of May and whose decisions have been graciously approved and confirmed by Rome. The undersigned, although unworthy, was created its first bishop. As evidence of the great trust I place in the pious aims of your society, whose distinguished president is your princely Lordship, I herewith confidently ask you to consider the enormous expenditures incurred by every newly organized diocese, but more so by a rapidly developing diocese such as mine. My first episcopal visit will indeed be costly and laborious.

The faithful live widely dispersed and in such needs as I will scarcely be in a position to satisfy. They are all clamoring for priests and pastors to administer to them the means of salvation and to preach to them the word of life. It is, however, impossible to please all, not even the individual (Catholic) settlements can be furnished with the Church's ministers. They all beg for help and financial support, and yet their bishop is likewise poor and only with the utmost economy can meet the demands of his small household.

By far the majority of my people are immigrants from various countries of Europe, and especially from Germany. They all lack sufficient means of self-support, how much less, therefore, are they in a position to contribute to the support of their pastors. At all times and from all sides they appeal to their bishop for help, and thus he in turn is compelled to enlist the charity and sympathy of the benevolent societies of Europe.

I therefore humbly and respectfully request your generous consideration of my new diocese at any future disbursements of your funds, so that thereby I may be enabled to supply spiritual guides and houses of worship, as well as succor

the great temporal distress of my neglected flock, whose sheep are wandering without shepherds through the dense forests and endless prairies of the far West.

With deep reverence, I remain Your Right Honorable, Reverend Prince-Archbishop's obedient servant,

WILLIAM QUARTER, M. P.,
Bishop of Illinois in Chicago.

SECOND LETTER OF BISHOP WILLIAM QUARTER TO THE ARCHBISHOP OF VIENNA

(Leopoldine Annals, Vol. XVIII, No. 7, Page 19)
(Original in Latin)

CHICAGO, October 7, 1844.

Most Reverend Prince and Archbishop, Most Reverend President of the Leopoldine Association in Vienna:

With sincere sentiments of gratitude have I received the sum of 4,000 gulden, which the most praiseworthy Leopoldine Society in all benevolence transmitted to me for the welfare of my newly organized and poor diocese here in the United States. After deducting the exchange rate of 109 30-40 and the money-changer's percentage, I received the sum of $1,946.23 in American currency, for which I cannot thank you sufficiently.

This newly created diocese embraces the entire State of Illinois. About fifty thousand Catholics live within this territory, of which the great majority are Germans and Irish. Up to date but few Americans profess the Catholic faith; we trust, however, that its holy light through the efforts of the missionaries will, ere long, enlighten many and guide them to the true fold of Christ. A great number, especially in recent times, have already returned to our all-saving Church. Here in Chicago, my so-called episcopal see, we have but one Catholic church, and even this one church is not yet completed. Thus far only the main walls are under roof and with much effort the construction of the sanctuary has been sufficiently advanced to enable us to officiate therein. To complete the nave of the church we are dependent on the subscription monies, which are being contributed very sparsely by an already otherwise poor and needy congregation. We were compelled to mortgage church property to prevent the sale of the church building on account of the debts incurred. I hope to God, however, that brighter times are at our doors. Day by day the number of Catholics is growing, of which the majority are immigrants, who purchase a piece of land or some field to cultivate and thus by dilligence and untiring labor to earn a livelihood.

Whereas many German Catholics have already settled here in Chicago, I indeed deplore the fact that they as yet have no church of their own; thus far they have the only church here in common with the Irish and the English. Consequently the divine services are divided between them. At 8:30 o'clock the former and at 10:30 o'clock the latter come to attend the holy Mass and to hear a sermon. Those among the Germans who understand English also frequent the last services. Many Germans live widely scattered throughout the diocese and are farmers. Notwithstanding the fact that the soil is fertile, these people find it difficult to better their condition, as they are too far removed from the

markets where they could dispose of the products they have raised, over and above their personal requirements. On the whole, therefore, I can only describe them as very poor, living in needy and pitiable circumstances and in addition thereto their spiritual demands are not cared for. Many settlements and colonies are without a spiritual shepherd. How much, therefore, do I deplore a scarcity of German missionaries! I fervently implore the Almighty to send laborers into His vineyard very soon. I can do no different than humbly beg your princely Grace's favor for the future also, and thus in conclusion I confidently hope the generous fulfillment of my petition. I am,

Your Reverence's most humble servant in Christ,

WILLIAM, M. P.,
Bishop of Chicago.

THIRD LETTER OF BISHOP WILLIAM QUARTER TO THE ARCHBISHOP OF VIENNA

(Leopoldine Annals, Vol. XIX, No. 12, Page 44)

CHICAGO, December 13, 1845.

Most Reverend Archbishop and President of the Leopoldine Association for the Propagation of the Faith:

Although I have previously acknowledged the receipt of the financial assistance so generously granted, I nevertheless deem it my duty to subsequently familiarize your committee of the benevolent society, whose honorable chairman is your Lordship, with the circumstances existing in my newly erected bishopric.

The diocese of Chicago in the State of Illinois is very extensive and a large number of Catholics are settling therein, so that the few priests I have are altogether inadequate to care for them all. One half, yes, I dare say, two-thirds of the Catholics are without spiritual care and if I do not soon obtain more priests, many souls will be lost to the Church and suffer the loss of their eternal salvation. In the hope of establishing a diocesan clergy I have begun a clerical seminary, but, sad to say, I am personally too poor and also the diocese is not able to raise the necessary funds for its upkeep. If the present generation of Catholics were truly religious and pious, I could indeed expect that they would be disposed to assist me according to their means in this so necessary undertaking; but I cannot look forward to this condition until I have priests who will instruct them to piety and a godly life. Words cannot express the grief I feel when told that very many Catholics frequent the meeting houses of Protestants on Sundays and evidently expose themselves to the loss of the great heritage of their faith. The same holds with their children, who follow them to these places and gradually are drawn away from our divine services and estranged from the church and thus suffer the loss of their souls, for which Jesus Christ has died. The marriages are contracted before the civil courts and thereby the holy customs and regulations of our church are completely ignored. Little attention is given to the reception of the holy sacraments. Evidently we have a large field to cultivate and should always be busily engaged if we only have the will to labor for the good to be done.

The number of Germans scattered throughout the state is indeed very large. I have sent them priests who speak both English and German. English in order

to secure their children and German in order to hear their confessions and administer to those who do not understand any other language. If I could erect my seminary, then I would also be in a position to accept children of German parents and educate them to the holy ministry. At present I am dependent upon four or five German priests, who indeed are very zealous in their priestly labors among their countrymen.[1] With such conditions around me I must necessarily ask the aid and support of your praiseworthy Vienna society. If this society would realize the great needs of my diocese, I am convinced that the same would in all generosity of heart be disposed to contribute its part toward meeting our most urgent demands. The narrow space of a letter does not permit of greater elucidation excepting that I sincerely implore the Heavenly Father, He may implant in your hearts the resolve and the good will to assist us that we may be enabled to save as many souls as possible from perdition, whom the only begotten Son of the Father redeemed with His most precious blood.

I remain in all reverence,

Your humble servant in Christ Jesus,

WILLIAM, M. P.,
Bishop of Chicago.

FOURTH LETTER OF BISHOP WILLIAM QUARTER TO THE ARCHBISHOP OF VIENNA

(Leopoldine Annals, Vol. XIX, No. 13, Page 47)
(Original in Latin)

CHICAGO, December 20, 1845.

Right Honorable Prince, Most Reverend Archbishop and President of the Leopoldine Society in Vienna:

How can I adequately thank you for the great generosity and tender love you entertain for the poor diocese of Chicago! Your welcome epistle, dated June 20, 1845, arrived here about the end of August; I was not at home at the time, but it was delivered to me immediately upon my return. Without delay I wrote to a money-changer to issue a draft on the London banker, Joseph Edelmann, Liverpool Street (Broad Street) No. 9, for the two thousand gulden [about $970] which were so generously allotted to me by the Leopoldine Society. To date, however, the money-changer has received no response and I no money; consequently I am not in a position to determine the above sum in American coinage. Had I received this information at an earlier date, I certainly would not have delayed in informing you to that effect.

I cheerfully fulfill your request for information regarding my new diocese, so that you may become fully acquainted with its temporal and spiritual needs. But how can I present an exhaustive report in a letter, since our wants are so manifold and numerous that a European can scarcely form an adequate conception of them. This is true of all the western dioceses in these States, but it applies to mine in a special manner.

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[1] The priests laboring among the Germans in Illinois at this time were: Rev. Bernard Schaefer, Rev. vitalis Van Cloostere, Rev. Henry Fortmann, Rev. Augustus Brickweddie, Rev. Charles Meyer, Rev. Joseph Kunster.

In a greater or less degree these same conditions may have existed at the founding and erection of new dioceses in Europe in her first periods of colonization and civilization. Picture to yourself a newly established bishopric such as mine, in a country which only recently was a forest primeval and inhabited by wild Indian tribes. Geographically it embraces the entire state of Illinois, which three years ago still belonged to the diocese of St. Vincennes. That diocese now only comprises the state of Indiana. The present state of Illinois is a part of the great country of the Ohio and was considered a part of British North America until 1783, when it became incorporated into the United States. It was settled before the state of Indiana, since under the French domination settlers from Canada established small colonies at Kaskaskia, Cahokia, and at Fort Massac, which, however, did not enjoy any remarkable growth. By far the greater part of the State was occupied by such Indian tribes as the Kaskaskias, the Fox, the Sioux, the Ottawas, the Chippewas and the Pottowatomies, who gradually surrendered their lands to the United States, and these surrendered sections were then settled by colonists from Eastern states, who comprised Anglo-Americans, Germans and French. The Germans, for the most part, settled in the northern part of the state. Thus the territory of Illinois was established. In 1818 the population had already increased sufficiently to have this territory admitted by Congress to the rights of Statehood.

Its name is derived from the large stream flowing through the State, and, according to the Indian language, it signifies "*a man in the prime of life.*" The surface represents one immense plane with high embankments; two small mountain chains break this level land toward the north and northeast; the extreme southern section of the State, situated between the Ohio and the Mississippi Rivers, is so low as to frequently be exposed to inundations by the rising waters of these two streams. An immense area of the state is still covered by impenetrable forests, which at intervals alternate with meadows and marshes. Of particular note are the so-called prairies or immense meadows, perfectly level, which are found here in Illinois. The soil, as a general rule, is good and its cultivation advances from day to day. The State is being populated by immigration, which is also a great boon to this community from a religious standpoint, and would be more so if America would favor the only true and holy faith.

The Catholic population of this State consists mostly of immigrants, of whom a great percentage are Germans. If, as customary, these people settle on farms, far distant from a church, they soon lose that love and devotion they still entertained toward the Catholic religion and its ministers; become lukewarm, and ere long altogether indifferent. Their children grow up without faith, or, even if they remained true to the faith of their fathers in their youth, they nevertheless neglect it in their mature years and attend whatever church they please or go to none, just as it suits them. We have no means of saving such for the Church, since we have no priests in these western districts who might prevent it, and consequently in recent years the number which has thus been lost to the Church is by no means small. If these settlers had the opportunity to receive instructions in the truths of their holy faith and if these very truths with all their innate sanctity would be deeply impressed upon their minds and hearts by learned and zealous priests, certainly not many would desert their Church or we at least would have no reason to bemoan their loss. Truly we stand in great need of priests and churches in this new diocese. These churches

need not be costly edifices, but mere simple low chapels of frame construction, *i. e.,* houses built of logs, which are cut and laid crosswise upon each other and then either clamped or nailed firmly to each other, the spaces between being filled out with earth and plastered up with clay. In Europe people would scarcely use such houses for barns, and here they serve as dwellings for the Lord God of Hosts!

The immigrants to this State are on the average extremely poor. If they purchase farms immediately they find it very difficult to raise the purchase price and to procure the necessary house furniture, the farm implements, the wagons, the requisite live-stock, horses, cows, oxen, etc. During this long period of purchases and equipment they give little heed to their religion and leave it altogether to the priest to find ways and means to build a small and shabby-looking church. If at such times the priest would appeal to them for help and support, he could rest assured he would be turned down on the plea that they are not able to assume such burdens.

Nevertheless the priest cannot tolerate such indifference, but must do all in his power to procure the means necessary to carry on the work of soul salvation. If it is impossible to obtain such help from his own people, he naturally must procure it from other quarters and appeal to the sympathy of strangers and distant people.

During the past two years my band of missionaries has been increased by sixteen, which is indeed a source of much consolation to me. A new clerical seminary has also been erected, at which one professor especially teaches the German language in order that the students on entering the holy priesthood may be enabled to preach and hear confessions in this language. The new cathedral is likewise completed and was dedicated on the first Sunday of October, 1845. German priests are administering to the Catholics in their own language both here in Chicago and vicinity, as well as in other parishes of this diocese. But as yet the Germans have no church of their own, which is indeed a great drawback. The faithful of every nationality gather in one and the same church; this condition does not permit of special religious instructions for the German children and people in their own language, and consequently no German priest can exercise a direct wholesome influence over them, which would be possible if they had their own church, in which the sermons and instructions could be conducted in the German language.

I therefore urgently beg of you to provide me with means to ameliorate these conditions and to build a church for the German Catholics of this city. I beseech God to touch the hearts of some benefactors for this purpose and remain in all confidence,

Your Reverence's humble servant in Christ,

WILLIAM, M. P.,

Bishop of Chicago.

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[1] *Fort Massac,* originally called Fort Assumption, was located in southern Illinois on the banks of the Ohio River.

FIFTH LETTER OF BISHOP WILLIAM QUARTER TO THE ARCHBISHOP OF VIENNA

(Leopoldian Annals, Vol. XX, No. 3, Pages 10-14)
(Original in Latin)

CHICAGO, January 26, 1846.

Right Honorable Prince-Archbishop, Most Reverend and Most Honorable Lord:

How shall I express my thanks to you for the favors bestowed and the generous interest shown toward my diocese. Your communication had scarcely informed me of an allowance granted from the funds of the Leopoldine Society at its last session, when I already received the glad tidings from the banker that $966.04 were lying in readiness in Exchange for the 2,000 Austrian gulden allotted to me. Thereby I am enabled to relieve the most urgent needs arising from all sides in a new diocese, and to satisfy at least some demands for help on the part of missionaries and poor parishes. I certainly owe you and your pious association eternal gratitude and I as well as my people can repay the debt only by imploring the Almighty and all merciful God to shower happiness and blessings upon our devout and liberal benefactors. May the requiter of all good deeds, our Lord and Saviour Jesus Christ, reward your devotion a hundredfold and bestow upon you eternal blsesings in exchange.

But whilst we thus give expression to our heartfelt thanks, I trust you will not take it amiss if at the same time I request the continuance of your generosity, with a liberal consideration of our needs in the future. We do not ask in our behalf, but in behalf of God's honor, and the welfare of our church and our holy faith, which we are zealously striving to propogate notwithstanding many impediments, difficulties and obstructions placed in our way by our opponents, the various sects.

At present it is a matter of great concern to me to erect a church for the Germans residing here in Chicago and to build a school for th daily instruction of their children. At least 22 to 25,000 Austrian gulden are required to realize this plan and for this purpose I again solicit your generous co-operation. The immense good to be accomplished by the execution of this plan with God's help and your assistance is too evident. A suitable location is to be had for the erection of this church, on which at a later period also a school may be built, but the price of the land is 7,000 gulden according to Austrian currency, and, my means do not suffice to carry out this much desirable undertaking for the benefit of the Germans.[1] I have many other missions in my diocese that have similar wants and I must weigh carefully, when to lend the first assistance. I can expect little or nothing from the Chicago population, which at present number about 13,000 and of which about one tenth are Catholics. Our people are composed mostly of immigrants, farmers, mechanics, laborers, etc., all of whom are only new arrivals and have scarcely brought enough with them to begin life anew.

To date I have only one church in Chicago, the building of which was begun before my coming here, but the church is still burdened with a heavy debt, which amounts to more than 10,000 gulden (about $4,820). Whatever I can save I apply to the payment of the notes in order to be in a position to say that my

[1] In this very year, 1846, the organization of the first two German parishes in Chicago took place, St. Peter's and St. Joseph's. They were founded simultaneously.

cathedral at least is free of debt. But then there are so many other current expenditures to be defrayed, such as church equipments, vestments, mission trips, support of the clergy, and seminarians of which I have 16, that they continually frustrate my endeavors to liquidate the indebtedness of my church. I admit that I need about 10,000 gulden annually to somewhat satisfy the financial demands made upon me. Even at that our necessities of life are restricted to the most essential requirements and similar to the Apostles, we journey from mission to mission with a walking stick and an empty purse, preaching the gospel to the poor.

Words will not suffice to tell you how much I am concerned in the continuance of my seminary, which is the nursery for our native priests, the training school for missionaries, as we need them over here. Thus far I have already ordained eleven students, who, to my great joy, are true to their vocation and are fulfilling their duties conscientiously and in a noble spirit of sacrifice. Twelve are still students of theology; I shall ordain them to the holy priesthood two years hence and send them as missionaries into the Lord's vineyard.

I am deeply grateful to the intercession of the Blessed Virgin Mary for such encouraging results, as I placed the seminary under her special protection and therefore can hope to obtain still greater results when I shall be enabled to enlarge this institution and thereby provide for a greater number of candidates to the holy priesthood. Without outside help, however, I cannot venture the contemplated additions.[2]

With a good strong will much good can be accomplished here, if the means are at hand. My diocese is composed of a mixed population, the Germans comprise about one-third; then there are French, Irish, and native Americans. The latter, although Protestants and misinformed as regards our doctrines and practices, and the fundamental truths of the gospel, are nevertheless, according to all evidence, a religious minded people, respecting virtue and very insistent on public morality.

The mockery of French liberals is not countenanced by the Americans. Even those who profess no faith, do not ridicule religion, and whilst they may not believe, they at least show good manners and breeding. Every respectable clergyman is treated with deference, respect and hospitality. Though some polemics betray great sectarian acrimony (bitterness), still the predominant sense of justice, honesty and fair play counteract all effects that might prove detrimental to our community life. One can always depend on good order and decorum as regards places of public worship.

Whilst we thus continue in a cheerful spirit with the great work of spreading our holy faith in these regions, we also hope and pray to the Almighty and merciful God not to permit our distant benefactors to grow remiss in their continued support of our missions. With sincere confidence, therefore, I remain, Most Reverend and Most Honorable Prince-Archbishop,

Very devotedly yours,

WILLIAM, M. P.,
Bishop of Chicago.

FRANCIS J. EPSTEIN.

Chicago.

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[2] This first Catholic institution founded in Chicago was the "University of St. Mary's of the Lake."

ILLINOIS' FIRST CITIZEN—PIERRE GIBAULT

I. The Patriot. II. The Priest.
III. The Victim of Injustice and Ingratitude.

I. GIBAULT THE PATRIOT.

(*Second Paper.*)

The Winning of Vincennes.

Kaskaskia and Cahokia won over to the cause and reduced to Clark's control, Father Gibault who knew the territory, advised Clark concerning the situation at Vincennes. In his letter to George Mason, Clark says:

M. Jeboth, the Priest, to fully convince me of his attachment offered to undertake to win that Town for me if I would permit him and let a few of them go; they made no doubt of gaining their friends at St. Vincents to my Interest; the Priest told me he would go himself, and gave me to understand, that although he had nothing to do with temporal business, that he would give them such hints in the Spiritual way that would be very conductive to business; In a few days the Priest, Doct'r Lefont, the Principal; with a few others set out, and a proclamation I sent, for the purpose, and other instructions in case of success—In a few weeks they returned with intiligence agreeable to my wishes.[26]

In his *Memoir* he gives this more complete description of Father Gibault's mission to Vincennes:

From some things that I have learnt had some Reason to suspect that Mr. Jeboth the Priest was inclined to the American Interest previous to our arrival in the Cuntrey and now great respect showed him having great Influence over the people at this period St. Vincent also being under his Jurisdiction I made no doubt of his Integrity to us. I sent for him and had long conferance with him on the subject of St. Vincenes in answer to all my Queries he informed me that he did not think it was worth my while to cause any Military preparation to be made at the Falls for the attack of St. Vincenes although the place was strong and a great number of Indians in its Neighborhood that to his Knowledge was Genly at was that Gov'r Abbot had a few weaks left the place on some business to DeTroit; that he expected that when the Inhabitants was fully acquainted with what had past at the Illinois and the present happiness of their Friends and made fully acquainted with the nature of the war that

[26] Clark to Mason. *George Rogers Clark Papers* Vol. 8, Ill. Hist. Col. p. 122.

their Sentiments would greatly change that he knew that his appearance there would have great weight Eaven among the savages that if it was agreeable to me he would take this business on himself and had no doubt of his being able to bring that place over to the American Interest without my being at the Trouble of Marching Troops against it that his business being altogether Spiritual he wished that another person might be charged with the Temporal part of the Embassy but that he would privately direct the whole &c he named Doct'r Lafont as his associate This was perfectly agreeable to what I had been secretly aiming at for some Days the plan was amediately setled and the Two Doctors with their intended Retinue among whom I had a spie Set about preparing for their Journey and set out on the 14th of July with the Following Adress and great numbers of Letters from their Friends to the Inhabitants and let'r to Mr Jebault Dr Lafonts Instruction is lost Mr Jebault Verbal Instructions how to act in certain cases It is mentioned hear that Gov'r Abbots Letters to Mr Rochblave had convinced us that they warmly attached to the american cause &c This was altogether a piece of policy no such thing had [a]s we knew that they would with propriety suppose that Gov'r abbots Let'r to Rochblave had fallen into our hands as he had wrote in that stile Respecting them they more cordially Verify it Mr Jebault was led to believe this and authorising them to Garison their own Town themselves would convince them of the Great confidence we put in them &c all this had its desired effect Mr Jebault and party arrive safe and after their spending a day or two in Explaining Matters to the people, they Universally acceded to the propotial (except a few Europeanes that was left by Mr Abbot that amediately left the Cuntrey) and went in a body to the Church where the Oath of Allegiance was administered to them in the Most Solem Manner an officer was Elected and th Fort amdiatly (took possession of) and the American Flag displayed to the astonishment of the Indians and everything setled far beyond our most sanguine hopes.[37]

Fortunately, the letter of instructions which Clark sent with the delegation was not lost as Clark thought but has been preserved, and reads as follows:

Fort Clark 14 July 1778

Sir:

Having the good fortune to find two men like M. Gibault and yourself to carry and to present my address to the inhabitants of Post Vincennes I do not doubt that they will become good citizens and friends of the states. Please disabuse them as much as it is possible to do, and in case they acccept the proposition made to them, you will assure them that proper attention will be paid to rendering their commerce beneficial and advantageous; but in case those people will not accede to offers so reasonable as those which I make them, they may expect to feel the miseris of a war under the direction of the humanity which has so far distinguished the Americans. If they become citizens you will cause them to elect a commander from among themselves, raise a company and take possession of the fort and the munitions of the King, and defend the in-

[37] *Memoir.* Ibid. 237-238.

habitants till a greater force can be sent there. (My address will serve as a commission.) The inhabitants will furnish victuals for the garrison which will be paid for. The inhabitants and merchants will trade with the savages as customarily, but it is necessary that their influence tend toward peace, as by their influence they will be able to save much innocent blood on both sides. you will act in concert with the priest, who I hope will prepare the inhabitants to grant you your demands.

If it is necessary to grant presents to the savages, you will have the kindness to furnish what shall be necessary provided that it shall not exceed the sum of 200 piastres.

I am Sir, respectfully your very humble and very obedient servant.

G. R. CLARK

(To Jean B. Laffont, July 14, 1778.)[28]

It is of some interest to know if we can determine just what took place at Vincennes when Father Gibault, Doctor Laffont and the others went over there, and in fact, to know all about the errand.

Ezra Mattingly writing in the Magazine of Western History, in describing this mission to Vincennes says:

A priest, Father Gibault, volunteered to secure Vincennes. His services being accepted, he left, accompanied by Moses Henry, Indian Agent, and Dr. Lefont. Father Gibault talked to the leading citizens as he visited them in his official capacity, and finding them ready to revolt, he soon laid his plans for capture. On Sunday, August 6th, 1778, the people went to Church. Services being over, Francis Bosseron, a French merchant, arose and asked the priest for information concerning Clark and his conduct and intentions. The reply showed that he would soon appear before Vincennes able to conquer it. Prospect of war was decisive; a proposition that Vincennes declare itself for America was unanimously accepted and Dr. Lefont administered the oath to the congregation. The people marched to the Fort, which was at once surrendered by its commander, St. Marie, who was glad to do so, and in a few days the stars and stripes first floated in the winds that blew over the great state of Indiana, the flag was made by Madam Goddan of Vincennes, on order of Francis Bosseron, for which she received ten livres, and was hoisted August 8th, 1778[30]

The oath taken by the inhabitants at Vincennes was written down and the form has been preserved. It was as follows:

You swear upon the holy Gospels of God Almighty to renounce all fealty to George III of Great Britain and his successors. To become loyal and true subjects of the Republic of Virginia, a free and sovereign State, and that I will never do nor cause to be done anything or matter which can be prejudicial to liberty; and I will inform a judge of the aforesaid State of any treasons or conspiracies which will come to my knowledge against afore-mentioned State or any of the United States of America. In witness whereof we have signed our names at Post Vincennes, July 20, 1778. [29]

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[28] Ill. Hist. Col. Vol. 8, pp. 53-54.

[30] *Magazine of Western History*, Vol. 12, p. 238.

[29] *Ibid*, 56.

The Clark Proclamation

The proclamation sent by Clark through Father Gibault and Dr. Laffont has also been preserved and Dr. Alvord has had it published in Publication No. 12 of the transactions of the Illinois State Historical Society. It reads as follows:

George Rogers Clark, Colonel Commandant of the troops of Virginia at the Falls of the Ohio and at the Illinois, etc., addresses the inhabitants of the Post of Vincennes.

The inhabitants of the different British posts, from Detroit to this post, having on account of their commerce and position great influence over the various savage nations, have been considered as persons fitted to support the tyrannies which have been practiced by the British ministry from the commencement of the present contest.

The secretary of state for America has ordered Governor Hamilton at Detroit to intermingle all the young men with the different nations of savages, to commission officers to conduct them, to furnish them all necessary supplies, and to do everything which depends on him to excite them to assassinate the inhabitants of the frontiers of the United States of America: which orders have been put into execution at a council held with the different savage nations at Detroit the 17th to the 24th day of the month of June, 1777. The murders and assassinations of women and children and the depredations and ravages which have been committed cry for vengeance with a loud voice.

Since the United States has now gained the advantage over their British enemies, and their plenipotentiaries have now made and concluded treaties of commerce and alliance with the kingdom of France and other powerful nations of Europe, His Excellency the Governor of Virginia has ordered me to reduce the different posts to the west of the Miami with a part of the troops under my command, in order to prevent longer responsibility for innocent blood. According to these orders I have taken possession of this fort and the munitions of this country: and I have caused to be published a proclamation offering assistance and protection to all the inhabitants against all their enemies and promising to treat them as the citizens of the Republic of Virginia (in the limits of which they are) and to protect their persons and property, if it is necessary, for the surety of which the faith of the government is pledged: provided the people give certain proofs of their attachment to the states by taking the oath of fidelity in such case required, as prescribed by the law, and by all other means which shall be possible for them, to which offers they have voluntarily acceded. I have been charmed to learn from a letter by Governor Abbott to M. Rocheblave that you are in general attached to the cause of America.

In consequence of which I invite you all to accept offers hereafter mentioned, and to enjoy all their privileges. If you accede to this offer, you will proceed to the nomination of a commandant by choice or election, who shall raise a company and take possession of the fort and of all the munitions of the king in the name of the United States of America for the Republic of Virginia and continue to defend the same until further orders.

The person thus nominated shall have the rank of captain and shall have the commission as soon as possible, and he shall draw for rations and pay for himself and his company from the time they shall take the fort, etc., into possession. If

it is necessary, fortifications shall be made, which will be also paid for by the State.

I have the honor of being with much consideration, sirs, your very humble and obedient servant, G. R. CLARK.

Again no one has contributed more to the critical examination of the sources from which the facts may be gathered concerning Father Gibault's work at Vincennes than Doctor Alvord, and at the risk of offending by great length, we are reproducing Doctor Alvord's comment:

After George Rogers Clark had obtained possession of Kaskaskia and other French settlements on the Mississippi, in July, 1778, he realized that his position was precarious as long as the British held the posts on the Wabash River, the channel of communication between Canada, Detroit, and the Ohio. His company of soldiers was too small to risk a bold advance upon Vincennes, and he was obliged to consider means of securing the village by persuasion. The story of the mission of Father Gibault to Vincennes is well known; and Clark's own narratives are counted among the few classics of the literature of western history. The documents concerning this event in this volume, which have been hitherto almost unknown, supplement those famous narratives. Since all the testimony on this subject is not easily reconciled, it will be worth while to study somewhat carefully the history of the submission of Vincennes in July, 1778.

Ever since Judge John Law wrote in his Colonial History of Vincennes that to Father Gibault next to Clark and Vigo the United States are (more) indebted for the accession of the states comprised in what was the original Northwest Territory than to any other man, the honor of securing the submission of Vincennes has been unanimously assigned to the parish priest, while his associate and the part he took in the enterprise have been almost forgotten; and no attempt has ever been made to estimate the value of his services.

Like the historians, the British officers in the West believed, from the first, that the chief instrument in the winning of Vincennes for the Virginians was Father Gibault. Lieutenant-Governor Hamilton of Detroit wrote, on August 8, 1778: I have no doubt that by this time they (the Virginians) are at Vincennes, as, when the Express came away, one Gibault a French priest, had his horse ready to go thither from Cahokia (Kaskaskia) to receive the submission of the inhabitants in the name of the Rebels. On the other hand the first report of Clark to Governor Patrick Henry, which has unfortunately not been preserved, evidently gave credit for the outcome to Father Gibault and Dr. Laffont, for Henry in a letter to Clark, dated December 15, 1778, wrote: "I beg you will present my compliments to Mr. Gibault and Doctor Lafong (sic) & thank them for me for their good services to the State."

But this is hearsay testimony. We turn to the statements of those who participated in the act, George Rogers Clark, Father Pierre Gibault, and Jean Baptiste Laffont.

The first is a trustworthy witness concerning the conception of the plan and the preparations for putting it into execution; but his knowledge of the occurences in Vincennes was derived from others and more particularly from the two agents. One weakness in this witness should be noted: he understood no French and was obliged to trust to his interpreter, Jean Girault. The two accounts left

us by Clark differ somewhat in details. According to the earlier, the letter to Mason, the conception of the plan was his own. Realizing the weakness of his position, as long as Vincennes was in the possession of the enemy, and the impossibility of securing the place by force, he had recourse to strategem and pretended to make preparations for an attack, in the hope that the French of Kaskaskia, anxious for their friends and relatives, would offer to win the village by persuasion. In this he was successful, and several Kaskaskians came forward as advocates for Vincennes. Among these was Father Gibault, who told Clark that soldiers were unnecessary for the enterprise and that he would himself go on the mission; but that, as his duties were spiritual, some one must be appointed to take charge of the affair. The parish priest assured Clark, however, that he would give them (the people of Vincennes) such hints in the spiritual way that would be conductive to the business. Dr. Laffont was appointed the leader of this expedition and received the instructions.

In the other narrative, the Memoir, more prominence is given to the parisn priest. In the first place Clark does not assume the credit for the conception of the plan. The priest was called into conference relative to taking Vincennes and said that he did not think it worth while to send a military expedition, since he was certain that, when the inhabitants were acquainted with what had occured in Illinois and with the American cause, they would submit. Gibault then offered to go himself for this purpose. As in the other account, the priest demanded an associate; but according to this narrative, he named him, and promised that he himself would privately direct the whole. Writtten instructions were given by Clark to Laffont, and verbal instructions to the priest.

Since the letter to Mason is more authoritative than the Memoir, the credit of originating the plan may safely be assigned to Clark. To his two narratives should be added the testimony of the instructions, a copy of which Clark did not possess when he wrote his Memoir. These were addressed to Laffont, and he was instructed to "act in concert" with Father Gibault, "who, I hope, will prepare the inhabitants to agree to your demands."

The testimony of Father Gibault dates from the year 1786, but it can be shown that the evidence harks back to an earlier date. In a letter of that year, addressed to the bishop of Quebec, he denied having beeen responsible for the submission of the people of Vincennes. In fact he declared that he had not gone for the purpose of influencing the people, but only to attend to his parochial duties. In a letter of 1783 he mentioned his intention of writing in a short time an account of the occurrences of the past few years, and in another of 1788 he mentioned the fact of having written such a letter. Unfortunately this letter has not been preserved; but it is evident from the context of the existing letters that he wrote of his own acts and made statements similar to those in the letter of 1786, so that it may be taken for granted that in 1782 he was denying his participation in the submission of Vincennes.

There is evidence of an earlier date. Clark's statement is that the priest offered to go to Vincennes, and went as an emissary of Virginia. That he acted as secretary of the embassy is evident from the fact that he kept some kind of a journal which was handed to Clark on his return. In spite of the success of the expedition Father Gibault was unwilling to be counted an actor in it, for having learned of the village gossip about his influence in Vincennes, he persuaded Dr. Laffont to write, a few days after his return, a letter to Clark, in which Laffont assumed all responsibility. In less than a month after he

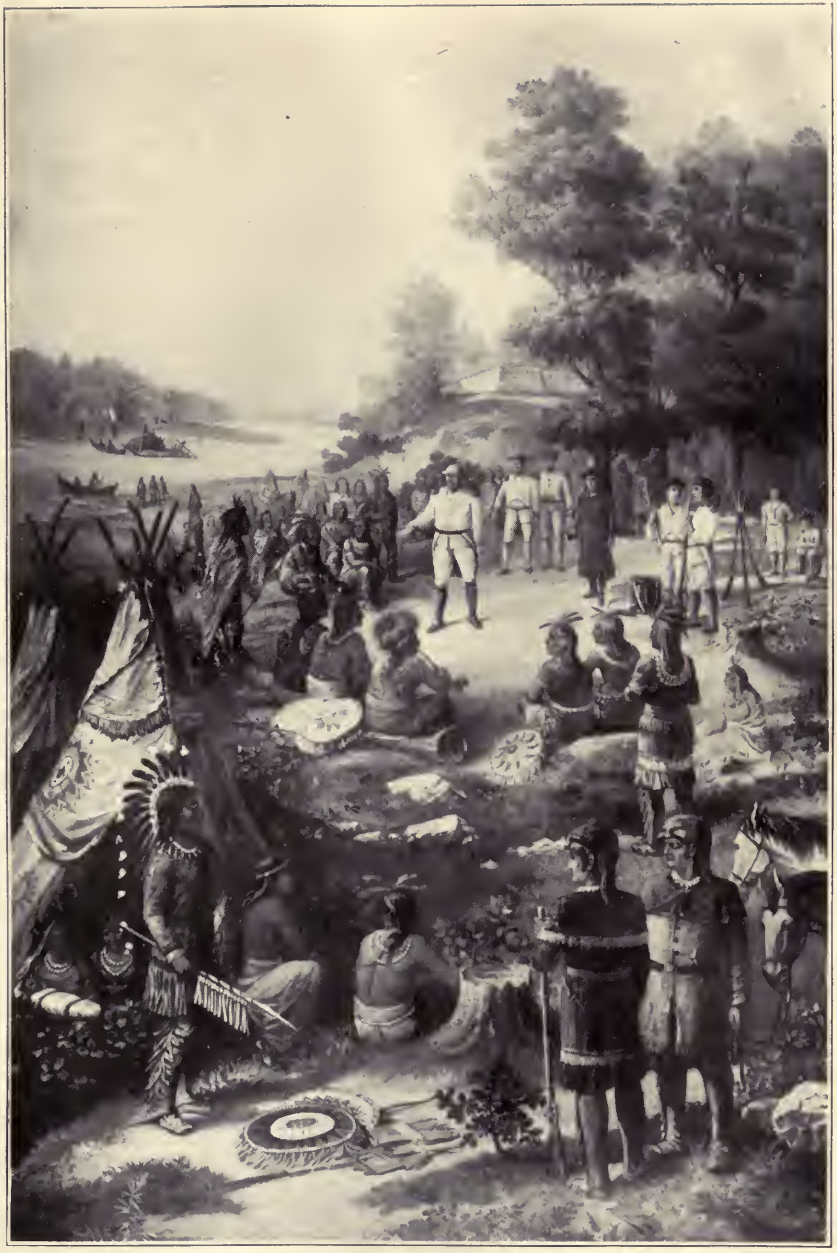
started for Vincennes, therefore, he was saying that he had done nothing more than counsel "peace and union and to hinder bloodshed." One act of Father Gibault's contradicts this testimony. When it was expected that Kaskaskia would be retaken by the British in the early winter of 1778, Clark reported that the priest was in great fear of falling into the hands of Hamilton. If this is a fact, Father Gibault must have been conscious of having committed an act which the British officer would regard as treasonable.

Our information concerning Laffont is very meager. He was a native of the West Indies, whence he moved to Florida and later to Kaskaskia. He was living in the latter place in August, 1770, at which date his signature was written on a power of attorney. He was still in the village in 1782, but he had moved by 1787 to Vincennes, for his name and those of his sons are found in the census of the village for that year. His whole testimony is contained in his letter to Clark on August 7, 1778. From this we learn that Father Gibault accompanied him, acted as secretary, and made a report to Clark. He did not, however, interfere in the temporal affairs of the embassy, except to counsel peace. Laffont claimed for himself the sole responsibility of the undertaking. The oath administered to the people of Vincennes offers some further evidence. This illiterate French could never have been written by the priest, whereas it may have been the work of Laffont, although his letter shows a great familiarity with the written language.

In the analysis of the above sources, it must be remembered that two documents are of questionable value, the Memoir of Clark, and the letter of Father Gibault to the bishop of Quebec. The first was written several years after the submission of Vincennes, at a time when Clark's mind had already become clouded by his intemperate habits. He confessed also that he could not find the instructions to Laffont; and from his statements it is probable that he did not have Laffont's letter to him. Father Gibault's emphatic denial of participation in the submission of Vincennes may be dismissed, because it was made to the Canadian bishop whose prejudices he wished to remove. If he was to reenter the service of the Church in Canada, he was obliged to deny the grave charge of treachery which had been made against him by British Officers.

There remain Clark's letter to Mason, written a year and a half after the event, his letter of instructions, and Laffont's letter, the last two being contemporary documents. These are not contradictory and from them a consistent story can be drawn. The plan originated in Clark's mind; Father Gibault offered to go but refused to take the responsibility; Jean Baptiste Laffont was appointed the leader, managed affairs openly in Vincennes, and claimed the honor of the success; Father Gibault evidently preached peace and union to the citizens, probably used his personal influence to promote the enterprise, and on his return made a written report to Clark, but denied that he was responsible for the submission of Vincennes.

The action of Father Gibault, taken in connection with other information concerning him, throws some light on his character. The impression made on the mind of Clark by the personality of the priest was that of timidity. Although Clark's description of the fear into which the people of Kaskaskia were thrown by the appearance of his band on the night of July 4 and 5, 1778, may be discounted, still it is interesting that in that picture of terror the central figure was Father Gibault. Clark also assured us that when he was expecting an attack on Kaskaskia during the winter of 1778, "The priest of all



George Rogers Clark treating with Indians of various tribes at Cahokia in August and September, 1778. Clark and Very Rev. Pierre Gibault in the foreground.—From a painting over the grand stair case on west interior wall of the State House at Springfield.

men [was] the most afraid of Mr. Hamilton. He was in the greatest consternation, but determined to act agreeable to my instruction.'' On account of this timidity, Clark found an excuse to send him for security to the Spanish bank. Gibault's action in the mission to Vincennes bears out these impressions. He was ready to use his influence with the people, but preferred to throw the re sponsibility on another, so that, if the issue should be different from what was anticipated, he would still be able to use the argument to the British authori ties, which we find that he actually put forward in 1786.[11]

A total inability is confessed to follow Dr. Alvord, either from the facts stated by him or from his reasoning to the conclusion he reaches. Dr. Alvord admits as he must, that Gibault dominated the situation, laid down all the terms; that according to both of Clark's accounts,—the letter to Mason and the Memoirs,—

> The priest demanded an associate: that
> He *persuaded* Dr. Laffont to write, a few days after his return, a letter to Clark in which Laffont assumed all the responsibility.

On the strength of this letter apparently, (for Dr. Alvord says:

> His [Laffont's] whole testimony is contained in his letter to Clark, August 7th, 1778.)

Dr. Alvord concludes that

> Jean Baptiste Lafont was appointed the leader, managed affairs openly in Vincennes, and claimed the honor of the success.

And despite Clark's unequivocal statement in the *Memoir* that Gibault proposed negotiations for the submission of Vincennes, Dr. Alvord delivers the dictum that

> The plan originated in Clark's mind.

Because Clark was willing to take advantage of Gibault's modesty for self glorification is not a good reason for doing or perpetuating an injustice.

A great deal has beeen written about the exact manner in which the credit or responsibility for the peaceful conquest of Vincennes should be bestowed or distributed, and even Dr. Alvord apparently seeks to create a litttle diversion by the suggestion that perhaps Dr. Lafont was entitled to more credit than he received, and too, Dr. Alvord is inclined to lay some strictures upon Father Gibault in view of the fact that he disclaimed interference on his part with civil or political affairs. On this point, however, Father Gibault's course seems consistent. Dr. Herbermann puts this matter in a clear light when he says:

[11] Alvord, *Kaskaskia Records*. Ill. Hist. Col. Vol. 5, pp. XXV to XXXII.

Though Father Gibault strictly confined himself to recommending Clark's and Lafont's proposals as being necessary from the point of view of humanity and the interest of their families, and acceptable from the Church's point of view, since Clark granted them every privilege of non-Catholic denominations in Virginia, still it must have been plain to both Clark and the Virginia Assembly that these prudent words of the priest had greatly influenced the people to whom they were addressed.[32]

and it should be said that in no subsequent declaration of Father Gibault's did he depart from or deny the pursuit by him of such a course.

Dr. Alvord's statement that Father Gibault's "emphatic denial of participation in the submission of Vincennes may be dismissed, because it was made to the Canadian Bishop whose prejudices he wished to remove," is incorrect in that Father Gibault never made any such emphatic denial. His words to the Bishop of Quebec were:

With regard to the inhabitants of Post Vincennes whom, according to reports current in Canada, I persuaded to commit perjury, perhaps the residents themselves in order to escape from trouble with the Govenor Henry Hamilton put all the blame on me and perhaps he himself and the officers invented the story that a people so ignorant could have been won over persuaded only by me, advancing this supposition to shield their mistake by shifting all responsibility to my shoulders. The truth is, that, not having been at Post Vincennes for a long time, when I saw the opportunity to go with Mr. Laffont, who had a large company, I took advantage of it to do my missionary work. Had I interfered in so important a matter my hand-writing would have appeared in some document and other proofs would be given than such phrases as 'it is said' or 'it is reported to us.' And for my part I have had the good fortune to procure attestation made by Mr. Laffont himself on our return to the Illinois in consequence of some banter addressed to me on this subject. I send you the original attestation written and signed in his own hand-writing, keeping for myself only a copy for fear of exposing myself to suspicion. You can judge better from these writings than from the rumors.[33]

Had Dr. Alvord said, *his evasion* may be dismissed, because

If he was to re-enter the service of the Church in Canada, he was obliged to deny the grave charge of treachery which had been made against him by British officers

his statement would have been nearer truth. However, the whole record of Father Gibault with reference to vacillation is contained in this passage quoted from his letter to the Bishop of Quebec, and

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[32] Herbermann. *Very Reverend Pierre Gibault, V. G.*, in *Historical Records and Studies*, Vol. 6, part 2, p. 137.

[33] Letter to the Bishop of Quebec. Translated in *Kaskaskia Records*, Ill. Hist. Col. Vol. 5, p. 541.

it may be doubted if any one will charge up any fault or lack of perseverance in his patriotism on account of anything contained therein.

If, however, it were a matter of test by comparison, it may easily be shown that General Clark, who was so closely associated with Gibault, later in his life was accused of conspiracy and virtually open disloyalty to the government; while Arthur St. Clair, who became Governor of the Northwest Territory, who had fought through the Revolutionary war and was President of the Continental Congress, a position equivalent to that of President of the United States, was dismissed from office on the ground that he had made a declaration derogatory to a republican form of government.

This discussion, of course, is somewhat out of order, but seems necessary in view of the reflection, somewhat veiled of course, upon Father Gibault's patriotism.

To sum up the Vincennes situation, therefore, it seems well settled that Father Gibault suggested the mission to Vincennes, suggested that Dr. Laffont accompany him, told Clark that on account of his priestly office he could not properly take the management of the political or civil features of the mission, and according to all the evidence he pursued a consistent course throughout the proceedings, the outstanding result of which was that Vincennes the accession of which was according to Clark, "of infinite importance to us," was gained to the American cause without the expenditure of either blood or treasure.

Conciliating the Indians.

Vincennes won in this peaceable manner, the next move was to conciliate the Indians and attach them also to the cause.

No express instructions were given Laffont or Gibault to negotiate with the Indians, but it does appear that Father Gibault and "Tobacco's Son," the Piankashaw Chief, who was known as "The Grand Door to the Wabash" because he controlled the lower part of the territory on that river got into communication, that "The Grand Door"

> received a spirited compliment from Father Gibault, who was much liked by the Indians.....that the "Big Door" returned the compliment which was soon followed by a "talk" and belt of wampum.[34]

It should be noted that this understanding established between Father Gibault and the Piankashaw Chief in which the "Grand

[34] Butterfield, Consul Wiltshire in *History of George Rogers Clark's Conquest*, pp. 130-131.

Door'' pledged fealty to the ''Long Knives'' was never afterwards violated by the Indians of that tribe, though the English on numerous occasions sought an alliance with them.

Following the record it will be found that later when Helm came as Commandant at Vincennes, ''The Grand Door'' became his ally, and when Clark attacked the British Lieutenant-Governor Hamilton, who later got possession of Vincennes. ''The Grand Door'' offered the service of his warriors to aid in the attack.[35]

Incidentally it should be mentioned that the fidelity of the Piankashaws as exhibited through ''The Grand Door'' was one of the strongest elements of supremacy for the American cause, and without which there are grave possibilities that the Americans would not have been able to hold the Wabash country.

Clark tells the manner in which this Indian chief remained constant in these words:

> The Grande Couette and his nation living at Point St. Vincent told Hamilton that he and his people were Big Knives and would not give their hands anymore to the English.[36]

In another passage of his *Memoir* Clark gives the substance of Tobacco's (The Grand Door's) speech at the council with the Delawares who gave Clark much troubble:

> In a long speech he informed them (the Delawares) of the baseness of their conduct and how richly they had deserved the severe blow they had met with; that he had given them permission to settle in that country but not to kill his friends; that they now saw the Big Knife had refused to make peace with them, but that he had become security for their good conduct, and that they might go and mind their hunting, and that if they ever did any more mischief, pointing to the sacred bow he held in his hand.....he himself would for the future chastise them.[37]

Vincennes being secured and an officer appointed for the garrison, Father Gibault and his companions returned to Kaskaskia and made a complete report of their proceedings. Father Gibault, consistent with his entire course, had Dr. Lafont make the report. It cannot be doubted that he virtually dictated to the doctor what the report should contain, and unquestionably had it made in that form for the

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[35] ''The Tobacco's Son being in Town with a number of warriors immediately mustered them and let us know that he wished to Join us that by Morning he would have a Hundred men.'' Clark's *Memoir*, translation, Vol. 8, Ill. Hist. Col. *George Rogers Clark's Papers*. p. 281.

[36] Clark to Governor Patrick Henry. *Calendar of Virginia State Papers*. Vol. I, pp. 315-316, quoted in Butterfield *History of Clark's Conquest*, p. 299. .

[37] Clark's *Memoir*. *George Rogers Clark Papers*. Ill. Hist. Col. Vol. 8, p. 299.

purpose of preserving the distinction between ecclesiastical and civil features of the mission. This report has also been preserved, and in order that the reader may have as good an opportunity of judging of all the facts as may be provided, is here reproduced:

I can not but approve that which Mr. Gibault said in the contents of his journal [Even] if he did omit some historical truths which might have been worthy of narration. What he said is pure truth. All that he has begged me to add and which he will tell to you and has asked me to present and which he forgot is, that in all civil affairs, not only with the French but with the savages, he meddled with nothing, because he was not ordered to do so and it was opposed to his priestly vocation; and that I alone had the direction of the affairs, he having confined himself toward both [nations] solely to exhortation tending toward peace and union and to the prevention of bloodshed; and so, Sir, for the temporal affairs with which I alone was entrusted, I hope to derive from it all possible satisfaction, for I acted in all things with inviolable integrity. My zeal and my sincerity persuade me that you will have, Sir, the kindness to accept the good wishes which I have the honor to offer you, and believe me, with a most respectful regard,

Sir,

Your very humble and obediant servant,

Kaskaskia, August 7, 1778. LAFFONT.

This mission was concluded by the return of Father Gibault on August 1st, so that within less than a single month, the principal part of the Illinois country had been gained to the American cause.

Soon after Captain Bowman was selected as principal authority at Cahokia, Captain Helm at Vincennes, and Clark himself assumed the government of Kaskaskia.

Indian Treaties.

In September Clark began negotiations with the Indians for treaties. Word was given that a treaty would be held at Cahokia and the Indian tribes from far and near gathered there and the work of treaty-making continued for many days. Clark tells all about their negotiations but mentions only himself and the Indians as actors in the negotiations. Tradition and stray references have ever since had it, however, that Father Gibault was the most influential factor in concluding a satisfactory peace with the Indian tribes. A well-executed painting of this treaty by G. A. Fuchs, under the direction of Mr. William Phillipson, adorns the western wall of the interior of the State House at Springfield, and the painter, who has faithfully

[35]Laffont to Clark, August 7, 1778. Translated in Herbermann's *Very Reverend Pierre Gibault, V. G., Historical Records and Studies*, U. S. Catholic Historical Society, Vol. 6, part 2, p. 151.

portrayed every feature of the meeting, places Father Gibault in the foreground near Colonel Clark and his officers. There is no doubt but that Father Gibault, who was well known to all the Indians and always on excellent terms with them, exercised a great influence in the negotiation of these treaties.

Continues to Aid Clark.

The succeeding months were filled with interesting activities, but we are here interested only in what concerned Father Gibault, and consequently can pass over several months, through the holiday season and to the night shortly after Christmas when Clark was visiting the good people of Prairie du Rocher, who gave a ball in his honor. While the merriment was at its height, a runner brought a report that a British force was close at hand, and the inhabitants, and I greatly fear, Clark himself, were more or less panic-stricken. At any rate, Clark ordered Bowman's forces to proceed at once to the defence of Kaskaskia, and he and a retinue mounted horses, wrapping themselves in blankets so as to appear like Indians in order that they might pass as such and get through the ranks of the enemy. Arriving at Kaskaskia, Clark soon found Father Gibault, but this interesting incident commencing with the ball is perhaps best told in Clark's own words:

We arrived safe at the Town of Lapraryderush [Prairie du Rocher] about twelve miles above Kaskaskia The Gentlemen & Ladies immediately assembled at a Ball for our Entertainment; we spent the for part of the night very agreeably; but about 12 Oclock there was a very sudden change by an Express arriveing enforming us that Govenor Hamilton was within three miles of Kaskaskias with eight hundred Men, and was determined to Attack the Fort that night; which was expected would be before the Express got to me, for it seems that those fellows were discovered by a hunter and after missing their aim on me, discovered themselves to a Party of Negroes and told them a story as suited their Purpose. I never saw greater confusion among a small Assembly than was at that time, every Person having their eyes on me as if my word was to determine their good or Evil fate. It required but a moments hesitation in me to form my Resolution, Communicated them to two of my Officers that accompyd me, which they Approved of. I ordered our Horses Sadled in order if possible to get into the Fort before the Attack could be made. Those of the Company that had recovered their Surprise so far as to enable them to Speak, begged of me not to attempt to Return, that the Town was certainly in possession of the Enemy and the Fort warmly Attacted. Some proposed Conveying me to the Spanish Shore; some one thing and some another. I thanked them for the Care they had of my Person, and told them it was the fate of War. that a good Soldier never ought to be affraid of his Life where was a Probability of his doing service by venturing of it which was my Case.

That I hoped they would not let the news Spoil our Divirsion sooner than was necessary, that we would divurt ourselves until our horses was ready, forced them to dance and endeavored to appear as unconcerned as if no such thing was in Adjutation. This Conduct inspired the Young Men in such a manner that many of them was getting their Horses to Share fate with me. But chusing to loose no time as soon as I could write a few lines on the back of my Letter to Captain Bowman at Cohos, I set out for Kaskaskias; each Man [took] a Blanket that in case the Fort was attacted We were to wrap ourselves in them fall in with the Enemies fire at the Fort until we had an oppertunity of getting so near as to give the proper signals knowing that we should be let in. But on our Arrival we found every thing as calm as we could expect. The weather had been bad, it was then thought the Attact would not commence until it cleared up But no Person seem'd to doubt of the Enemies being at hand, and from many circumstances I could not but suppose it was the case, and that they defered the Attact for some time in order to give us time to Retreat; which I suppose they wou'd rather chuse by their proceedings; But I was determined that they should be disappointed if that was their wishes. There was no time lost during the Night puting every thing in as good order as Possible. The Priest of all men the most affraid of Mr. Hamilton, he was in the greatest consternation, determined to Act agreeable to my Instruction. I found by his Consternation that he was sure that the Fort would be taken, Except Reinforced by the Garrisson at Cohos which I did not chuse to let him know would be the case although I knew him to be a Zealous Friend. I pretended that I wanted him to go to the Spanish side with Publick Papers and Money. the Proposition pleas'd him well, he immediately started & getting into an Island the Ice passing so thick down the Messicippi, that he was obliged to Encamp three days in the most obscure part of the Island with only a Servant to attend him I spent many serious reflections during the night.[39]

I fear me that the General has again offended by self-glorification and this time at the expense of Father Gibault.

Herbermann, who will be acknowledged a careful student of history, sound in his opinion and conservative in his statements, tells us about the incident of sending Father Gibault to the Spanish side as follows:

It was while matters looked most gloomy that Clark, fearing disaster, sent Father Gibault with his official papers and money across the Mississippi in the dead of winter in January, 1779, to place them in safety on the Spanish bank of the Mississippi. To show his friendship for the American commander, the curé, attended by one man only, undertook the mission. For three days he was detained by the floating ice on an island in the Mississippi, but at last successfully carried out his mission.

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[39] Clark to Mason. Published in *George Rogers Clark Papers,* Ill. Hist. Col., Vol. 8, p. 133.

[40] *Very Reverend Pierre Gibault, V. G.,* in *Historical Records and Studies.* U. S. Catholic Historical Society, Vol. 6, part 2, p. 139.

So it was not apparently entirely to relieve Father Gibault's fears and remove him from danger that Clark entrusted him with the mission to the Spanish side. A spineless coward like Clark describes, would seem to be a very poor messenger to entrust with valuable papers and moneys.

Gibault, so it seems, was a sort of storm center, for the very next day Clark says:

A fresh Circumstance Alarmed them; one of the Inhabitants Riding into the Field met a Man that told him he saw a party of the Enemy going on the Island to take the Priest, he returning to Town met the Priest's Brother in Law and told him what he had hear'd, and begged of him not to tell me of it. the Poor fellow half scared to death about his Brother, made all haste and told me. I took his Evidence; sent for the Citizen who could not deny it. I immediately ordered him hanged; The Town took the Alarm hasted about the walls of the Fort, if possible to save their Friend. The Poor fellow given up to the Soldiers who dragged him to the place of Execution, each striving to be the foremost in the Execution as if they thirsted after Blood: some was for Tomahawking him, some for hanging & Others for Burning; they got to Quarreling about it; which at last saved his life; the Inhabitants having time to supplicate in his favour; but nothing would have saved his life but for the appearance of his Wife and seven small Children, which sight was too moving not to have granted them the life of their Parent on terms that put it out of his power to do any damage to me.[41]

It must be confessed that this reference is extremely obscure, and we have seen no attempt to elucidate it. At any rate, during all the disturbance, Father Gibault was marooned by the ice on an island, suffering the pangs of cold and hunger for three days in an endeavor to save Clark's "Publick Papers and Money."

From the foregoing, the reader can judge of the part played by Father Gibault in the stirring events which took place in the last half of 1778 and up to the early days of January, 1779.

(The next paper will deal with the reconquest of Vincennes, Gibault's part in sustaining the new government and contemporary opinion of the attitude and activities of Fr. Gibault.)

JOSEPH J. THOMPSON

Chicago.

WILLIAM A. AMBERG

INVENTOR AND PHILANTHROPIST

BORN, JULY 6, 1847 — DIED, SEPTEMBER 5, 1918

WILLIAM A. AMBERG

On Thursday, September 5, 1918, Mr. William Amberg died after a few hours illness at his summer residence in Mackinac Island. The remains were brought to the family residence in Chicago and buried from the Holy Name Cathedral on Monday, September 9th. A solemn mass of requiem in the presence of the Most Reverend Archbishop was celebrated by the Rt. Rev. Edmund M. Dunne, D. D., Bishop of Peoria, at which the Rev. Francis X. Breen, S. J., and the Rev. M. Cavallo officiated as Deacon and Sub-deacon. The funeral sermon was preached by the Rev. Thomas F. Burke, C. S. P., superior of the Paulist community in Chicago. Interment was at Calvary Cemetery.

Mr. Amberg was prominent for many years as one of Chicago's Catholic citizens, business men and philanthropists. His name was perhaps most widely known as the inventor of the Letter File which bears his name. As early as 1868, Mr. Amberg received the original patent for "a letter holder, file and binder", and other patents followed for improvements on the original device. He is rightly considered the originator of the modern "flat letter" indexing system and he devoted a large part of his life to developing the system and perfecting his numerous labor saving devices. By the year 1890 this portion of his business had grown to such proportions that he organized The Amberg File and Index Company which was entirely devoted to the exploitation of his patents. Although the general offices of the company remained in Chicago, the growth of the business necessitated the establishment of agencies in Boston, Philadelphia, Cleveland, New York, and London, England.

Mr. Amberg is also known as the founder of the two towns of Amberg and Athelstane in the state of Wisconsin. The first of these he founded in the year 1887 and established himself as the pioneer in the granite industries of that state. The Loretto Iron Company of Loretto, Michigan, managed for some years by his son, Mr. John Ward Amberg, was another successful business venture which marked his career.

While Mr. Amberg exercised a considerable and wholesome influence in the civic life of Chicago, his business activities and disinclination for the turmoil of politics kept him from seeking or accepting public office. In 1907, however, he accepted an appointment as Jury Commissioner. Bringing to his new duties his native abilities and

energy, he revolutionized the work of that body and reduced it to a highly scientific system. His signal success led to a unanimous reappointment in 1909, but after filling this second term he retired and left the work to be carried on by others along the lines he had laid down.

It is interesting to note that, although Mr. Amberg was born in Albstadt, Bavaria, on July 6, 1847, he was legally a "natural born American citizen". His father, John A. Amberg had come to America in 1840 and had settled in Bowling Green, Va., where he became a naturalized American citizen. Returning to Bavaria in 1845 he married Margaret Hoefler and there William A. Amberg was born. The elder Amberg returned to America in 1851, bringing with him his wife and son who was at that time a boy of four years. The family eventually settled at Mineral Point, Wisconsin, where young William received his early education in the local schools and later attended Sinsinawa Mound College in the same state.

William Amberg began his business career as a clerk in a dry goods store in his home town until, at the age of 18, he came to Chicago where he was destined to spend more than half a century. His first employment in this city was as a bookkeeper with the firm of Culver, Page and Hoyne, Stationers. Both the occupation and the environment had an important bearing on his subsequent career. He saw the inadequacy of the business methods of that time and likewise learned the stationery business "from the inside". In 1870, five years after coming to Chicago and as a young man of twenty-three he embarked on the business for himself with Mr. Daniel R. Cameron under the firm name of Cameron, Amberg and Company. To this firm, devoted to the manufacture and sale of stationery and blank books, he brought the original Amberg Letter File on which he had secured a patent two years earlier. In 1869 Mr. Amberg was married to Sarah Agnes Ward, daughter of James Ward, a pioneer resident of Chicago.

The great fire of 1871 proved rather an advantage than a disaster to the new firm. Although located in the burnt district, they succeeded in saving a good portion of their stock, and were thus able to supply promptly the needs of the city in their line during the early days of reconstruction. This circumstance brought the name of Cameron and Amberg prominently into public notice and marked the beginning of the firm's success.

In distinctly Catholic social activities Mr. Amberg was conspicuous. As early as 1868 he was one of the founders of the Union Catholic Library Association and served as its president for four

terms. He later devoted much of his time and energy to the Columbus Club of Chicago, a development and outgrowth of the Library Association. Mr. Amberg acted as its treasurer from 1888, the date of its foundation, to 1891, and served as President from 1892 to 1896. At a dinner given in the Auditorium Hotel on Columbus Day of the great "World's Fair Year", Mr. Amberg, then President of the Club, expressed its purpose and its hopes for the future as follows:

This organization is eminently Catholic, eminently American. Its mission is social, not controversial. Its members are brethern who dwell together in unity, and while they hope to meet the sober responsibilities of life they are not unmindful of its amenities. . . . And they delight in just such cheerful gatherings as this to-night when they may welcome friends, whether of the faith to which they cling with hope and fondness, or of any other. The club, growing in membership and potency for usefulness, is preparing more capacious quarters. When it will again have the honor of entertaining this company it will do so in the greater freedom and joyousness of its own hearth. Its vine and its fig tree have been planted and are speedily to blossom".

But unfortunately for hopes so beautifully expressed and fondly cherished, the Columbus Club of Chicago was destined to share the fate of so many "catholic clubs" throughout the country. Admirable in its concept and purpose, furthered by the unselfish devotion of such men as Mr. Amberg, Mr. D. F. Bremner, Mr. Z. P. Brosseau and others, the discouraging apathy of too many of their Catholic brethern resulted in its final dissolution. Mr. William J. Onahan in an article printed in the present number of the REVIEW refers to this organization, its purpose, its success and the reasons for its decline. Finally, as an evidence of Mr.Amberg's sympathy with whatever was distinctively Catholic in Chicago, we may mention his encouragement of the Illinois Catholic Historical Societay and his enrollment as a charter and life member.

It is almost impossible in the limits of this sketch to do justice to Mr. Amberg's quiet and unremitting works of philanthropy. His was not the charity which heads subscription lists with generous checks and leaves the distribution and the work to others. He seemed to regard his wealth as a stewardship for the little ones of Christ, but more than this, he made himself the father and the servant of the needy and the ignorant. He gave not only of his wealth, but what was of far more value of his time and his energy. Those who recall his attendance Sunday after Sunday, and year after year, at the West Side Italian Mission to which he devoted a generous portion of

his day of rest, will understand how practical and unselfish was his notion of Christian charity. He gave his time also to the duties of his office as trustee of the St. Mary's Training School at Desplaines which provides for nearly one thousand dependent children. His interest in the Guardian Angel Settlement, managed by his daughter Miss Mary Agnes Amberg was keen and constant. This admirable charity provides food for the needy, medical care and sustenance for the sick, and maintains a recreation and social center for the Italians of the West Side. Perhaps closest of all to his generous heart was the work of the Christ Child Society, which has been for many years managed by Mrs. Amberg and which every Christmas time provides clothing for over nineteen hundred poor children. For all of these organizations Mr. Amberg labored unceasingly, and where his charities and his business were in conflict, it was not the charities which were neglected. In fact there was no worthy charity in which his interest was not readily enlisted and upon which his wealth was not generously bestowed.

Mr. Amberg is survived by his widow, by his son, John Ward Amberg and by two daughters, Mary Agnes and Genevieve, wife of Joseph W. Cremin of Chicago.

CLAUDE J. PERNIN, S. J.

Chicago.

A CHRONOLOGY OF MISSIONS AND CHURCHES IN ILLINOIS

(Continued)

From the Church Directories, 1845 to 1849

Since the purpose of this chronology is to list the early date of the establishment of the various missions and churches in the State, the missions previously mentioned are not resumed, except when mention thereof is deemed necessary to illustrate other establishments.

Many of these missions are no doubt still in existence under changed names, *e. g.*, O'Harasburg, now Ruma; English Settlement, Randolph Co., now Recker; Shoal Creek, now Germantown; St. Andrews, now Paderborn; New Switzerland, now Highland, etc., etc.

It will be interesting and valuable to obtain information about these early missions, which are still in existence under changed names. If this information were imparted to the ILLINOIS CATHOLIC HISTORICAL REVIEW a valuable Historical Directory of all Stations, Missions and Parishes could in the course of time be elaborated.

Chicago, Directory of 1845—Cathedral of St. Mary, Rt. Rev. William Quarter, Rev. Walter J. Quarter, Rev. Bernard McGorick, Rev. Jeremiah Kinsella, and Rev. G. H. Ostlangenberg. Sermon at eight in German and at half-past ten o'clock in English, and at Vespers at three o'clock there is a lecture in English. The cathedral is not dedicated. 1846—The cathedral was consecrated on the first Sunday of October, 1845, Rt. Rev. William Quarter and V. Rev. Walter J. Quarter. University of St. Mary's of the Lake, Rev. Jeremiah Kinsella, President; Rev. James Griffin, Deacon; Messrs. Lawrence Hoey, John Bradley, and James Keane, Professors. German Church, Rev. John Jong. 1847—At cathedral, same and Rev. Michael McElhearne. St. Patrick's Church, Rev. Patrick J. McLaughlin, St. Joseph's Church (German), Rev. Mr. Jung. St. Peter's Church (German), Rev. Mr. Jung. Chapel of the Holy Name of Jesus, attached to the University, Rev. Jeremiah Kinsella. 1848—The same as previous year except St. Joseph's Church, Rev. Mr. Schaefer; St. Peter's Church, Rev. Mr. Voelken. 1849—Cathedral, Very Rev. W. J. Quarter, V.-G. and Administrator, Rev. P. J. Donohoe, Rev. J. Rogan, otherwise the same as previous year except, at St. Joseph's, Rev. Mr. Kopp and Rev. Mr. Jung, who attend the German congregations in the vicinity of Chicago.

Year 1845

Peoria, Peoria Co., (1835 ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, No. 1, pp. 105-107). 1845—Vacant. Attended from there, St. Augustine's Church, Hancock Co., Fountain Green, Fulton Co., Lacon. The clergymen of La Salle visit this place occasionally although with much inconvenience. 1846—Rev. John Drew, whose missions extend from

Black Partridge to Navoo, 120 to 130 miles, and from Pekin to Lacon, 40 miles. He also attends Kickapoo, St. Augustine and Fountain Green. 1847—the same as previous year and Rev. Mr. Feely as assistant. 1848—Only Rev. Mr. Feely who attends Black Partridge, Pekin, Lacon, etc. 1849—Rev. R. Raynaldi, otherwise same as previous year.

Donelly's Settlement, McHenry Co., Rev. Patrick McMahon, who attends nine other stations. There is but one church in this mission and four in process of building or contemplation. The entire of this section of the country is filling up fast with Irish Catholics. There is yet here a large body of Congress land for sale. 1846—Same Rector, who attends also one or two congregations in that vicinity. 1847—Same Rector, who also attends other missions. 1848—Same Rector, no missions mentioned.

Chasty Lake, McHenry Co., attended from Donelly's Settlement.

Elgin, Kane Co., attended from Donelly's Settlement; 1846-47—Rev. P. Scanlan; 1848—Rev. M. Doyle; 1849—Rev. M. Foley.

Blackberry, Kane Co., attended from Donelly's; 1846-49—attended from tended from Elgin.

St. Charles, Kane Co., attended from Donelly's! 1846-49—attended from Elgin.

Du Page, Du Page Co., attended from Donelly's Settlement; 1846-48—East Du Page, attended from Joliet, Rev. John Ingoldsby; 1849—attended from Joliet and Lockport.

Sycomore Grove, De Kalb Co., attended from Donelly's Settlement; 1846-49—attended from Elgin.

Babcock's Grove, Du Page Co., attended from Donelly's Settlement; 1846—attended from Joliet; 1847-48—attended from Neperville.

Banks Lake, Lake Co., attended from Donelly's Settlement; 1846-49—attended from Elgin.

Vinegar Hill, attended occasionally from Galena; 1846—attended from New Dublin, Rev. Francis Dervin; 1847—attended from Galena, Rev. John Brady; 1848-49—Rev. Mr. McAuley.

Sinsinnawa, attended occasionally from Galena; 1846—attended from New Dublin, Rev. Francis Dervin; 1847—attended from Galena, Rev. John Brady; 1848-49—Rev. Mr. McAuley.

Head of Apple River, attended occasionally from Galena; 1846—attended from New Dublin, Rev. Francis Dervin; 1847—Head of Apple Creek, attended from Galena, Rev. John Brady.

Rockford, Stephenson Co., attended occasionally from Galena; 1846—attended from New Dublin, Rev. Francis Dervin; 1847—Roeford (?) visited occasionally by Rev. Mr. Dervin; 1848—Rockford, attended from New Dublin, Rev. Mr. Cavanagh.

Lockport, attended from Juliet (?), Rev. John Ingoldsby; 1847-49—Rev. D. Ryan.

Wilmington, attended from Juliet (?); 1845-48—Rev. John Ingoldsby; 1849—attended from Joliet and Lockport.

Burbonais' Grove, attended from Juliet (?), Rev. John Ingoldsby; 1846—Borbanais' Grove, attended from Joliet; 1847—Burbons Grove, Very Rev. Father Badin; 1848—V. Rev. Steph. T. H. Badin and Rev. Mr. Courjoult; 1849—Bourbonnois Grove, Very Rev. Stephan T. Badin, V.-G., and Rev. Mr. Courjault.

Ausable Grove, attended from Juliet (?); 1845-48—Rev. John Ingoldsby; 1849—attended from Joliet and Lockport, Rev. John Ingoldsby and Rev. D. Ryan.

Morriss, attended from Juliet (?),

Rev. John Ingoldsby; 1846—Morristown attended from Ottowa, La Salle Co., Rev. Thomas O'Donnell and Rev. Philip Conlan; 1847—Morristown and other stations; 1848—Morristown and other stations, Rev. Mr. Pendergast; 1849—attended from Joliet, Rev. John Ingoldsby.

Aurora, attended from Juliet (?); 1845-46—Rev. John Ingoldsby; 1847-48—attended from Neperville, Rev. Raphael Raynaldi.

Little Rock, attended from Juliet (?), Rev. John Ingoldsby; 1846-47—attended from Elgin, Rev. P. Scanlan; 1848—attended from Elgin, Rev. Mr. Doyle; 1849—attended from Elgin, Rev. Mr. Foley.

Benjamin's Grove, attended from Juliet (?), Rev. John Ingoldsby; 1847—Benjamin's Settlement, attended from Elgin, Rev. P. Scanlan; 1848—attended from Elgin, Rev. Mr. Doyle; 1849—attended from Elgin, Rev. Mr. Foley.

Neparville, attended from Juliet (?); 1845-46—Rev. John Ingoldsby; 1847-48—Neperville, Rev. Raphael Raynaldi; 1849—attended from Chicago.

Jerseyville, Jersey Co., attended from Alton, Madison Co.; 1845-47—Rev. Michael Carroll.

Collinsville, Madison Co., attended from Alton; 1845-47—Rev. Michael Carroll; 1848-49—Rev. Michael Carroll attends three or four places in the vicinity of Alton, Madison Co.

Carroll's Settlement, Madison Co.; 1845-47—attended from Alton, Madison Co.

French Settlement, Calhoun Co., north of Illinois River, where a church is in progress; 1845-47—attended from Alton, Madison Co., Rev. Michael Carroll.

Gilead, attended from Quincy, Adams Co., 1845-47.

Sugar Creek, attended from Springfield, 1845, Rev. George Hamilton; 1846—V. Rev. George A. Hamilton; 1847-49—attended from Springfield, Rev. Philip Conlan.

Horse Creek, attended from Springfield, 1845, Rev. George Hamilton; 1846—V. Rev. George A. Hamilton; 1847-49—attended from Springfield, Revv. Philip Conlan.

Bear Creek, attended from Springfield, 1845, Rev. George Hamilton; 1846—V. Rev. George A. Hamilton; 1847-49—attended from Springfield, Rev. Philip Conlan.

Southfork of Sangamon River, attended from Springfield, 1845, Rev. George Hamilton; 1846—V. Rev. George A. Hamilton; 1847-49—attended from Springfield, Rev. Philip Conlan.

Waterloo, Monroe Co., 1845-47, attended from Prairie du Long, Monroe Co., Rev. P. McCabe; 1848—attended from S. S. Peter and Paul, St. Clair Co., Rev. Mr. Masterson, who also attends other stations; 1849—attended from S. S. Peter and Paul, St. Clair Co., Rev. Michael Prendergast, who also attends other stations.

Bonds Creek, Monroe Co., church of St. Peter not finished, 1845-47, Rev. P. McCabe.

Littlefort, Lake Co., Rev. John Brady, who has four churches in his mission, and attends also several scattered congregations, who have not as yet erected churches; 1846—Rev. Bernard McGorisk; 1847-48—Rev. Bernard McGorisk, who has three churches in his mission, and is engaged in building a new one in the town of Little Fort, Lake Co.; 1849—Rev. James A. Keane.

Calendar of 1846

Chrystal Lake, 1846-48, attended from Donelly's Settlement.

McHenry, attended from Elgin, Rev. P. Scanlan; 1847—attended from Elgin and Grass Point, Rev. P. Scanlan and Rev. Mr. Plathe; 1848

—attended from Elgin, Rev. Mr. Doyle, and from Grass Point, Rev. Mr. Fortman; 1849—attended from Elgin, Rev. Mr. Foley, and from Grass Point, Rev. H. Fortman.

Cockstown, attended from Joliet, Rev. John Ingoldsby.

St. Andrews, attended from Belleville.

Vermillion, attended from Ottawa, La Salle Co., Rev. Thomas O'Donnell and Rev. Philip Conlan.

Palestine Grove, attended from Ottawa, La Salle Co., Rev. Thomas O'Donnell and Rev. Philip Conlan 1848—Palestine, attended from Ottawa, La Salle Co., Rev. Thomas O'Donnell and Rev. John Fahey; 1849—Palestine Grove, attended from Ottawa, La Salle Co., Rev. Thomas O'Donnell, who also attends other missions.

Paris, Rev. Mr. Rattigan, who attends some other congregations in the neighborhood; 1848-49—Rev. Hugh Brady.

Nauvoo, 1846-42, attended from Peoria, Peoria Co., Rev. John Drew; 1848-49—Nauvoo, Hancock Co., Rev. Mr. Griffith.

Calendar of 1847

Bridgeport, adjacent to Chicago, Rev. W. G. Brennan; 1848—Rev. Mr. Keane; 1849—attended from the University.

Summit, adjacent to Chicago, Rev. W. G. Brennan; 1848—Rev. Mr. Keane; 1849—attended from the University.

Grass Point, Lake Co., (see 1846 McHenry), Rev. Mr. Plathe; 1848—Rev. Mr. Fortman; 1849—Rev. H Fortman.

Dutchman's Point, Rev. Mr. Plathe; 1848—Rev. Mr. Fortman; 1849—Rev. H. Fortman.

New Strasburg, 1847-48, visited occasionally from Chicago; 1849—attended by Rev. Mr. Carius.

St. Marie, Jasper Co., Joseph Piquet Settlement, Rev. James Griffin; 1848—Rev. Mr. Plathe; 1849—Rev. John Brady, who attends also several other stations in the vicinity of St. Marie.

Elizabeth, attended from New Dublin, Joe Davis Co., Rev. Francis Derwin; 1848—Rev. Mr. Kennedy.

Danville, attended from St. Marie, Jasper Co., Rev. James Griffin; 1848-49—attended from Paris, Rev. Hugh Brady.

Calendar of 1848

Jefferson, attended from Elizabeth, Rev. Mr. Kennedy.

Rock Island, attended from Elizabeth.

S. S. Peter and Paul, St. Clair Co., Rev. Mr. Masterson; 1849—Rev. Michael Prendergast.

Marshal, 1848-49, attended from Paris, Rev. Hugh Brady.

Calendar of 1849

Fenlon's Settlement, attended from New Dublin, Rev. Mr. Cavanagh.

Dwyer's Settlement, attended from Littlefort, Lake Co., Rev. James A. Keane.

Meighan's Settlement, attended from Littlefort, Lake Co., Rev. James A. Keane.

Murray's Settlement, attended from Littlefort, Lake Co., Rev. James A. Kean.

CATHERINE SCHAEFER.

Belleville.

Illinois Catholic Historical Review
Journal of the Illinois Catholic Historical Society
617 Ashland Block, Chicago

EDITOR IN CHIEF
Joseph J. Thompson.....Chicago

ASSOCIATE EDITORS
Rev. Frederick Beuckman.....Belleville
Rev. J. B. Culemans.....Moline
Kate Meade .....Chicago
Rev. Francis J. Epstein.....Chicago
William Stetson Merrill ..... Chicago

EDITORIAL

Appreciation—We would be either more or less than human were we not pleased with the more than kindly reception of our first (July, 1918) number.

Not only from all over Illinois but from almost every State in the Union have messages of congratulations poured in upon us. We have been gratified too, by at least one cheering message from across the sea conveying an earnest wish for the prosperity of the REVIEW.

It would be improper for us to estimate the merit of our publication. We want our readers to do that. The most that it is appropriate for us to say is that it is our ambition to issue a magazine worthy of the cause and representative of the name under which it is established.

In pursuing this aim we have endeavored to maintain a strict correspondence between matter, materials and workmanship. The temptation to adopt injurious economies in this time of stress and high prices has been continously present but we have warded it off as an evil thought in the firm conviction that the best in reason is not too good for the work we have in hand, and we are looking to an informed public to confirm this conviction.

It is trite to say that we are thankful for the manner in which the REVIEW has been received yet, nevertheless, we feel obliged to thus express our acknowledgements.

Sources for Illinois History—Contrary to an apparently prevailing belief there is a wealth of source material for the history of the Church in the middlewest and since the Church has covered the early civilization such materials constitute valuable sources of general history.

Amongst this source material there are at least four veritable mines. In their order they may be named and described as, first, The Collections of *Pierre Margrey*, the great French publicist of the 18th century; second, The Letters and Relations gathered into the *Jesuit Relations;* third, the *Annals* of the *Society for the Propagation of the Faith;* and fourth, the *Annals* of the *Leopoldine Association.*

These publications contain in the aggregate several hundred letters, narratives, reports and relations bearing upon this particular part of the world and are of

the highest historical value. They are of course not easily accessible since the publications are not only (except the *Jesuit Relations*) in foreign languages, but are out of print and very rare.

Frequent quotations from the *Jesuit Relations* and from *Margrey* appear in our columns and in two valued contributions to this number of the REVIEW by Miss Cecilia Mary Young and Reverend Francis J. Epstein, respectively, the character of the contents of the *Annals* of the *Propagation of the Faith* and *Leopoldine Associations* is indicated.

What a boon to students of history would be a volume, or several volumes if necessary, containing a collection of these letters and relations translated into the English!

We have wondered if someone could be found willing to provide or procure the means by which such a collection could be published.

Why Write So Much of the Priests—Glancing over the columns of a Catholic Historical Publication the inquiry might arise as to why so much is written concerning Catholic priests. The fact might be noted that it is quite usual not alone in Catholic Historical Works, but in general history to find long accounts of the travels and activities of Catholic Priests, and the conclusion might find lodgement in some minds that the writers were priest-worshippers, or possibly that laymen worthy of historical mention were rare.

Should anyone arrive at either of these conclusions he would be in grave error. If you want to be convinced of this assertion read Parkman or Southey or Drake. All through their writings you will find the venom of bigoted hatred for the Church and the priests who represent it yet nevertheless page after page, yes volume after volume indeed, is devoted to descriptions of what priest discoverers explorers and civilizers did.

Note this from Southey in his narrative of the Jesuit Missionaries in South America under the title, *A Tale of Paraguay.*

> They on the Jesuit, who nothing loath,
> Reposed alike their conscience and their cares;
> And he, with equal faith, the trust of both
> Accepted and discharged. The bliss is theirs
> Of that entire dependence that prepares
> Entire submission, let what may befall;
> And his whole careful course of life declares
> That for their good he holds them thus in thrall,
> Their Father and their Friend, Priest, Ruler, all in all.

If the facts approximated the descriptions of conditions in Paraguay given by the poet it may be truly said that the lines apply with equal force to conditions in early Illinois. In his admirable though limited work *The Early History Of Illinois,* Judge Sidney Breese the nestor of the early bench and bar of Illinois and a most distinguished non-Catholic citizen gives an excellent reason for talking about priests when we write Illinois history especially. In introducing Chapter 13 of his scholarly work Judge Breese says:

> A fort is usually the first erection of all intruders into new colonies, as a protection against those whose animosity is so apt to be excited by the intrusion. But in this part of the valley it was a church, the cross was planted instead of palisades, and the priest in his frock was more potent than the soldier in his armour.

Judge Breese shows that the priests were the governors and rulers of Illinois. Refering again to his *Early History* we find this statement:

No evidence is to be found, among our early records of the exercise of any controlling power, save the Jesuits, up to the time of the grant to Crozat in 1712, and I have no idea that any such existed in the shape of government, or that there was any other social organization than that effected by them and of which they were the head.

And Blanchard in his *Discovery and Conquest of the Northwest* says:

The French Villages in the Illinois country, as well as most other places, were each under the government of a priest, who besides attending to their spiritual wants, dispensed justice to them, and from his decisions there was no appeal. Though this authority was absolute the records of the times disclose no abuse of it, but on the contrary, prove that it was used with paternal care.

Need we say more in answer to the initial inquiry?

How Can You Do It—Many earnest friends of the ILLINOIS CATHOLIC HISTORICAL REVIEW have solicitously inquired how we expect to be able to continue the publication of such a high-class and expensive periodical at a subscription price of $2.00 per year. They have pointed out to us that other similar periodicals exact a higher subscription and in many cases are not nearly up to the standard of the REVIEW, especially with respect to stock and workmanship. The answer is this:

We can continue the publication of the ILLINOIS CATHOLIC HISTORICAL REVIEW, keep it up to the present standard of excellence, and we even hope to introduce improvements from time to time if the following conditions can be fulfilled: If there are in Illinois or elsewhere two hundred and fifty persons who are willing to, and who will take life membership in the ILLINOIS CATHOLIC HISTORICAL SOCIETY and pay in their membership fees within a few months we will have the means with which to continue the publication for two years. And if within those two years there are in Illinois or elsewhere 3,000 persons who are willing to become annual members of the ILLINOIS CATHOLIC HISTORICAL SOCIETY and who shall do so, paying in the annual membership fees, we will be able to continue the publication as long as we can have that many members.

It will be seen that the life memberships are necessary now to carry the publication while we are getting the annual membership and until the annual membership is sufficient to pay the cost of publication.

The question proposed may, therefore, be answered with another. Are there amongst the nearly two million Catholics in Illinois, or amongst the five or six million Catholics in the Middle West, two hundred and fifty persons who are willing to and who will take life membership in the Illinois Catholic Historical Society and pay in in any sort of reasonable installments within a few months the $50.00 life membership fee and 3,000 persons who will become annual members of the Society at $2.00 per annum?

We think there are. Applications for membership, are, however, the best answer.

Catholics and the Illinois Centennial—We have all along had faith that the virile Catholicity of Illinois would not suffer the centenary of our State to pass without some suitable observance.

The crying need for a fitting demonstration has been before the whole

State, but so far only the Catholics of Springfield have undertaken and successfully executed the project.

The Knights of Columbus and their co-workers, the Daughters of Isabella, deserve the highest commendation and the gratitude of the whole Catholic body in the State of Illinois for the very meritorious observance of Governor's Day on October 6th last.

In the preparation for the great demonstration concluded on that day, the promoters laid a broad foundation. While the entire program was strictly Catholic in tone, the arrangements were such that it was participated in by Catholic and non-Catholic alike. It met with the entire approval of the official Centennial Celebration Commission and was sincerely praised by the members of that commission. The presence of the Governor and other State officials gave the great field Mass a popular and public character that added to the spirit of universal interest.

Catholics will more thoroughly appreciate the service their Springfield brethren have rendered when the record of this year's celebration has been written. Many states have similarly celebrated notable anniversaries in their history, and in some cases at least it has been noted that the part of the Catholics in such observances was conspicuous by its absence. There is some reason to believe that had it not been for the spirit, the energy, yes, and the courage of the Knights of Columbus and Daughters of Isabella of Springfield, aided of course by others, it would have to be said of this Centennial that there was very little to indicate the important part which the Catholics had played in the history of our State.

In other parts of the State it has been said that the war necessarily, and some argue quite properly, absorbs all interest, and it may be argued that the public attention ought not to be diverted, or cannot be diverted, to a Centennial observance. The same arguments were made and the same state of mind existed in Springfield, but in spite of all that the promoters of this big demonstration made and executed their plans. We are sure the men and women who so successfully engineered this demonstration are second to none in the State in their patriotism, and we know of our own knowledge that they have done their full share of the war work. But they were impressed with the idea that the achievements of the Church and her sons in this state deserve recognition—that it was the duty of Catholics to accord that recognition; that for this generation this Centennial would never return and if we were to discharge our obligation to our forefathers and forbears we must do it now. And although the timid and shrinking said it could not be done in the face of the absorbing interest of the war, they did it. All honor to them.

There is yet time to do more, and, as it appears to us, as the minimum of recognition of this great anniversary, a centennial program could be arranged in every Catholic school. A date of great importance is December 3rd. It was upon that date that Congress admitted Illinois into the Union.

Maintaining High Standards—There is such an evident air of science in the historical journals that come to our desk, that we are somewhat awed and altogether apprehensive. The sternness of historical facts impresses us, and we fully realize our responsibility.

Facts, and especially historical facts are stubborn things, and must be handled with exceeding care. We must constantly keep in mind that when we attempt

to write history, sympathies, feelings and convictions must be kept in subjection; at least well under control.

While all this has always been true, we regret to state that the principles involved have not always been observed, and as a notable example of failure to live up to these high standards, we may point to what seems a well established fact, that for more than 400 years—since the so-called Reformation,—history has been colored not to say, as many have averred, has been a conspiracy against the Catholic Church; and it may also be said that there were in that period, few, if any exceptions amongst Protestant historians as violators of the canons of scientific history writing. If proof were necessary of this assertion, it may be found in the necessity which scholars of the present day find themselves under of revising the history of the last several centuries in the light of the truth.

Admitting, however, the virtue of setting forth the bare naked truth, and a strict adherence to the canons of scientific history writing, we are not fully convinced that a journal like the ILLINOIS CATHOLIC HISTORICAL REVIEW could completely discharge its function by presenting bare skeletons only. Were we writing for scientific historians only, or even for a somewhat enlarged class which would include persons of very considerable scholarship, it would, perhaps, be in order to hew to the line, but it is our hope not to confine the utility of this periodical within such narrow limitations. We want, if possible, that all the scientific historians, all those of a considerable degree of scholarship, all inquiring students, and indeed, all persons feeling a lively interest in human welfare and progress, within our sphere of usefulness, shall read the REVIEW. We desire to appeal not to those learned in history alone. Were that our only ambition, we would be wholly unjustified in venturing a new and expensive publication at this time. Such readers can well consult the same sources that we must, and though it be found difficult and inconvenient, it is possible.

Our appeal is more particularly to those who have an interest in history, and will, when the opportunity is presented, inform themselves, but who under present circumstances, find it too difficult to gather the historical information they desire. We wish if possible, to create a large new circle of historians if you please, at least of persons who will take a constructive interest in history, and in co-operation with them, to serve history in not only a true form, but in a palatable diet. We think it will be admitted that few people are capable of jumping from illiteracy into profound philosophy, and in like manner not all can at once proceed from a slight knowledge of history to its profoundest depths. We know of too many tomes that have been written in the "dry as dust" style, which have remained unread. We are of opinion that to publish articles that a considerable number of those who have an opporunity will not read, is but a waste of good paper and printer's ink.

How far one may go in argument or reasoninng concerning historical facts for the purpose of making them fit a situation or support a cause is a more serious question. There is, however, this safeguard in connection with the kind of writing that involves these considerations. If a fact be truthfully stated and clearly differentiated from the argument or comment with reference to it, then the reader is left free to draw his own conclusions.

It may therefore be stated that the one essential of history writing is the true statement of the historical fact. Distortion and untruth are unpardonable; but once the facts are truthfully stated, the reader can understand that the con-

clusion is but the individual opinion of the writer, and is enabled to give it such weight only as it deserves.

The Illinois Catholic Historical Review desires a wide circle of readers. It is ambitious to serve its readers in the manner that shall be pleasing to them. So far as possible, it shall endeavor to create and sustain the interest of its readers by the best available material, and shall always so far as its information may extend, adhere strictly to the truth. If it shall not always succeed in being strictly scientific, its promoters will regret that fact less than if it should prove untruthful or uninteresting.

ECCLESIASTICAL JURISDICTION IN ILLINOIS

A Correction

In my contribution to Volume I, Number 1, of the Illinois Catholic Historical Review, entitled *Civil and Ecclesiastical Jurisdiction in Early Illinois,* I desire to add the following corrections of some misstatements, which I regret slipped into a single paragraph, beginning at the bottom of page 68 and extending over part of the following page. The corrections touch the ecclesiastical jurisdiction west of the Mississippi river.

Rt. Rev. William DuBourg was consecrated Bishop of Louisiana and the Floridas September 24, 1815. DuBourg arrived in St. Louis with Bishop Flaget January 5, 1818, and left St. Louis for New Orleans November 19, 1820. Bishop Rosati resided at the Barrens, also after his appointment and consecration, since he was needed at the Seminary more than at St. Louis. In 1830 Bishop Rosati made St. Louis his headquarters, since he then underook the erection of a new cathedral. Bishop DuBourg sent his resignation to Rome February 2, 1826, which was accepted the July 2nd following, the same day on which the Diocese of St. Louis was erected. Bishop DuBourg left New Orleans the end of April, arrived in St. Louis the 4th of May and left New York for Europe June 1, 1826, never to return.

The Bishops of the United States appointed their neighboring Bishops Vicar-Generals, not Coadjutors. Flaget and Rosati exchanged vicar-generalship January 21, 1827; Rosati and the Bishop of Quebec November 25, 1829; Flaget and Rosati December 3, 1832; Rosati and the Bishop of Quebec April 11, 1833; Blanc of New Orleans and Rosati February 17, 1836; Rosati and Hailandiere of Vincennes November 18, 1839.

Reverend Frederic Beuckman.

Belleville.

BOOK REVIEWS

Illinois in the Fifties or **A Decade of Development, 1851-1860.** By Charles Beneulyn Johnson, M. D. Illinois Centennial Edition. Champaign, Illinois. Flanigan Pearson Co., 1918.

The title page of Dr. Johnson's interesting little volume reads: *Illinois in the Fifties* or *A Decade of Development.* At the bottom of the page is a quotation from Eugene Field:

> "There are no days like the good old days,—
> The days when we were youthful,
> When humankind was pure of mind
> And speech and deeds were truthful."

The quotation is a truer indication of the content of the volume than is the formal title, for the desire to picture the good old days from the viewpoint of a man who lived in them and loved them got the better of his desire to trace the historical, economic or political development of the state during those days. And we are glad of it for the author is at his best when he is describing the home, the farm, the work and the recreation of the men of Illinois in the fifties.

What the author has to say on the political or historical side is not new and is out of keeping with the rest of the work. The chapter on *Slavery and The Lincoln-Douglas Debate* might better have been displaced by an account of the interest of the people of Illinois in the coming election (1860), a description of political meetings, campaign methods, etc., all of which would have been within Dr. Johnson's best powers. The story of the discovery of gold in California (Chapter III) is an interesting bit of writing, but it has no apparent connection with the story of Illinois' development.

But if the writer's purpose in the work as a whole is not always clear, his accounts of life in the period under consideration are most excellent. The descriptions are characterized by a vividness and completeness of picture and by a charming sympathy with the people described.

The chapter on the stage coach is delightful reading, although it would have been improved by the omission of the story of the Sunday School superintendent who was a "periodic". There are other like digressions which prove no special point and which detract from the unity of the work. Another fault is the tendency of the author to make a broad statement when the fact applies only to the

locality or group in which the writer lived. The declaration that "'such a thing as Church music, as we understand it today, was unknown in the period of which I write,'' is an instance in point.

Nevertheless, no student interested in social conditions in Illinois can afford to miss reading Dr. Johnson's personal reminiscences. M. M.

Sixty-second Convention of the Central Verein. Amerika, 18 S. 16th St., St. Louis, Mo. (154 pp.)

This volume, printed in German, was issued on the occasion of the last convention of the German Catholic Central Society, and is about equally divided into a Church History of St. Louis by Reverend F. G. Holweck, the learned theological censor of the diocese, and a history of the Central Verein by Rudolph Krueger.

The History of St. Louis stresses in particular the German parishes, but it gives an interesting account of the founding of the Church in St. Louis and likewise of the Cahokia parishes. Though fragmentary, it is valuable because of the dearth of adequate history. It has many illustrations but is marred by typographical errors and the absence of an index.

Let us hope that it will be a stimulus to a completer history of both of its themes. R. S.

Christopher Columbus in Poetry, History and Art. By Sara Agnes Ryan, Chicago. With an Introduction by Rev. F. X. McCabe, C. M., LL. D., President De Paul University, Chicago. The Mayer & Miller Co., 1917.

Miss Ryan is entitled to a place in the very front rank of those who have labored to do justice to the memory and achievements of Christophor Columbus. No one, so far as our knowledge and observation extend, has been more painstaking in an endeavor to seek out and disseminate a knowledge of the great navigator and discoverer than Miss Ryan.

In her book, *Christopher Columbus in Poetry, History and Art,* she has brought together a mine of information and a treasure of beauty. In no other work that we have examined have we found so many valuable facts, all of which are well stated, and in no publication relating to Columbus have we seen gathered together so much of beauty and art.

In this respect the author and the publishers share in the honor

and credit due for this beautiful and valuable publication. It is to the credit of Chicago that both author and publisher are Chicagoans.

A single item of this very worthy work will at once attract attention, namely, the photographic reproductions. Those even who have made some study of Columbus will be surprised to learn of art treasures relating to the great discoverer they knew not of. Some of the more interesting photographic reproductions in the work are: The Home of Columbus' Boyhood in Genoa; the beautiful "Boy Columbus" in the Boston Museum of Fine Arts; The Doria Palace in Genoa; Columbus at the Convent La Rabida; the Monastery of La Rabida, at Huelva; Columbus before the Council of Salamanca, The Hall of the Tribunal of Justice—the Alhambra; Isabella Pledging Her Jewels, in the Metropolitan Museum of Fine Arts, New York; Tombs of Ferdinand and Isabella at Granada; Prior Perez Blessing Columbus; The Departure of Columbus from Palos; Columbus on the Deck of the Santa Maria; Columbus received by their Catholic Majesties at Barcelona; Columbus in Chains; The Great Valimitjana, Statue of Columbus at Santo Domingo; The Marble Mausolium at Santo Domingo Cathedral; Columbus' Monument at Watling's Island, San Salvador; Statue of Columbus at Lima, Peru, and Columbus Monument and Fountain, Washington, D. C.

Columbus in Poetry, History and Art has been highly praised by the press of the country. In speaking of the work the *Rosary Magazine* for November, 1917, said:

> As a book of reference, it is simply invaluable, while as a quarry for Columbus orators or speakers at K. of C. demonstrations, it is simply inexhaustible. One can get quickly any kind of a reference from this work.

The *Chicago Evening Post* was struck with this feature of the book and in commenting upon the reproductions, said:

> "Columbus in Poetry, History and Art" offers a rich field for the student, but how many children know the charming "Boy Columbus" in marble by Monte Verde in the Boston Museum of Fine Arts; or the majestic Columbus before the Ship of State by Lorado Taft at the Union Station in Washington city; or Columbus in Chains by Vilimitjana, the modern Spanish sculptor, presented by Gabriel Millet to the Sociedad Economica of Havana; or the statue of Columbus at Santo Domingo; or Piloty's Columbus on the Deck of the Santa Maria? The heroic poems add a background of fancy to the pictures of statues and paintings.

A sympathetic review of this valuable work is contained in the April number of the *Catholic Historical Review*, which, after some

reference to possible fallacies contained in some of the poems reproduced, concludes that if there are errors, they "are not errors of Miss Ryan, but mistakes of the poets."

The author and publishers have every reason to feel proud of this work. J. J. T.

Pioneer Priests of North America, Pioneer Laymen of North America. By Rev. T. J. Campbell, S. J. New York: The America Press.

This excellent series of biographies is not entirely new. It consists of three volumes of the Pioneer Priests series and two volumes of the Pioneer Laymen series begun in 1913.

In the Pioneer Priests series, very satisfactory biographies are included in Volume I of Isaac Jogues, Joseph Bressani, Joseph Poncet, Simon Le Moyne, Claude Dablon, Joseph Chaumont, Paul Ragueneau, René Menard, James Fremin, James Bruyas, John Pierron, John De Lamberville, Peter Millet, Stephen De Carheil, Peter Raffeix, Francis Boniface, James De Lamberville, Julien Garnier.

In Volume II, Peter Biard, Enemond Masse, John De Brebeuf, Gabriel Lalemant, Anne De Noue, Anthony Daniel, Charles Lalemant, Jerome Lalemant, Charles Garnier, Noel Chabanel, Leonard Garreau.

In Volume III, Paul Le Jeune, James Buteux, Gabriel Druillettes, Charles Albanel, Claude Allouez, James Marquette, Francis De Crespieul, Anthony Sylvie, Anthony Dalmas, Gabriel Marest, Peter Larue, John Aulneau, Sebastian Rale.

The Laymen series volume I contains biographies of Jacques Cartier, Pedro Menendez, Samuel Champlain, Charles De La Tour, Maisonneuve, Charles Le Moyne and Pierre Esprit Radisson.

Volume II contains those of Le Moyne De Longueuil, Nicolas Perrot, Le Moyne D'Iberville, Frontenac, La Salle, Le Moyne De Bienville, Pierre Gaultier De Verendrye and John McLoughlin.

Father Campbell is a very reliable student of the subjects of history and biography upon which he writes. He has not adopted the plan of footnotes, but upon comparison it will be found that he is eminently correct in his statements. Such bibliography as he has included is of much value to the student.

It is to be sincerely hoped that Father Campbell will continue his researches and give his attention to all of the early missionaries especially, as he has done in these artistic and valuable volumes.

CURRENT HISTORY

CENTENNIAL OBSERVANCES

Two weeks of the big Fourth Liberty Loan drive were made more active if possible by the Centennial and Columbus Day observances.

Springfield, the state capital, led off with two big days, Saturday and Sunday, October 5 and 6, and Chicago followed with special exercises on the 7th, 8th and 9th in honor of the Centennial, and will reach the climax on Columbus Day, Saturday, October 12, the day appointed by the President as the central, red letter day of the drive.

Lincoln and Douglas Memorials

The centennial celebration was a complete success at Springfield. On Saturday, October 5, two notable statues were unveiled, one of Abraham Lincoln and the other of Stephen A. Douglas. The principal address at the unveiling of the Lincoln statue was by Lord Charnwood, of England, who has distinguished himself by an able life of Lincoln. The address at the dedication of the Douglas statue was by Secretary of the Navy, Josephus Daniels.

In the evening a pageant was presented under the title, the Masque of Illinois, participated in by hundreds of Springfield people with Miss Florence Lowden, the daughter of the Governor, in the leading role.

Great Field Mass

On Sunday, October 6, the 100th anniversary of the inauguration of the first governor of Illinois, the program was opened by a parade of the Catholic societies of Springfield, led by the Knights of Columbus, in which two thousand persons participated. Directing their course to the grounds of the Sacred Heart Convent in West Springfield, the marchers joined the throng in attendance at the out-door field mass.

A great altar of very attractive architecture had been constructed on the grounds of the convent and upon the amphitheatre seats on either side young girls in red, white and blue costume were placed in representation of flags, the American flag on one side and the State Centennial flag on the other.

Rev. Father T. Hickey, vicar-general of the Alton diocese, was chief celebrant at the Solemn High Mass, which was said before the altar erected on the campus in front of the convent building. Rev. George Kenney, assistant pastor of the Church of the Immaculate Conception, was master of ceremonies, and Rev. L. Huffker, pastor of the SS. Peter and Paul's church, was deacon with Rev. T. Smith, assistant pastor of St. Agnes Church, as subdeacon. A choir of 150 voices was massed and near that was a large orchestra. Rev. John W. Cummings of Ohio, Ill., had charge of the singing, and John Taylor of Springfield directed the orchestra.

Governor and Other Noted Persons Present

Governor and Mrs. Frank O. Lowden, together with a large number of other high state officials and guests of honor, were seated on a platform immediately in front of the girls forming the Illinois Centennial banner. Lord Charnwood of England, Robert Dick Douglas of Greensboro, S. C., and his daughter, Virginia

Adams Douglas, were seated near the governor and Mrs. Lowden. Robert Dick Douglas is a grandson of Stephen A. Douglas, whose statue was unveiled Saturday, and in the course of other parts of the program declared himself a Militant Catholic.

Speaking of the Field Mass, the *News-Record* said:

"More than 10,000 persons witnessed the Field Mass which the Catholic organizations of Springfield and Illinois gave as their contribution to the centennial celebration at the Sacred Heart convent Sunday. Governor and Mrs. Frank O. Lowden, Lord Charnwood of England, and a large number of other state and military officials participated in the ceremonies. The mass was considered one of the most striking and inspiring religious services ever witnessed in Illinois."

Paid Tribute to Lincoln and Douglas

Rev. J. H. Smith of Franklin, Ill., delivered an eloquent sermon-address at the Field Mass. In a closing passage Father Smith said:

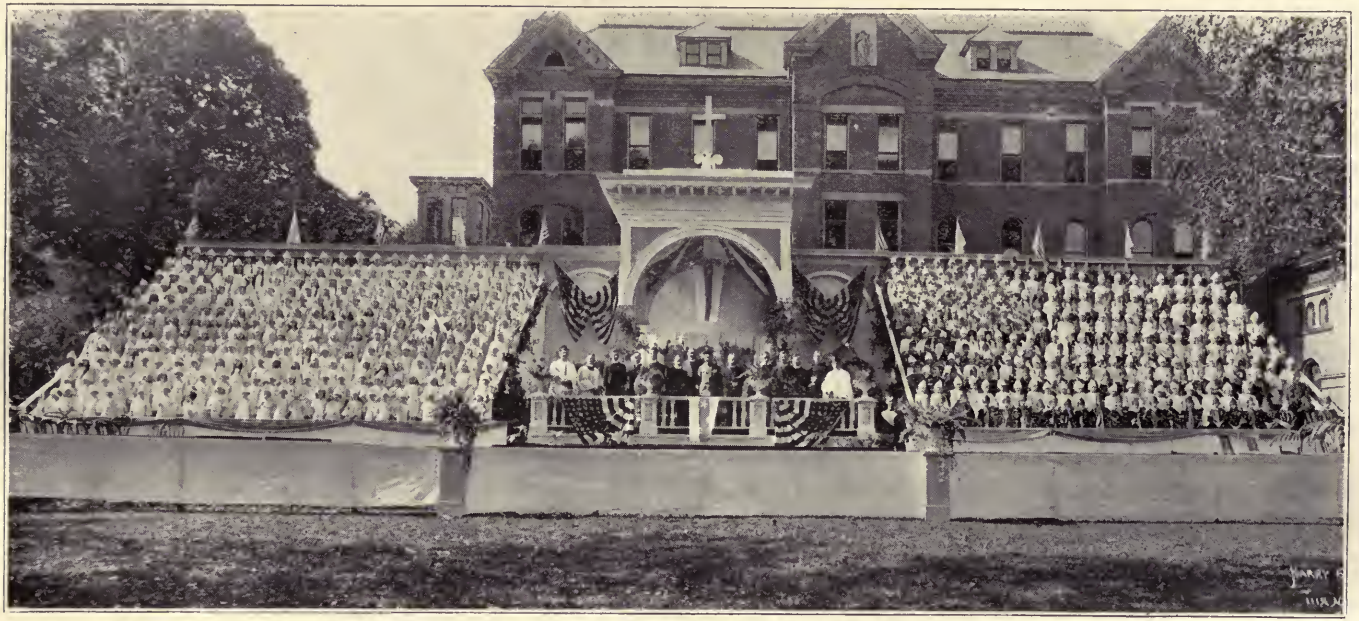
"Yesterday Stephen A. Douglas was eulogized by a more eloquent tongue than mine. Only yesterday the good people of this community with their esteemed governor erected a statue to proclaim to the present and future generations the services which he rendered to his country. When the life of the country was threatened he pledged his support, his all, if necessary, that his country might live. Douglas, of national fame and prominence, the 100 per cent American, achieved his greatness in Illinois. There, too, the immortal Lincoln, the saviour of the republic, the martyred president, climbed the heights of fame. Though not an Illinois product, we may justly say that it was in this state that his great mind was developed. Here he lived for years; here his profession brought him into close touch with men from every walk of life. Here he profited by daily experience, grew stronger and stronger in brawn and brain. Here, no doubt, his ideals became more elevated and more sublime. Here, too, he was schooled for the task which lay before him and the triumph which he achieved, and Lincoln has come naturally to be regarded by us all, permanently, our national hero. Not alone by us is he revered. England and France, in the day of tribulation, look to him as a guide and inspiration. In the most recent biography of Lincoln just published by Lord Charnwood, present with us today, we find these words in the preface: 'It is a time when we may learn much from Lincoln's failure and success; from his patience, his modesty, his optimism, and his eloquence, so simple and so magnificent.' "

Exercises at Ursuline Convent

During the afternoon a most enjoyable program was rendered at the Ursuline Convent, the longest established educational institution in Springfield. Two thousand persons made up the gathering in the large auditorium which was decorated with American and Centennial flags and with cut flowers and ferns. Hon. Thomas J. Condon was chairman of the meeting. He paid high tribute to the sisterhood.

In his opening remarks, Mr. Condon said in part:

"We are gathered here today in the oldest institution of learning in hte city of Springfield. We are here to observe the centennial of Illinois and to pay tribute to the sisterhood. Sixty-one years ago on August 25, five or six sisters founded this institution. Since that time it has grown to the great institution of learning which it is today, and of which Springfield is justly proud."



OUTDOOR ALTAR AND AMPITHEATRE

Built for Field Mass at Springfield, Illinois, October 6th. The feature of the "Governor's Day" observance of the Illinois Centennial.—Designed by William Henry Conway, Architect and Engineer, of Springfield.

The chairman then introduced Reverend Frederic Siedenburg, S. J., of Chicago and a member of the Illinois Centennial Commission. He spoke on "Illinois Catholics and Their History" calling attention to the fact that the glorious Catholic story of the state is almost a sealed book, and that this fact is primarily due to the indifference of Catholics in keeping records. As a consequence Catholics do not even know the heroes of their own faith—Marquette, La Salle, Tonty, Gibault, Vigo, Memamd, Shields, Douglas, and a host of others.

He appealed to his hearers to cherish the history that is being made today—that their boys who are in the service of their country and especially those who have made the supreme sacrifice; that their memories should not fade with the fading of their service flags. "We must not only revive the history of the last centenary," he said, "we must prepare to transmit the history of the new centenary that has begun." Father Siedenburg also warned his hearers that their patriotism must not stop with the winning of the war, but that the problems of peace after the war, the social and economic problems of reconstruction may be as serious as the problems of war, and that Catholics owe it to their country and to themselves to look ahead and study these problems, and if need be make known their views by ballot.

Judge John P. McGoorty also addressed the meeting. In speaking of the part which the members of the Catholic Church are playing in the great crisis he said:

"You know that the war for world peace is being waged in a Catholic country. Everywhere along the line, even in No Man's Land, can be seen the figure of the crucifixion of Christ. White is the prevailing color there, and white crosses mark the graves of the fallen heroes. The Catholics of Illinois have stood against slavery and for right. They responded to the call of the immortal Lincoln and in the present war thousands upon thousands have answered the call to arms to establish peace for the entire world."

Both speakers dwelt upon the centennial celebration. Father Siedenburg told something of the work of the celebration commission of which he is a member, and Judge McGoorty gave some interesting facts relating to the history of the state.

The Dinner in the Evening

A most pleasant feature of the day's activities was the dinner in the evening at the St. Nicholas Hotel. More than five hundred guests assembled for this function.

After the repast, which was thoroughly enjoyed, James M. Graham of Springfield introduced Rev. Father Frederic Siedenburg of Chicago, who acted as toastmaster. After the invocation by Rev. Father Hickey, John P. McGoorty of Chicago, chief justice of the Circuit Court of Cook County, told of the part Catholics have played in the history of Illinois. He praised Governor Frank O. Lowden for his stand on the war and also spoke words of praise for President Wilson.

"Illinois has just cause to be proud of her great war governor, Frank O. Lowden," the speaker said.

"The Catholics have never sinned against Liberty," said Rt. Rev. Monsignor D. J. Riordan of Chicago. "They have responded to the call to arms. We are Catholics. We love our Church and we love our country. Catholics are for freedom, and they are willing to fight in order to give it to others."

The speaker said that the works of the Knights of Columbus in the fields of France and their work in the interest of soldiers in camps of the United States has brought words of praise from President Wilson, General Foch, and also from others who are playing a prominent part in the world's war.

Robert Douglas, grandson of the famous Illinois statesman, was called upon by the toastmaster to speak. "There is no South," said Mr. Douglas, when he responded to the request for a toast on the South. "There used to be a South, but that exists no longer. The old lines that found expression in the South, North, East and West have disappeared and we are all one. You good people of Illinois once came down to North Carolina, my own state, to fight to keep us in the Union. You found we put up a pretty hard fight. Today if you were to come down to North Carolina and fight to drive us out of the Union, you would find that the fighting we did half a century ago would be mere child's play." Mr. Douglas called the application of the word "Yanks" to the American soldiers a holy one, declaring that it expressed the unification of every part of the country more than any other thing. "The world war," he said, "has wiped out the last vestige of the old lines of demarcation that for so long divided the country." In closing he asked "the good God that guides us all to bless Illinois."

Lord Charnwood of England, who had been a guest of Springfield for two days, was unable to attend the entire banquet. He arrived in time, however, to make a brief address to the assembly. He asserted that, speaking as a member of the British House of Lords, he could say that co-operation of the Irish in America would mean much toward home rule for that country.

Addresses were also made by Mrs. Jessie Palmer Weber, secretary of the State Centennial Celebration Commission, and by Otto L. Schmidt of Chicago, president of the body. Donald Robertson pleased the audience with a group of poems, and vocal numbers were given by Mrs. J. Edward Wimberg and John Boyle of Springfield.

The banquet closed with the singing of "The Star-Spangled Banner."

The Observance Epitomized

Father Smith in his eloquent sermon struck the keynote of this great observance when he said:

"No body and no class contributed to the growth of Illinois more than the Catholic Church and the sons of that Church. So, like the great explorer, Columbus, who discovered this country, whose first thought was God and whose first act was to plant the cross, on bended knee returned thanks to God, who guided him through and sustained him to reach the goal of his ambition, we come here today not for self-glorification, not in a spirit of vain boast, but to bend our knees to thank God who so blessed our State in its purposes and projects during the first century of its existence. At the same time we know that the Catholic Church and its sons played an important part in the development of this State and the nation at large. The history of Illinois and the history of the Catholic Church are inseparable. It is fitting therefore that we thus celebrate this great anniversary.

The Executive Committee

This observance throughout was very creditable and everyone connected with it is entitled to thanks and appreciation. It is not practical to name all who materially assisted, and it is quite apparent that none helped and sacrificed

merely for glory. The work was so well planned and executed, however, that it seems only just to name the Executive Committee that devoted so much time and attention to it. The committee in charge was: Very Reverend Monsignor T. Hickey, Vicar-General, diocese of Alton; James M. Graham, chairman; T. E. Bland, T. J. Condon, W. H. Conway, Mary Delmore, T. P. Donelan, M. Marguerite Golden, Anna Lawless, Martin Maurer, G. J. Staab, Mrs. W. D. Stewart, Mrs. Alice E. Tilley, Helen Troesch, Theresa Gorman, secretary.

Jewish Historical Society Celebrates—As a contribution to the Illinois Centennial Celebration the Jewish Historical Society of Illinois on October 9th and 12th commemorated notable events in the life and activities of the Chicago Hebrews during the seventy years since the first "Minyan" (an organization of ten male worshippers) was established. This important event took place in 1847, ten years after Chicago was incorporated as a city.

This pioneer Jewish congregation was and is known as *Kahilath Anske Maarib,* meaning *Men of the West.* The first house of worship in Chicago was built by this congregation in 1851 on Clark Street near Jackson, the site now occupied by the federal building. The congregation has been removed to Thirty-eighth Street and Indiana Avenue.

In commemoration of this first house of worship the Jewish Historical Society by permission of the United States government on October 9th, placed a bronze memorial tablet on the southwest corner of the Chicago Post Office, marking its site. The tablet is inscribed as follows: *"On this site stood in 1851 the first Jewish house of worship in the state of Illinois, Dedicated by the Jewish Historical Society of Illinois, October 9, 1918."* The tablet was unveiled by Elias Greenebaum, the oldest Jewish resident in Illinois, and the dedication address was made by Hugh S. Magill, director of the Illinois Centennial Commission. Formal dedicatory exercises were held on the evening of October 12th 1918, in the rooms of the United States Court of Appeals, federal building, Chicago.

From this early "congregation of ten" the Jews of Illinois have increased to two hundred and fifty thousand. The Jewish Historical Society have in preparation an elaborate history of their people in Illinois and no expense is being spared to make the work worthy and representative. The proposed plan will involve an expenditure of twenty-five thousand dollars. Clarence Walworth Alvord, Ph. D., of the Uuiversity of Illinois, Editor of the official Illinois history in preparation under the direction of the Illinois Centennial Commission and winner of the Loubet history prize, has been consulted and a great deal of the work has been completed.

The officers of the society are Elias Greenebaum, Honorary President; Julius Rosenwald, President; Dr. Emil G. Hirsch, First Vice-President; Henry L. Frank, Second Vice-President; Nathan D. Kaplan, Third Vice-President; M. E. Greenebaum, Treasurer; H. L. Meites, Secretary.

Illinois Catholic Historical Society

617 ASHLAND BLOCK, CHICAGO

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Rt. Rev. James Ryan, D.D. ..... Alton
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Rev. Francis F. Formaz ..... Jacksonville
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Frank J. Seng ..... Wilmette
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The Archbishop and Bishops of the Province have indorsed the ILLINOIS CATHOLIC HISTORICAL SOCIETY and its work, and proffered their assistance.

Following are extracts from their letters:

I give hearty approval of the establishment of a Catholic Historical Society that will not be confined to the limits of this Diocese only, but will embrace the entire province and State of Illinois, and to further encourage this movement, I desire you to enroll me among the life members of the Society.

Sincerely yours in Christ,

GEORGE W. MUNDELEIN, *Archbishop.*

The Bishop desired me to write you that he is pleased to accept the Honorary Presidency, and cordially approves of the good work undertaken by the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

Faithfully yours in Christ,

M. A. TARRANT,

Secy. to the Bishop of Alton.

I am glad to have your letter about the CATHOLIC HISTORICAL SOCIETY, and will gladly serve in the capacity suggested. This will be a depository and will fill a much felt need.

P. J. MULDOON, *Bishop of Rockford.*

The sole aim of the Society, namely, 'To make known the glories of the Church,' should certainly appeal to all our Catholic people. I confidently hope that the Society may meet with the generous encouragement it richly deserves from everyone under my jurisdiction.

EDMUND M. DUNNE, *Bishop of Peoria.*

I wish to assure you that I am willing to give you every possible assistance in the good work you have undertaken, and in compliance with your request, I am likewise willing to be one of your Honorary Presidents.

Wishing God's blessing, I remain,

HENRY ALTHOFF, *Bishop of Belleville.*

ILLINOIS CATHOLIC HISTORICAL REVIEW

Volume I JANUARY, 1919 Number 3

PUBLISHED BY

THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

CHICAGO, ILL.

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Statement of the Ownership, Management, Circulation, Etc., Required by the Act of Congress of August 24, 1912,

Of ILLINOIS CATHOLIC HISTORICAL REVIEW, published quarterly at Chicago, Illinois, for October 1, 1918.

State of Illinois } ss.
County of Cook }

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Joseph J. Thompson, who, having been duly sworn according to law deposes and says that he is the editor of the ILLINOIS CATHOLIC HISTORICAL REVIEW, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, The ILLINOIS CATHOLIC HISTORICAL SOCIETY, Postoffice address, Ashland Block, Chicago, Illinois; Editor, Joseph J. Thompson, Ashland Block, Chicago, Illinois; Managing Editor, Joseph J. Thompson, Ashland Block, Chicago, Illinois; Business Manager, James Fitzgerald, Ashland Block, Chicago, Illinois.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock). The ILLINOIS CATHOLIC HISTORICAL SOCIETY, Ashland Block, Chicago, Illinois, (corporation not for profit; no stockholders).

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None. Exemption claimed on ground that publication is devoted to religious purposes.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

JOSEPH J. THOMPSON, Editor.

Sworn to and subscribed before me this 17th day of October, 1918.

(SEAL)

MICHAEL J. O'MALLEY,
(My commission expires March 8, 1920.)

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LOYOLA UNIVERSITY PRESS
Chicago, Illinois

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MOST REVEREND GEORGE WILLIAM MUNDELEIN

Archbishop of Chicago

Honorary President of the ILLINOIS CATHOLIC HISTORICAL SOCIETY

Illinois
Catholic Historical Review

VOLUME I JANUARY, 1919 NUMBER 3

ILLINOIS CENTENNIAL CELEBRATION

UNDER AUSPICES OF ILLINOIS CATHOLIC HISTORICAL SOCIETY

The centenary of the admission of the state of Illinois into the Union, which occurred on Tuesday, December 3, 1918, was most appropriately celebrated by the Catholics of the state. The event brought together a distinguished gathering to attend the first public meeting of the ILLINOIS CATHOLIC HISTORICAL SOCIETY. As a mark of his appreciation of the importance of the new organization and of the significance of the day, His Grace, the Most Rev. George W. Mundelein, D. D., was present.

But there was another notable angle to the event. For the first time the doors of the Memorial Hall of the new Quigley Preparatory Seminary were thrown open and an audience gathered therein to participate in an affair of Catholic import. Thus the program which marked the closing of the first one hundred years of the history of the state of Illinois marked, too, the opening of a new epoch in the history of the Archdiocese of Chicago.

COUNT ONAHAN PRESIDENT

The program arranged for the evening was one of great interest and the speeches and papers were interspersed with vocal, piano and violin numbers that were provided by Miss Vivian Stoik, Miss Kathleen Ryan, Miss Madeline Ryan and Miss Alice Schmauss.

Chairman of the evening was the Reverend Frederic Siedenburg, S. J., Dean of the School of Sociology of Loyola University, member

of the Illinois State Centennial Commission and one of the founders of the Illinois Catholic Historical Society and to whose zeal and untiring efforts chiefly is due the establishment of the Society. Father Siedenburg limited himself to the introduction of the various speakers.

The president of the Illinois Catholic Historical Society is the Hon. William J. Onahan, Papal Count, who for many years was identified with every Catholic activity of the Archdiocese, and whose memory is one of the best stocked archives of Catholic historical events of the city. Mr. Onahan in his address of welcome dwelt upon the marvelous development not only of the state of Illinois and the city of Chicago, but of the Catholic Church in both. When the speaker first came to the city, he stated, there were only three Catholic churches, while today there are one hundred for each of the three.

Many conjectures expressed by the audience regarding the new hall in which the assembly was held led the chairman to call upon the Very Reverend F. A. Purcell, D. D., rector of the Quigley Preparatory Seminary, to explain to the audience that the building was not as yet completed, but that because of the significance of this first public meeting of the Illinois Catholic Historical Society it had been decided to open the hall for the occasion. Huge American flags, the flags of Illinois and centennial posters were used to hide the unfinishel parts. Father Purcell promised that a rare pleasure awaited all when in some few weeks the opportunity would be given to the public to inspect this building, proclaimed by many to be the state's most beautiful structure.

Monsignor Riordan Offered Invocation

Following Dr. Purcell's remarks, the Right Reverend Monsignor Daniel Riordan, D. D., pastor of St. Elizabeth's Church, offered a prayer in which he thanked God for the blessings that had been showered upon the state in its hundred years of history, upon the nation in the victory and peace that had been achieved, and upon the Church in that the faithful had proven themselves ever worthy of the freedom and opportunities they enjoyed.

Prayer

O Almighty and most merciful God, we confess Thy greatness. So great art Thou that we cannot compass Thee. As the heavens are

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RIGHT REVEREND MSGR. DANIEL J. RIORDAN

Chairman Board of Trustees

ILLINOIS CATHOLIC HISTORICAL SOCIETY

above the earth, so art Thou above us. Infinite are the gradations in nature from the lowest to the highest; from the mere worm to man, but that gulf separating man from the lowest type of existence can give only a faint idea of the abyss that divides us from Thee. We are as nothing, nothing in Thy sight. Thou art the one absolute Being. O wonderful truth! O inscrutable mystery! We cannot fathom it, neither can we thrust it from our innermost convictions.

What claims can we have upon Thee? O God, be patient with us, for we are Thy children and we humbly acknowledge our indebtedness for all that we have and all that we are. We thank Thee for the country in which it is our great privilege to live, for the love of peace which is so deep-seated in our hearts. We thank Thee, too, for the spirit aroused in us, which, in spite of our love of peace, drove us into the world conflict, counting as nothing wealth, pleasure, life itself when weighed in the balance against sacred covenants and the welfare of mankind. And now, with hearts overflowing with purest joy, we thank Thee for the unexampled triumph of our arms and the return of the peace we love so well. But do not abandon us, we beseech Thee, for our needs are still great, and we put our fullest trust in Thine aid, without which in spite of our resources we are poor and weak, and with which in the absence of all else we are rich and strong and invincible.

Bless us then. Bless our spiritual and temporal rulers; bless those of whose deeds of valor we are justly proud and grant them a safe and speedy return to their homes. And to the dear ones who have paid the great price and tonight under other skies sleep the sleep of death, oh, be merciful to them and grant them eternal rest. Bless us all, and on this, the one hundredth anniversary of the admission of our commonwealth into the proud companionship of the States of our beloved country, bless us as we invoke Thy aid through the intercession of the ever glorious and immaculate Virgin Mother, to whom in the earliest period of our history these parts were dedicated by the great missionaries of old, and fill us with the spirit of those holy men, who, like their great prototype, St. Francis Xavier, whose feast we celebrate today, dared all and suffered all, that Thy name might be magnified in the land and live in our hearts, sanctifying our souls and fitting us for that other and more glorious citizenship in eternity.

Praise, honor, glory and thanksgiving to Thee, O God, Father, Son and Holy Ghost. Amen.

Address of Archbishop Mundelein

Archbishop Mundelein in addressing the meeting said:

"It seems eminently fitting that this meeting should take place here at this time. For several events are being commemorated on this occasion. First of all a century has passed by since Illinois attained its majority and was admitted as a State into the Union, the family group of commonwealths that make up this nation of ours, the United States of America.

"Who could have foreseen a century ago the marvelous progress Illinois has made and especially the growth of America's greatest inland city, Chicago. Good cause have the citizens of Illinois to celebrate this occasion and to be thankful for the wonderful manner in which God has watched over and blest this State during the first century of its existence.

"There comes a second anniversary of which we speak today for the first time. A quarter century had almost gone by after Illinois' admission into the Union when it was found that the Church had made sufficient progress to warrant a bishop being placed over it to more closely watch and guide its spiritual progress and its ecclesiastical interests. For Illinois was then administered as part of the vast territory of the diocese of St. Louis. The Holy See was petitioned to cut off the State of Illinois and create a separate diocese here with independent jurisdiction over the entire State. And on last Thursday morning, Thanksgiving Day, to the very day and hour, the diocese of Chicago had attained its seventy-fifth birthday anniversary, and three-quarters of a century had been completed of the life and history of this the second largest diocese in the United States. The following spring, in the month of March, the first bishop, Bishop William Quarter, was consecrated in New York City and a few days later began the then long and arduous journey of the more than one thousand miles intervening between his home in New York City and his new abode in Chicago. It seems strange that seventy-two years later, the eighth Bishop and third Archbishop of this See should make the same journey, for the same purpose, but should make in one day what his predecessor needed two months for.

To Celebrate Diamond Jubilee of Diocese

"Some time late next spring we hope, God willing, to celebrate the seventy-fifth anniversary of the consecration and the coming of our first bishop, together with the diamond jubilee of the diocese, in

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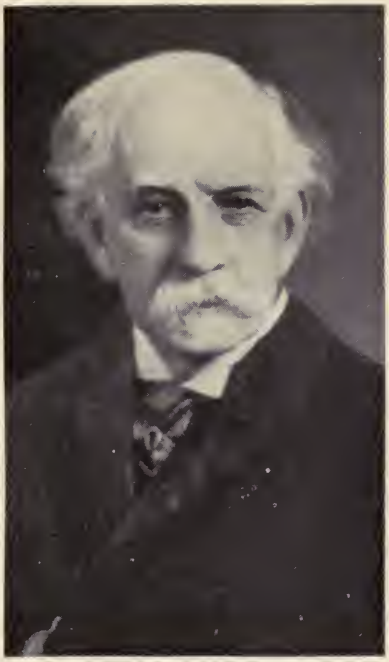

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William J. Onahan, President; James M. Graham, Vice-Presidnt; Margaret Madden, Recording Secretary; Joseph J. Thompson, Editor-in-Chief.

a fitting and memorable manner, something that was not practicable while the world-war still held our people in bondage. Perhaps nothing better illustrates the phenomenal growth of the Church in the United States than the expansion and development of the diocese in Chicago during the seventy-five years of its existence. A few priests, a couple of humble churches then, a handful of people. Today a Catholic population of a million and a half in the State, worshipping in nearly twelve hundred churches and chapels and ministered to by more than fifteen hundred priests. Little could the pioneer bishop of seventy years ago have foreseen how like a handful of mustard-seed his little flock of Catholics would have grown into this myriad of people, gathered from every corner of the world and made up of nearly all of its nations.

"Really, I feel more at home here on Epiphany than any other day in the year, for I always feel the prophet had Chicago in mind when he wrote the words, 'Lift up thine eyes round about and see, all these are gathered together, they are come to Thee: Thy sons shall come from afar and Thy daughters shall rise up at Thy side. Then shall Thy heart wonder and be enlarged when the multitude of the sea shall be converted to Thee, the strength of the Gentile shall come to Thee.'

Dedication of Historic Edifice

"There is another occurrence which furnishes a third reason to make this meeting a memorable one. We are gathered in what has been pronounced by many the most beautiful building in Chicago. It has been erected to serve as one of the milestones in the history of this diocese, as a monument to the bishops who have guided it, and its solemn dedication is to be one of the features of the Diamond Jubilee celebration next year. It was intended as an object of pride for the Catholics of the city and state, as a beautiful addition to the city's artistic buildings, but more than all else it was intended to provide for the building up, the moulding and the strengthening of the bodies, the minds and the spirit of the future clergy of the diocese, right under our own eyes, bearing in mind the effect upon our own people in the next generations according to the words of St. Charles 'Qualis Sacerdos, Talis populus,' as the priest, so the people. The interior of the building itself is an object lesson of the progress the Church makes even in the line of conservation of its forces. We have learned from the experience of the past that too often vocations are

lost or priests rendered helpless because of mistakes made in their early training, by not safeguarding their vocations sufficiently in youth from the attractions of the world, or undermining their general health by insufficient or improper nourishment, recreation, order. And just as the world outside is learning how to conserve the future population by better care of the baby and its mother, so a big diocese like this which, besides its own needs, has a guardianship over the missions must look after the efficiency of the clergy, by the proper training of candidates for the priesthood, by providing them as far as possible both the 'mens sana in corpore sano,' a healthy mind in a healthy body.

This First Assemblage, The First Public Meeting of the Illinois Catholic Historical Society

"Now this meeting here tonight in this as yet unfinished auditorium may be regarded as a sort of informal dedication of this part of the building. Many a celebrated gathering will convene here in this room, often will the clergy come to their conference, to be addressed here by eminent ecclesiastics and famous men, but you have the distinction of having occupied it for the first time and the chronicles will record that the Illinois Catholic Historical Society was the first to make use of this cheerful, comfortable and artistic auditorium, of which I am quite proud, and convened here for their first public meeting. And in these last few words you have the final reason why this occasion is a memorable one. It has taken us seventy-five years before we succeeded in getting together a Historical Society. The old saying is true enough, 'it's better late than never' and I trust it will be many times seventy-five years before it goes out of existence. I do not think it needs any argument to convince anyone of the desirability of such a Society and its work. But if argument is needed, why you need only go back to the most convincing of all proofs, Holy Writ. After all, the larger portions of the Books of Moses are given over to the history of the chosen people, and I doubt whether the entire Jewish people counted up as big as the Catholic population of Illinois. When the inspired writers of the New Testament finished chronicling the words and deeds of the Savior, they did not finish until they had written a history of the first Christians in the two generations after Christ in the Acts of the Apostles. Now, when in the ordination of a subdeacon the Bishop comes to the admonition he ends it up with about these words: 'If until now you

were careless in Church, henceforth you must be devoted, if until now you have been somnolent, from now on you must be awake.' I might say the same thing to the Catholic men and women, and the clergy too, of Illinois. We have practically no records to show of the past three quarters of a century. Our history is entirely unwritten. Until now, we have lived in the brick and mortar stage. I have often said our progress has been entirely parochial. From now on we must be more united in our work, less parochial, less diocesan even, rather state-wide, even national in our activities. The priest or layman who thinks that the world ends at the parish limits is not farsighted.

A Library to Preserve, A Society to Gather, and an Organ to Publish Our History

"We must make up for the neglect of the past, we must begin to gather, if even in fragments, some of the history of the years that are gone. We have now a building, in which to store our historical documents, the library here is a fitting and safe casket to hold them. We have this Society just founded, to study them, to gather them, and with their magazine to give out the results of their study to the world outside, and to posterity. And this publication is one we can be proud of. It is gotten up in an attractive form and its contents are interesting and instructive. I have been complimented on it and have heard it praised in many quarters from the Atlantic to the Pacific. It would be a pity to ever have its work discontinued for lack of support. The Society should receive encouragement from every source, and all who possibly can should enroll in its membership and especially in its life membership to safeguard the continuance of this work. I have seen movements of this kind begin, and I have seen them fall, and the reason was generally lack of financial encouragement. Your system of life membership appeals to me as the best I have come across to make your work lasting, to insure its success. I need not add that your work has not only my blessing, it has also my encouragement. It has every aid I can give it."

The set program gotten up as a souvenir and accompanied by an official souvenir State Centennial button was as follows:

1818 CENTENNIAL CELEBRATION 1918

PROGRAM

ILLINOIS CATHOLIC HISTORICAL SOCIETY

December Third

Nineteen Hundred and Eighteen

QUIGLEY MEMORIAL HALL

PIANO—Overture.....Miss Vivian Stoik
INTRODUCTION BY THE PRESIDENT.....Hon. William J. Onahan
CHAIRMAN.....Reverend Frederic Siedenburg, S. J.
INVOCATION.....Right Reverend Monsignor Daniel Riordan, D. D.
An Address by His Grace the Most Reverend George W. Mundelein, D. D., Archbishop of Chicago
ADDRESS—Catholic Women in Illinois.....Miss Margaret Madden
VOCAL SOLO—a) Illinois Centennial Hymn (Moore)
b) When the Boys Come Home...Miss Kathleen Ryan
Accompanist—Miss Madeline Ryan
ADDRESS—Catholic Heroes of Illinois.....Hon. James M. Graham
VIOLIN—a) Andante (Lalo)
b) La Capricieuse (Elgar).....Miss Alice Schmauss
Accompanist—Miss Vivian Stoik
FROM THE EDITOR'S CHAIR.....Mr. Joseph J. Thompson
STAR-SPANGLED BANNER.....By the Audience

I. C. H. S.

1818 1918

The Illinois Catholic Historical Society

cordially invites you

to participate in its celebration of

The Centenary of the Statehood of Illinois

December third, nineteen hundred and eighteen

Quigley Memorial Hall

Rush and Chestnut Streets, in the evening at eight o'clock.

This will be the first public meeting of the Society and the formal opening of the Quigley Hall. Admission will be by card only, and you are requested to send in your acceptance or return the enclosed tickets to 617 Ashland Block.

SOUVENIR INVITATION

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REVEREND FREDERIC SIEDENBURG, S. J.

First Vice-President

ILLINOIS CATHOLIC HISTORICAL SOCIETY

The Reverend First Vice-President of the Society, Father Siedenburg, was particularly felicitous in his introductions as Chairman, and incidentally gave emphasis to the purposes of the meeting and the object of the Society.

Miss Madden's address was a brilliant effort and is reproduced in full in this number. The esteem in which Mr. Graham is held throughout the State and the country and his long years of unselfish devotion to his faith, his country and his race gave additional merit to his address which is also reproduced in full in this number. Mr. Thompson's address was an intimate personal communication to the particular assembly, portions of which have appeared and will hereafter appear in his contributions editorial and otherwise to the ILLINOIS CATHOLIC HISTORICAL REVIEW. The music was of a high order of artistic excellence.

This meeting was epoch-making, and bids fair to go down in Catholic history among the more important events of the most eventful year of American history.

FREDERICK L. HAPPEL.

Chicago.

CATHOLIC WOMEN OF ILLINOIS

To give anything like an adequate account of the contribution of Catholic women of Illinois to the history of our state would be an ambitious enterprise indeed, requiring much painstaking, patient research—well worth the best effort of any student of history. For, while the material is doubtless abundant, it is scattered and most difficult of access. The realization that there are just such unworked mines as this in the history of our state has called into existence the Illinois Catholic Historical Society. It is the determination of earnest prospectors that those "having the torch" shall pass it on so that these mines may be explored and made to yield their treasures.

How shall the story of Cotholic women of Illinois be told? Shall it be the story of brilliant individuals who appear now and then to dazzle the world, or shall it be rather the story of women's strength and tenderness; or her virtue and noble purpose; of her courage and patience to meet the quiet needs of every day—the story of what the problem of her time was and how she met it.

From the day when woman's chief concern was to make a home in the midst of the privations and dangers of frontier life, to keep goodness and the love of God alive in the hearts of her husband and her children, to the day when new conditions led her outside her home into literary, artistic, philanthropic and political lines, the Catholic women of Illinois have met the problem nobly. When we see almost 2,000,000 Catholics in the state, flourishing schools, charities, social service agencies, asylums, reformatories, institutions taking care of every human need, and when we realize that this is the culmination of labors continuing in almost unbroken succession from away back in Kaskaskia in the seventeenth century, shall we not say "that means *good women?*"

In much of this work the identity of the individual woman has been sunk in what she has done just as the name of the nun is lost when she takes up her life work, and her contribution to history is recorded only in the services of her community. However, some names stand out in interesting relief. In the brief time allotted to me, I can mention only a few.

Mary Accault, the Devout Indian Woman

Let us look back to the time (1694) when the Jesuit Missioner, Father James Gravier, was ministering to the little settlement among

the Kaskaskia Indians, made up of French trappers, voyageurs and fur traders, some of them intermarried with Indians—not a white woman in the settlement. Here we find the first record of the influence of a Catholic woman in Illinois—an influence quiet, steady, not of the sort which as a rule places a woman's name in history, but which is, nevertheless, the most powerful underlying element in the making of history, *i. e.*, her power for good in her own home.

In his letter to his superior, Father Gravier tells in full how Mary, the daughter of the chief of the Kaskaskias, in order to save the life of the little mission, consented to marry a dissolute French trader named Accault. That story is too long to be told here, but the record of her influence must find place. Let me tell it in the missioner's own words:

> The first conquest she made for God was to win her own husband who was famous in this Illinois country for all his debaucheries. He is now quite changed and has admitted to me that he no longer recognizes himself and can attribute his conversion solely to his wife's prayers and exhortations and to the example that she gives him.[1]

Is it not safe to say that it is just such women as Mary Accault and the French women who came later to Illinois, who kept this outpost, filled as it was with adventurous spirits, from becoming a lawless society? One cannot read of Old Kaskaskia without being impressed with the goodness, the simplicity, the honesty, the happiness and the virtue of this interesting old town.

The First White Woman in Illinois

Shall I say a word about the first white woman in Illinois, a Catholic, Françoise le Brise—a brave soul surely to come on a perilous journey from Canada, without any companions of her sex, to this Indian French settlement. Françoise seems to have been the official Kaskaskia godmother. I imagine it was a social blunder to neglect to invite her to officiate, for her name—her mark, rather, appears on almost every baptism recorded for years in the Immaculate Conception Mission.[2] Miss Atkinson, in her *Story of Chicago and National Development,* says that society may be said to have begun in Illinois with the coming of Françoise le Brise.[3]

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[1] Thwaites' *Jesuit Relations,* Vol. 64, p. 213.
[2] Mason, *Kaskaskia Parish Records,* Michigan Pioneer collections, V. 5, p. 94.
[3] Mason, *Kaskaskia Parish Records,* Michigan Pioneer collections, V. 5, p. 19.

The Mesdames Morrison

How interesting the social life of Kaskaskia was in its best days so different from that of the average frontier town, the gaiety, dancing and the finer social graces testifying to the refining influences of woman. We ought to remember Mrs. William Morrison as a worthy representative of the social life of Kaskaskia, of territorial and early statehood days. So well recognized was her home as a centre of the best in Kaskaskia that it was the scene of the famous ball given in honor of LaFayette during his visit to Illinois in 1825.

Great Women of Cahokia

I must not fail to speak of Mrs. Robert Morrison, wife of one of the distinguished brothers who have contributed so much to the history of our state.[4] Mrs. Morrison is spoken of in the highest terms by Governor Reynolds as a woman of rare intellect and excellent education, an able writer, a recognized leader and power for good in Illinois. "By her example and influence," he says, "almost all who came within her circle became Roman Catholics."[5]

I must not go beyond pioneer days without mentioning two women connected with the history of Cahokia, Madame Beaulieu and Madame La Compt. The first left an impreession not only on Illinois but on Missouri, which latter state has honored her by including her name on a monument erected in honor of notable Missouri pioneers. She was a woman of great virtue and distinction. In an interesting case growing out of the expulsion of the Jesuits in Illinois, she was made the plaintiff. Governor Reynolds says of her: "She was the Director-General in moral and medical matters. Many of the young and accomplished ladies courted the society of this old lady for improvement."[6]

And Madame La Compt! To identify her with Cahokia is to speak only of one phase of the life of this remarkable woman, a life which covered a stretch of one hundred and nine years, from 1734 to 1843, that is, from forty-one years before the Revolution to six years after the incorporation of Chicago. There is a temptation to let the imagination run up on what those brave eyes had seen during these eventful years when Illinois passed from France to England, from England to America, from territory to state. What a wealth of in-

[4] William and Robert were brothers.

[5] Reynolds, *Pioneer History of Illinois*, p. 135.

[6] Reynolds, *Pioneer History of Illinois*, p. 347.

formation for an historical society if she had kept a journal telling us of St. Joseph, where she was born, of Mackinac where she lived for some time, of Chicago to which she came in 1756 and of Cahokia where she spent most of her life!

Her great personal influence over the Indians often saved the settlement at Cahokia from probable destruction. When an attack was planned her Indian friends secretly came to warn her to escape. Instead she went directly to their camp on foot alone—knowing this would appeal to the Indians. After staying with them for some time, she would amaze the Cahokians, who were ready for the attack, by appearing at the head of a band of repentant Indians who were painted black to show their grief for their plans against the Whites.[7]

Lack of time forbids a further account of this interesting woman. You will enjoy reading of her and others in Mr. Thompson's forthcoming book[8] which devotes an interesting chapter to the Catholic women of Illinois.

The Nuns in Illinois

The story of the pioneer women of our state cannot be written without telling of another group of remarkable women—the nuns of Illinois. The first nuns to come to the state were those of the Visitation Order who came to Kaskaskia in 1833. Sister Mary Josephine Barber's account of their difficult journey, their disappointment at finding themselves in such a primitive town, their kind treatment at the home of Mrs. William Morrison, while they waited for their own house to be put in readiness, their hardships, their perseverance, their pupils, all make most interesting reading.[9]

At their convent in early Illinois were educated the Morrison girls, the daughter, grand-daughters and nieces of Colonel Menard, first Lieutenant Governor of Illinois. Sister Josephine tells us that but for Menard and the Morrisons, the sisters could not have remained in Kaskaskia.

How suggestive of what these cultured nuns meant to the Western town is the statement of Sister Josephine: "When we first arrived

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[7] Reynolds, *Pioneer History of Illinois*, p. 169.

[8] *Religious and Racial Elements in Illinois History.*

[9] *Records of The American Catholic Historical Society*, Vol. 13, p. 1902. Sister Josephine was Jane Barber, the youngest child of Reverend Virgil Horace Barber, formerly an Episcopal minister, afterward a Jesuit. His entire family became converts. See this account reproduced with notes by Miss Helen Troesch in the present number.

there was no piano in the town and many of the inhabitants had never seen one." She gives an interesting account of the singing of the choir accompanied by Miss Sophy Menard who had been taught by the sisters to play. The piano had to be taken for this occasion through the streets from the convent to the Church. It was an event in the town. The sister tells that when an old negress servant was asked whether they had had High Mass she replied, "Not only High Mass, but *very* High Mass."

We have spent some time in southern Illinois. Let us come up to a promising city on the shore of Lake Michigan. Here, too, we have inspiring examples of remarkable women—women whose deeds are their only monuments. I mean the sisters of Chicago, without whom the story of Illinois could not be told.

One hesitates to speak of any order, lest the many which must be omitted for the lack of time would seem to be ignored. If I could mention only one, however, I should name the Sisters of Mercy and in particular Mother Agatha O'Brien, who came here a young woman, twenty-four years of age, with six companions of her order, when the Bishop's residence was a cottage on the shores of Lake Michigan. So great were the hardships of these devoted women that some of the number died of consumption after their first winter. They had to meet even anti-Catholic demonstrations. The cry was raised: "We want neither sisters nor convents here. Chicago can get along without them." But thanks to a bodyguard of devoted Irishmen, the sisters were not molested and soon gained the good will of their enemies.

What were some of the problems Mother Agatha had to meet? That of education—the building of the canal had brought in a great many laborers and their families from the east; then the problems accompanying the immigration resulting from the famine in Ireland. It was Mother Agatha who organized the work of the women of the city in caring for the victims of the terrible ship fever and of the two cholera epidemics which scourged Chicago and which took the life of this remarkable woman.

So terrible was the fear of this disease that it was a brave, self-sacrificing person, indeed, who ventured into the homes of the sufferers. But Mother Agatha and her companion Sisters of Mercy, true to their name, looked upon such work as their duty and when she heard of a family—a father, mother and two children who had been without help for twenty-four hours, she and a companion hastened to their relief. It was this visit in 1854, during the second epidemic, which cost her her life.

It was to take care of the little ones made destitute by the ravages of the early epidemic of cholera that the first orphan asylum in Illinois had been organized by Mother Agatha. It was for support of these asylums that the Catholic Fairs were held which enlisted the active support of Catholic women, whose names are familiar to the older residents, Mrs. Michael Lantry, Mrs. Riordan, the mother of our Monsignor Riordan, and of the late Archbishop of San Francisco, Mrs. Phil Conly, wife of the United States Revenue Collector, Mrs. Daniel Quirk, whose husband was a captain in Colonel Mulligan's regiment, Mary Sullivan Duffy (the mother of our Mr. Onahan), and others.

Then there was the Mercy Hospital, a wonderful story in itself. I cannot leave it without mentioning Sister Mary Ignatius, the first woman registered pharmacist in Illinois. A neighboring druggist had complained that prescriptions were being filled at Mercy Hospital by one who did not possess a State Certificate. It happened that two weeks later the regular state examination for registered pharmacist was given at Springfield. Fifty-eight applicants presented themselves —fifty-seven men and one woman. Of this number four were successful, three men and one woman. The woman was Sister Mary Ignatius, the pharmacist at Mercy Hospital.[10]

What a task to make even a list of the superiors of other communities who have done so much for this city! Mother Gallway of the Madams of the Sacred Heart; Mother Agatha of the B. V. M.; Mother Mary of the Nativity, of the Sisters of the Good Shepherd, who began to do their good work in Chicago in the reformation of fallen women before the Civil War, 1859;[11] the Franciscan Sisters, who organized the House of Providence as a home and protection to girls out of employment, and many others whose names must necessarily be omitted from so short an account as this. I have not yet mentioned those immortal heroines, the nuns of the battlefield, who went from Chicago with Mother Mary Francis Mulholland at the request of Colonel Mulligan to minister to the suffering at Lexington. Mrs. Mulligan accompanied them and was on board with the Sisters when the boat which attempted to reach Lexington from Jefferson City was attacked by the Confederates. Her name must not be omitted from the list of notable Catholic Women of Illinois. Then,

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[10] *The Story of a Great Western Hospital,* by P. G. Smith in *Catholic World,* Vol. 65, p. 792.

[11] Mother St. John the Baptist was the first superior.

as now and ever, the Catholic woman was ready—eager—to serve her country. Mrs. Mulligan had the distinction of being appointed by the government a pension agent. She also was appointed a member of the Board of Managers of the Catholic Exposition.

Distinguished Catholic Laywomen of a Later Day

I must speak here of Mrs. Stephen A. Douglas, a devout Catholic, who brought about the conversion of her husband, the great Stephen A. Douglas. It is not generally known that the orator and statesman was received into the Church on his deathbed by Bishop Duggan.[12] Mrs. Douglas was a loyal citizen of Illinois. She was invited to send her sons under a flag of truce to save their estates in Mississippi from confiscation. She replied that she couldn't think of it. That her husband's dying words were: "Tell them (the children) to obey the constitution and the laws of the country." She added that the children belonged to Illinois and must remain there.[13]

We must not forget Mrs. Buckner T. Morris whose husband was at one time Mayor of Chicago. She herself was a convert. Mr. Onahan was her godfather.[14] Her husband, at one time a candidate of the Know-Nothing Party for Governor, was converted through her influence.

Another distinguished convert (not of Chicago, however), Governor Bissell, was won to the Church by his beautiful wife, the daughter of Elias Kent Kane in whose office the Constitution of the State of Illinois was written.[15] The table on which that constitution was written is at present at St. Ignatius College on 12th Street.

We have been thinking of the pioneer women, of the women who ministered to the educational, moral and humanitarian needs of our state and of those who held positions of prominence in Illinois. Let us not close without mentioning at least two who have added to its literary history—Eliza Allen Starr and Mrs. Margaret Sullivan. The story of Miss Starr's conversion, of her coming to Chicago, of her writings, her lectures on art in her own home and in other homes in Chicago, of her charming personality, the powerful influence of her home—not far from here—as a center of art, education, social and

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[12] Illinois Catholic Historical Review, October, 1918, p. 177, 178.

[13] Currey, *Chicago, Its History and Its Builders,* Vol. 2, p. 69.

[14] Letter of Mr. Onahan to the writer.

[15] Buckners' *Illinois in 1818,* note page 266.

charitable enterprise, this story, I say, makes us proud of such a woman.

Margaret Sullivan, a brilliant editorial writer on the Chicago *Times* and the *Tribune,* was the most gifted woman journalist of her day. Some of her most famous work was her report for the *Tribune* on the Parnell Commission. She also had the distinction of having been selected as a representative of a syndicate of American newspapers at the opening of the Paris Exposition in 1889.[16]

I have thought it best not to attempt to tell of the notable Catholic women of Illinois who are now living. We all know that they are numerous, and that their names are found in every field of service. One of the duties of the Illinois Catholic Historical Society will be to collect and preserve the record of their services. Let it not happen that years from now, when some of us are in our eighties, a searcher after truth will find it necessary to come to us and say, "Will you tell me what you remember of what the Catholic women of Illinois did in the world fight for democracy? What did they do to help solve the reconstruction problems after the war—in education, in welfare work, in all various lines of our complex life?" Let it not happen that we shall have to depend upon our memories or upon some treasured souvenirs, which we shall not like to let go out of our possession; but that the record will be so full, so well classified, so concrete, so well verified, so plain, that it will be available to the world as authentic history.

Margaret Madden.

Chicago.

[16] E. G. Davis *Catholic Chicago, Donahoe's Magazine,* Vol. 31.

CATHOLIC HEROES OF ILLINOIS

Address of Hon. James M. Graham before the ILLINOIS CATHOLIC HISTORICAL SOCIETY, December 3, 1918

"The Catholic Heroes of Illinois" is a rather big subject for brief treatment. We are apt, in thinking and speaking about heroes, to give the term too limited a meaning. We are prone to think of it as applicable to merely physical prowess and deeds of daring. When we are cataloging heroes, we are likely to think of Leander as he breasted the waves of the Hellespont to spend a quiet evening with his Hero, or of Leonidas and his three hundred Spartans resisting myriads of Persians, or of Horatius as he "held the bridge in the brave days of old," or of the brave Arnold Winkelried, as he gathered those Austrian spears within the sweep of his arms while he "made way for liberty."

There is another kind of heroism which, while calling for physical daring of the extremest sort, depends even more on moral courage, and which, taken all in all, calls for the very highest type of hero. Heroic deeds of the former kind are usually performed in the sight of others, and under circumstances of the highest stimulation not wholly unmixed with vanity, or by the excitement and the furor and the panoply of war. They are seen of men, they are talked about, written about, and, if the deeds done be daring enough and the circumstances favorable enough, the applause is world wide.

All the world is familiar with the charge of the Light Brigade, but after that charge was ordered and started, what kind of man would he be who was either cowardly enough or courageous enough to drop out of the line. This collective courage is not of as high a grade as is the courage of the individual who, in a quiet, deliberate, unassuming and determined way leaves home and friends and kin, leaves all that people usually hold dear, with little chance of ever seeing them again, and, without any accompaniment of the things which stimulate courage, goes out into the great unknown to face certain danger and exposure of every character—inclement weather, sickness, disease, hunger, contumely, torture and death.

The soldier is ordered to lead a charge—a desperate charge—but he knows he will have with him a number of others. If for a moment his courage droops, it is soon stimulated by pride, lest any should think he lacked it, and by resentment, and the desire for revenge, when a beloved comrade falls by his side, killed or wounded.

But when the Jesuit Priest comes to breakfast in the morning and finds a note under his plate directing him to be ready next day, or even that day, to sail as a missionary to the interior of China, or to the aboriginal inhabitants of Peru, or Mexico, or North America, and he gives prompt and cheerful acquiescence, leaving behind him everything that the children of this world hold dear, it calls for the exercise of the most exalted courage and heroism.

But whether we consider heroes of the one kind or the other, Illinois, in her brief history, furnishes us a list of names so long that their mere enumeration would almost consume the time allotted to me.

It is given to few states or nations to have so long a roll of these moral heroes. Indeed it so happens that our early history is inseparably blended with heroes of this kind, for the Catholic missionaries were the earliest Europeans to visit the country of the Illinois.

Indeed, during the last quarter of the Seventeenth Century, and the first three quarters of the Eighteenth Century, the history of the Catholic missionaries in Illinois is the history of the Illinois country.

Father Marquette, one of the earliest of them, well expressed the motives which urged all of them to undertake the stupendous task of winning the native population to Christianity. On December 8, 1673, (Immaculate Conception Day), he made this entry in his journal:

> I was all the more delighted at this news because I saw my plans about to be accomplished, and *found myself in the happy necessity of exposing my life* for the salvation of all those tribes and especially the Illinois, who, when I was at St. Esprit, begged me to bring the word of God among them.[1]

This news which so delighted him was an order from Count Frontenac, the French Governor of Quebec, directing him to accompany Joliet on an expedition to discover and explore the Mississippi River.

The story of this wonderful man, this hero of heroes, is so well known that it is not necessary to recite it here.

In the diary from which I have just quoted, he gives the key to all his actions: "I found myself," he says, "in the happy necessity of exposing my life" for the salvation of the Illinois and those other Indian tribes.

He certainly made the most of this "happy necessity," and continued unceasingly to expose his life in the work of bringing the word of God to the aboriginal inhabitants of the Illinois country.

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[1] Thwaites' *Jesuit Relations*, v. 59, p. 91.

His heroic efforts were unaccompanied by any of the things which usually stimulate to deeds of daring. There was nothing to urge him on but the call of duty, nothing but devotion to the Master's call, the call to leave the ninety-nine that were safe in the fold, and seek the one which was lost. The only stimulus he had was the stimulus of love and a desire to serve that Master whom he loved far more than he loved his life.

And when, after a life of suffering, death finally came to him, it had no terrors for him, although it found him in the wilderness, practically alone. Indeed it was a source of solace and of gratification to him to be thus enabled to prove his love for that Divine Master whom he had served so faithfully, and almost his last words, spoken in a calm, firm voice, his face radiant with joy, were thanks to God for the favor of permitting him to die a Jesuit, a missionary, and alone, in the wilderness.[2] Father James Marquette was really and truly one of God's heroes.

A long line of worthy successors followed this courageous and saintly man, any difference between him and those who succeeded him being a difference in degree rather than of character.

Father Allouez; Father Rale, who was afterwards shamefully murdered in the Kenebec country in Maine by a party of New England soldiers who had been hunting him as if he were a wild beast; Father Gravier, whose influence with the tribesmen excited the jealousy and anger of the medicine men to such a degree that they planned a murderous assault on him, from the effects of which he afterwards died; and Father Marest, who was the industrial founder of Illinois; these were all worthy to succeed the heroic Marquette.[3]

Up to the year 1700, the Kaskaskias lived in the Peoria Country, but in that year, fearing an attack by the Iroquois, they concluded to move westwards across the Mississippi. They finally changed their plans, however, and, probably at the suggestion of Fathers Gravier and Marest, they moved southwards to a point in Randolph County, on the west bank of the Kaskaskia, to which they gave their name, and which is still known as Old Kaskaskia.

In their new location, they were attended by missionary priests, who were, also, worthy successors of Marquette. Father Pinet established a mission at Cahokia near the present site of East St. Louis.

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[2] Relation of Father P. Claude Dablon, S. J. Thwaites' *Jesuit Relations*, v. 59, p. 199.

[3] For the successors of Father Marquette see *Illinois Missions, I. The Jesuit Succession*, Illinois Catholic Historical Review, Vol. I, No. 1, July, 1918.

This mission was placed in the hands of Father Bergier, but the climate and the conditions were too severe for him, and in a few years he died, like a true hero, at his post.[4] The fact that Father Marest walked from Kaskaskia to Cahokia to conduct the funeral services of the dead missionary gives us a glimpse of some of the difficulties with which their lives were filled.

In 1707, Father Marest was joined at Kaskaskia by Father Jean Mermet.

Bancroft has made Father Mermet's name familiar to the readers of his History of the United States. His description of this priest's work so well illustrates the work done by the missionaries generally that I cannot forbear quoting the passage in full:

> The gentle virtues and fervent eloquence of Mermet made him the soul of the mission at Kaskaskia. At early dawn, his pupils came to church dressed neatly and modestly, each in a deer skin or a robe sewed together from several skins.
>
> After receiving lessons, they chanted canticles. Mass was then said in the presence of all the Christians, the French and the converts, the women on one side and the men on the other. From prayers and instructions, the missionaries proceeded to visit the sick and adminster medicine, and their skill as physicians did more than all the rest to win confidence. In the afternoon, the catechism was taught in the presence of the young and old, when everyone without distinction of rank or age answered the questions of the missionaries. At evening, all would assemble at the chapel for instructions, for prayer, and to chant the hymns of the church. On Sundays and festivals, even after Vespers, a homily was pronounced. At the close of the day, parties would meet in houses to recite the chaplets in alternate choirs, and sing psalms until late at night. These psalms were often homilies with words set to familiar tunes. Saturday and Sunday were the days appointed for Confession and Communion, and every convert confessed once in a fortnight.[5]

Another glimpse of the manner of life these heroes led, and of the sacrifices they were called on to make, is gleaned from a passage in one of Father Marest's letters.

It appears the Peoria Indians were anxious to have a mission established among them, and so on Good Friday, in the year 1711, Father Marest, accompanied only by a couple of Indians, started from Kaskaskia to walk to the Village of the Peorias, a distance of about two hundred miles as the crow flies, but as one must then travel

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[4] For the story of the mission at Cahokia, "Holy Family," see *Illinois Missions*, II, *Missionaries Contemporary with the Jesuits*, ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, No. 2, October, 1918.

[5] Quoted from Thwaites' *Jesuit Relations*, v. 66, p. 250.

through the pathless forests and prairies, with swamps and streams in the way, probably not less than three hundred miles.

Speaking of this trip, the good Father says:

> I departed having nothing about me but my crucifix and breviary, accompanied by only two savages, who might at any time flee through fear of enemies, or abandon me from levity. The terror of these vast uninhabited regions in which for twelve days not a single soul was seen, almost took away my courage.
>
> This was a journey wherein there was no village, no bridge, no ferry boat, no house, no beaten path, and over boundless prairies intersected by rivulets and rivers, through forest and thickets filled with briers and thorns, through marshes, in which we sometimes plunged to the girdle. At night, repose was sought on the grass or leaves exposed to the winds and rains, happy if by the side of some rivulet whose waters might quench our thirst.
>
> Meals were prepared from such game as might be killed on the way, or by roasting ears of corn.[6]

Any reference to the Heroes of early Illinois which does not include Father Pierre Gibault would be incomplete.

He came to Kaskaskia in 1768 at the urgent request of Father Muerin, who had served the people long and faithfully, but who had grown so old and feeble as to be quite unequal to the arduous duties of the time.

During the troublous period preceding the coming of Father Gibault, many of the outlying missions had been sadly neglected. For years no priest had visited Vincennes on the Eastern bank of the Wabash, and conditions there had grown to be deplorable. In the winter of 1769-70 Father Gibault resolved to visit Vincennes, although the Indians were then very hostile, having killed twenty-two white people during the year.

At the imminent risk of his life, he started from Kaskaskia alone, surrounded by deadliest perils all the way; but he accomplished the journey and received a very warm welcome.

Father Gibault and his friend and associate, Francis Vigo, played a part in the conquest of the Northwest territory which it would be difficult to overestimate, a part second only that of George Rogers Clark himself, if second even to him.

Without the sympathy and assistance of Father Gibault and Colonel Vigo, the magnificent territory which now constitutes the states of Indiana, Illinois and Michigan, would have been lost to the then weak and struggling confederation of states, and if this territory

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[6] Marest to Germon, Thwaites' *Jesuit Relations*, v. 66, p. 253.

had remained in British hands, we could not hope to acquire the great Louisiana territory, or any of the lands West of the Mississippi.

Both Father Gibault and Colonel Vigo threw themselves with heart and soul into General Clark's enterprise, giving not only their time and energy but also their worldly means to its accomplishment. Vigo, who was a rich man for that time, gave everything he had to sustain the credit of the young republic, and died a pauper. Father Gibault also gave whatever of worldly goods he had, and, unable to get a single cent in repayment, finally crossed over to the Spanish territory on the West side of the Mississippi, where he afterwards died, probably at New Madrid, Missouri.

It is most extraordinary, and most unfortunate, that the three men, Clark, Gibault and Vigo, who by their courage, energy and patriotic enthusiasm added this tremendously important territory to our national domain, should have spent their entire fortunes in doing it, never receiving a dollar of it back, although their old age was rendered wretched by the pangs of poverty.

And as if to be consistent in its ingratitude, the young republic allowed the first Governor of this magnificent territory, Arthur St. Clair, to exhaust his personal means for necessary public purposes, and then to spend the evening of his life in extreme poverty, and in death to rest in a pauper's grave.[7]

Such experiences as these would seem to make a foundation for the saying that Republics are ungrateful.

When I began, it was not my purpose to devote all my time or even most of it to these moral heroes—the missionaries, but one soon finds in dealing with the heroes of early Illinois, if he observes any law of proportion, that he has to give these very remarkable men the lion's share of his attention, for they were invariably connected in some way with every activity which led to better morals or greater progress, and their connection was usually that of leadership.

It would be unfair, however, not to mention such laymen as Joliet and Tonti, and the gallant—the heroic—LaSalle, that man of whom Parkman says: "He was a tower of adamant against whose impregnable front hardship and danger, the rage of man and the elements, the southern sun, the northern blasts, fatigue, famine and disease, delay, disappointment, and deferred hope, emptied their quivers in vain." "America," he says, "owes him enduring memory,

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[7] For a recital of the life, labors, patriotism and sufferings of Gibault, Vigo, Clark and St. Clair see *The Penalties of Patriotism,* by Joseph J. Thompson, in *Journal of the Illinois State Historical Society,* Vol. 9, No. 4, January, 1917.

for in this masculine figure, cast in iron, she sees the heroic pioneer who guided her to the possession of her richest heritage."[8]

When we pass from the French regime in Illinois, the proportion of Catholic heroes very naturally diminishes.

While the fundamental law of the new Republic declared in favor of freedom of conscience, and declared all religions to be on a basis of equality, yet as a matter of fact the old church suffered greatly because of discrimination.

The vicious and brutal penal code of Great Britain was evolved and perfected through a century of careful effort, for the very purpose of destroying Catholicism in all British controlled territory. This code contained drastic provisions for the enforcement of illiteracy on all the Catholics. These infamous laws were in force in the colonies, and so, too, was the prejudice resulting from centuries of anti-Catholic persecution. This prejudice found expression in legislation, even during the Revolutionary War.

The very year the Declaration of Independence was adopted—1776—New Jersey and North Carolina both adopted constitutions excluding Catholics from holding any office.

In 1778, South Carolina adopted a constitution making Protestantism the state religion.

In 1779, Massachusetts authorized the various towns to levy taxes for the support of Protestant teachers of piety, religion and morality.

In 1784, New Hampshire adopted a constitution providing for the maintenance of public Protestant teachers, and also providing that all office holders should be members of the Protestant religion.

This spirit was prevalent in the other colonies also, even though not enacted into law. Hence many, if not most, of those who came from the eastern states to Illinois were imbued with these anti-Catholic prejudices.

The Catholics were few and poor, and lacking in education, and in educational facilities.

True, Protestant schools were open to them, but for the Catholic, they were usually proselytizing institutions and were looked on with distrust.

The Catholics, most of whom came from Ireland, labored under the awful incubus of those laws, carefully and shrewdly prepared—as Edmund Burke said of them—"for the oppression, impoverish-

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[8] *LaSalle and the Discovery of the Great West*, Little, Brown & Co., New Library Edition, Vol. III, p. 432.

ment and degradation of the people and the debasement in them of human nature itself."

It should not, then, be surprising if we found a paucity of Catholic heroes in the Illinois of that time. There were nevertheless many who achieved distinction in civil life, like John Edgar and William Morrison, leading business men, Elias Kent Kane and Samuel O'Melvany, jurists and statesmen, and Pierre Menard, the first Lieutenant-Governor of the state.

But it was not long under the new and improved conditions till they began giving a good account of themselves.

Governor William H. Bissell gained great distinction as a soldier in the Mexican war, as a member of Congress, and as Governor of the State.

Major General James Shields achieved even greater distinction.

Born in Ireland, coming to Illinois in youth, without influential friends, aided only by his native ability, his great energy and resolution, he rose to heights reached only by few, and, in at least one or two instances, by no one else.

As a General of volunteers in the Mexican war, he made a most enviable record, and his name is inseparably connected with the victories at Cerro Gordo, Cherebusco and Chepultepec.

Besides holding many very responsible appointive offices in Illinois, he served in the United States senate from three different states, Illinois, Missouri, and Minnesota, a feat never accomplished by any one else.

When the Civil War broke out, he at once tendered his services and received a General's commission from President Lincoln. Shields also enjoys the unique distinction of being the only man who succeeded in defeating Stonewall Jackson during that great struggle.

A statue of General Shields stands today in the Hall of Fame, in the capitol at Washington, as one of two representatives of the State of Illinois.

Where can his record be excelled?

Hero of two wars;
Conqueror of Stonewall Jackson;
United States Senator from three states.[9]

I can only refer briefly to another Illinois Catholic hero of the

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[9] For a satisfactory Life of General Shields see the work of William H. Condon.

Civil War, Colonel James A. Mulligan, the hero of the siege of Lexington, Missouri.

Dissatified with the conduct of some Missouri recruits who were then under his command, and who seemed to love peace better than war, he referred to them with disgust, mingled with some native wit, as "invincible in peace, and invisible in war."

He was mortally wounded at the head of his brigade while covering the retreat of the Union army at the first battle of Winchester, Virginia. It was on that occasion he uttered the ever memorable sentiment to the boys who were carrying him away: "Lay me down and save the flag," a sentiment which truly expresses the feelings of the great body of our Catholic people.[10]

Neither can I do more than refer to brave General Michael Kelly Lawler, who distinguished himself by his heroic bravery at the siege of Vicksburg, and who contributed so largely to that great victory for the Union cause.[11]

There are so many names of heroic Illinois Catholics in journalism, in literature, in politics and in business that I shall not enter those fields lest I be guilty of invidious distinctions, but in the field of Jurisprudence I cannot quite overlook such able advocates of justice as the late Thomas Hoyne, Judge John H. Mulkey, Judge Thomas A. Moran, and Judge Edward A. Ryan, one time of Chicago, later for many years Chief Justice of the Supreme Court of Wisconsin, and one of the really great Jurists of America, nor would I be content if I omitted to mention the name of that heroic soul, that patriotic citizen, that Prince of Surgeons, Doctor John B. Murphy.

There is much work to be done if we are to dig out of a neglected past the complete story of our Catholic heroes in Illinois, but I can see only the bright star of hope ahead while we have such a medium as the Illinois Catholic Historical Review to make permanent record of all matters of present value, and of everything worth while which we can rescue from that neglected past.

James M. Graham.

Springfield, Illinois.

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[10] For an appreciation of General Mulligan see Eddy, *Patriotism of Illinois.*

[11] For an appreciation of General Lawler see Pub. No. 16, Illinois State Library, p. 101-2.

THE LAZARISTS IN ILLINOIS

In securing a band of Italian Lazarists in Rome, in 1815, for the Louisiana mission, Bishop Du Bourg had uppermost in his mind the desire "to found a seminary as soon as possible."[1] He did not, however, intend to restrict the limits of the activity of the missionaries to the formation of the Diocesan clergy; the contract drawn with them provided they were to "discharge the different functions appertaining to their institute,"[2] and insisted that "the urgent wants of those souls who have been so long destitute of spiritual assistance will require much zeal on the part of the missionaries, who *will go here and there* to assist them."[3] They were to take charge of "the parishes that the bishop may wish to confide to them * * *," until, in the course of time, a sufficient number of priests being provided to replace them in these parishes, they could "restrict themselves to the usual functions of their institute, retaining only those parishes that are annexed to their existing houses." The Lazarists were, therefore, put entirely, with but a few restrictions, at the Bishop's disposal.

During the trying years of the eighteenth century, first under French, then under English regime, the Illinois missions were regarded as mere outposts of Catholicity. In far away Quebec, the Bishops, whilst keeping a watchful eye lest their jurisdiction be encroached upon, were, however, satisfied with administering these missions by proxy, giving to this effect the title and faculties of Vicars-General to some of the priests residing in the country. The War of Independence, and the consequent Americanization of the territory east of the Mississippi at first caused no change of ecclesiastical jurisdiction.[4] The Canadian Bishops, however, ceased sending missionaries to the Southwest. Nominally the land between the Great Lakes, the Mississippi and the Ohio belonged to the Baltimore Diocese, when the latter was created; it fell to the Diocese of Bardstown in 1808.

Bishop Flaget gave the following account of the Illinois missions in his report to the Holy See, sent after his visitation of the immense field entrusted to his care:[5]

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[1] Contract betwen Bishop Du Bourg and the Missionaries, in *Sketches of the Life of Very Reverend Felix De Andreis.* 1st edit., p. 57.

[2] Ibid.

[3] Ibid, pp. 58-59. Italics ours.

[4] Rev. F. Beuckman. Civil and Ecclesiastical Jurisdiction in Illinois, in Illinois Catholic Historical Review, Vol. I, No. 1, pp. 64 and foll.

[5] April 10, 1815. *Catholic Historical Review,* I, pp. 305-319; we cite here the translation given in that Review.

In the Territory of the Illinois there are three parishes which I also visited the past autumn.[6] There are two priests there, one of whom was forced to flee on account of the persecution from France into Spain, whence he afterwards crossed to America. He is very much enfeebled by his years.[7] The other is a Canadian priest who came to these parts with his Bishop's permission.[8] In these three parishes there are about 120 families, mostly French. The Americans who inhabit these regions are for the most part heretics, and are generally without ministers of their own sects and could be brought into the Catholic faith with little difficulty if there were missionaries who joined to their zeal and doctrine a knowledge of the language of these people. There are no fixed revenues in these parishes. Stipends are paid by the faithful to their pastors.

And a little farther down the prelate adds:

Besides these, on my journey I heard of four French congregations settled in the midst of the Indians, who belonged to my Diocese, one on the upper part of the Mississippi,[9] one in the place commonly called *Chicago*, another on the shore of Lake Michigan,[10] a fourth near the head of the Illinois river.[11] But neither the time nor the war would permit me to visit them.

When Bishop Du Bourg came to establish his residence in St. Louis, he consented to take charge of the Illinois missions and of Vincennes. This arrangement was first modified by the withdrawal of the Lazarists from Vincennes on November 1, 1821,[12] then by the creation of the See of Vincennes (1834), including the eastern portion of the State of Illinois. It came definitely to an end when Pope Gregory XVI erected, on November 28, 1843, the Diocese of Chicago, embracing the whole State of Illinois.

Bishop Rosati explained at length this somewhat anomalous condition of Illinois in his Report to Propaganda dated March 21, 1828:[13]

The boundary line of the Diocese of St. Louis to the East—to the West, which is a desert, there is no need of assigning limits—is constituted by the Mississippi river; so that the State of Illinois and the so-called North-West Territory are outside this Diocese. If these regions were properly settled by Catholics, the ecclesiastical division might well be made to coincide with the civil division; but in proportion to the area the number of the inhabitants is quite small, and among

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[6] These were the parishes of Cahokia, Kaskaskia and Prairie du Rocher.

[7] The Reverend Donatien Olivier.

[8] This was Father Savine.

[9] Probably Prairie du Chien, Wisconsin.

[10] Probably Green Bay, Wisconsin.

[11] This seems to refer to Peoria. Cf. Victor Collot, *A Journey to North America*, in *Transactions of the Illinois State Historical Society*, 1908, p. 297.

[12] Spalding. *Sketches of the Life, Times and Character of Bishop Flaget*, p. 233.

[13] Rough draft in the Archives of St. Louis Archdioc. Chancery.

these Catholics are few. These Catholics are established on the east bank of the Mississippi river. Most of the Catholics of the Diocese of St. Louis are likewise in villages or in districts near the river. In Europe and in countries thickly populated, large rivers are on the outskirts; here in this part of North America, they are centers. On this account both banks of the river are naturally connected together, and would seem to belong to the same Diocese. Owing to the small number of Catholics, it happens that the same priest has charge of parishes, or congregations, as they are called here, situated on both banks of the river; this is even necessary for his maintenance, for none of these parishes is able by itself to support a pastor. Thus, for instance, the rector of Carondolet, in Missouri, looks also after the parish of Cahokias, in Illinois; so likewise the Missionary in charge of Portage des Sioux, west of the Mississippi, visits the settlements and the Catholics east of the river. The Bishop of St. Louis himself, going from one to another of the parishes of his Diocese, has to pass through several parishes of Illinois, because this is the shorter and better road. If, on the other hand, these Illinois parishes were in the Diocese of a Bishop residing at Vincennes, he would have to undertake a two-hundred-mile journey to visit them. For this reason, as soon as the Right Reverend Louis W. Du Bourg established his residence in St. Louis, he was asked by the Right Reverend Bishop of Bardstown to take these parishes under his charge. At the request of the same prelate and of the Bishop of Cincinnati, I, too, continue to take care of them.

These preliminary remarks were necessary to explain the frequent recurrence of the names of the early Lazarists: De Neckere, Timon, Dahmen, Odin, Vergani, Cellini, etc., on the parish-books of Kaskaskia, Prairie du Rocher, Cahokia, etc.: trips to and from "the Barrens" were relatively frequent. These remarks explain also why and how Lazarists were sent from Missouri when there was question of organizing Catholicity along the banks of the Illinois Canal.

The present summary of the work of these missionaries needs not extend beyond pioneer times, that is, beyond the erection of the See of Chicago, in 1843. Past that date, the reader may be referred to the two volumes of the late Father Thomas A. Shaw, C. M.: *History of the La Salle Mission*, and to the memorial volume issued at the occasion of the Silver Jubilee in the Episcopacy of Archbishop P. A. Feehan: *The Catholic Church in Chicago*. Most inconsiderate would it be to speak of yesterday and the day before; of the living, history speaketh not.

The Coming of Bishop Rosati

A tout seigneur tout honneur. The name of Right Rev. Joseph Rosati, C. M., looms in the Catholic annals of Illinois as it does in those of St. Louis. True it is, that, when he came, a century and a half had elapsed since the tiny seed of Catholicity had been cast in the soil of Illinois by the early Jesuit missionaries. Upon Bishop

Rosati later devolved providentially the task to watch it carefully and water it assiduously. That he did his full duty by this portion of the Lord's vineyard is attested by the fact that almost before his zeal-consumed heart had waxed cold in his Monte-Citorio sepulchre,[14] the Church of Illinois which he had fathered was adjudged fit to be *sui juris* and to live no longer under tutelage.

Rosati's name does not appear on the registers of the old parishes of Illinois during the years which he spent in Missouri as a priest. No wonder, for his absorbing duties at "the Barrens" taxed all his energies and filled every minute of his days: pastor, Seminary head-builder and Rector, Seminary and College professor, and, after De Andreis's death, Superior of his Community and Master of Novices, he was truly a prisoner at "the Barrens." Only two or three times in four years was he able to run up to St. Louis, and always in post haste. Then there was at Prairie du Rocher the saintly Father Donatien Olivier, who attended also Kaskaskia; and if a helping hand were needed, word could be sent to St. Genevieve: Father Henry Pratte was always ready.

But no sooner had the Lazarist Superior received episcopal consecration, and had the care of the northern portion of the Louisiana Diocese been particularly entrusted to him, than he set resolutely to work in the large field which Providence thus opened before his zeal. The duties of a Bishop are not strictly a priest's duties: he may preach, indeed, give missions, baptize, hear confessions, as priests do; but he must, besides, direct his priests, oversee, plan, organize.

Bishop Rosati's first plans were on behalf of the Indians. In view of the Indian missions, Bishop Du Bourg had brought to Florissant, in 1823, a colony of Jesuits, and secured the United States government's aid. It had been arranged that the evangelization of the Indians along the Missouri river and its tributaries was to be entrusted to them; whereas the Lazarists would take charge of the Red men about the Mississippi and the White River, it being agreed that their first establishment was to be at Prairie du Chien, Wisconsin.[15] Whilst a delay of two years was asked before the opening of these missions, no practical steps had yet been taken when, in May, 1824, Bishop Rosati came to St. Louis after his consecration. He had an interview with General Clark, "Red Head," the Indian agent, who insisted on a speedy start of the establishment of Prairie du Chien.

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[14] He died in Rome, September 25, 1843.

[15] *Annales de la Propagation de la Foi*, Vol. I, No. 5, p. 70.

The Coadjutor requested that a few Indian boys be sent to Florissant and to "the Barrens," to learn the arts of civilization whilst the novices in both places would get an acquaintance with the Indian language. Five of these boys were sent that summer to Florissant, but none to "the Barrens." The Indian missions up the Mississippi would have been started anyway, had not Bishop Du Bourg's policy of calling nearly all his priests to Lower Louisiana so depleted the upper territory that, in the spring of 1825, only five priests remained there with the Coadjutor[16] to minister to the Catholics of Missouri and Illinois. Never were the early Lazarists able to find again the opportunity which all so much coveted, to spread the Gospel among the Red men.

Diocesan Visitations

Among the first duties of the Bishop is the obligation he is under to visit his diocese as frequently as circumstances permit, and to administer the sacrament of Confirmation. True, until November, 1826, Bishop Rosati was only Coadjutor; but even then he had, as pointed out above, received especial commission to look after the spiritual interests of Upper Louisiana, whilst Bishop Du Bourg confined his attention mainly to the southern part of the Diocese. However, whether as Coadjutor, or later as Administrator-Apostolic, and Bishop of St. Louis, Bishop Rosati always entertained with regard to the utility of Confirmation tours the same views as his neighbor and friend of Bardstown. "The Archbishop,"[17] wrote Bishop Flaget, "when I was leaving him for Kentucky, particularly recommended to me the visits of Confirmation as a powerful means of arousing the congregations and renewing the people. The little experience that I have had of these visits has convinced me of the truth of the observation."[18] How Bishop Rosati understood his pastoral duty to the Illinois congregations, a mere glance at the list of his visits of Confirmation as recorded in his *Diary,* bears eloquent witness.[19]

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[16] *Annales de la Propagation de la Foi,* Vol. II, p. 389.

[17] Archbishop Carroll.

[18] Rev. J. W. Howlett. *Bishop Flaget's Diary,* in *Records of the American Historical Society of Philadelphia,* September, 1918, p. 241.

[19] We extract this list from his *Ephemerides privatae.* Unfortunately part of this *Diary* (June 5, 1829-July 31, 1831) is missing. The gap, however, may be filled by means of the Record, also entitled by him *Ephemerides,* of his official Acts. No entry, likewise, in his *Ephemerides privatae,* from August 18 to October 27, 1834; Bishop Rosati was then absorbed in the immediate preparations for the consecration of the Cathedral of St. Louis.

CAHOKIA:

1824. October 5, Tuesday. Early in the morning, notwithstanding the driving rain, we set out[20] for Cahokia, where we arrived about 9 o'clock. I said Mass in the church, giving communion to 47 candidates for confirmation. After Mass, preached to them, and finally administered to them the sacrament of Confirmation.

1827. October 7. Sunday. Said Mass in the Convent chapel.[21] After breakfast, started with Mr. Saucier and Father Verreydt, S. J. Crossing the river, we found, on reaching the Illinois bank, a number of the parishioners of Cahokias who had come to meet us, and accompanied us to the town. Before the door of the church, found Father Lutz, the pastor, with all the congregation. Assisted at the solemn Mass, at the end of which, after a short address to the people, I gave confirmation to fifty persons.[22]

1828. October 26. Confirmed thirty.

1832. June 18. Confirmed thirty-two.

1833. May 5. Confirmed twenty-two.

1835. June 8. Confirmed forty-three.

1836. May 23. Confirmed twenty-nine.

1837. June 18. Confirmed forty-four.

1838. April 22. Low Sunday. Gave first communion to twenty-eight and confirmed thirty-six.

1839. June 2. Gave first communion to forty-nine and confirmed fifty.[23]

KASKASKIA:

1827. August 26. Confirmed fifty-six.

1831. Novmber 24. Confirmed twenty-nine. Among the persons confirmed was Mrs. Morrison, formerly very bitter against the Catholics, but now an excellent one.

1833. June 2. Confirmed forty-five.

1834. May 8, Ascension Day. Confirmed twenty-six.

1834. May 9. In the chapel of the Visitation Nuns, I administered the sacrament of Baptism to a young lady sixteen years old, Coelina Genevieve Dodge. Said Mass there. After Mass, administered the sacrament of Confirmation to the same Coelina Genevieve Dodge, also to Mary Helen Dodge, her sister, and Henry Paul Dodge, her brother; they are General Dodge's children.

1835. January 23. Said Mass in the chapel of the Visitation Nuns. Baptized three girls: Sophia Shaw, Catherine Dudlow and Mary Dudlow. Administered the sacrament of Confirmation to Mrs. Davidson.

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[20] From St. Louis.

[21] Of the Ladies of the Sacred Heart, St. Louis.

[22] In the margin the Bishop wrote: "Confirm. 55;" but this is probably a distraction; the text reads unmistakably: "*quinquaginta utriusque* (both words are underlined in the manuscript) sexus Christifidelibus."

[23] This increase was due undoubtedly to the school opened at Cahokia a year before by the Sisters of St. Joseph.

[24] Be it remembered that there is a gap of two years in the *Diary*.

1835. June 18, Feast of Corpus Christi. After solemn Mass in the church, at which I assisted, confirmed seventeen.
1835. June 19. In the chapel of the Visitation Nuns, confirmed five girls.
1836. May 28. Confirmed six girls in the chapel of the Visitation.
1836. May 29, Trinity Sunday. In the church of the Immaculate Conception, confirmed thirty-six.
1837. July 16. In the chapel of the Visitation, confirmed ten girls.
1837. August 3. Said Mass in the chapel of the Visitation; thither came two by two in procession, preceded by the cross, the boys and girls of the parish who were to be confirmed; for as the old church is in tottering condition, it would be dangerous to gather the people in it. I preached in French and confirmed thirty-five persons.
1838. July 30. Celebrated solemn Pontifical Mass in the chapel of the Visitation, Father Roux being Assistant Priest; Father Odin, Deacon; and Mr. Domenech, subdeacon. After Mass, confirmed thirty-one persons, four of whom were converts. All had come from the Rectory in procession, preceded by the cross, and followed by the pastor in surplice and stole singing the *Veni Creator Spiritus.*
1839. May 9. In the church attended solemn Mass said by Father Doutreluingne, pastor *pro tem.* After the Gospel I preached in English and in French. Gave the sacrament of Confirmation to a man, a convert.
1840. March 22. Said Mass in the chapel of the Visitation; then after the singing of the *Veni Creator Spiritus,* preached in English on the sacrament of Confirmation and administered this sacrament to nine of the convent girls. At 10 o'clock went to the church, assisted at the Mass celebrated by Father Saint-Cyr; preached in English after the Gospel, and in French after Mass, and confirmed twenty-seven persons, closing the ceremony with an exhortation on perseverance.

PRAIRIE DU ROCHER:

1826. September 28. Confirmed twenty-five.
1827. October 10. Confirmed twenty-five.
1828. October 28. Confirmed twenty-three.
1833. May 30. Confirmed twenty-three.
1835. June 21. Confirmed twenty-one.
1836. June 15. Confirmed thirteen.
1837. August 4. Confirmed fourteen.
1838. June 17. Confirmed twenty-one.
1839. May 12. Confirmed twenty-six.

To these must be added the little side trips made to O'Harasburg, Monroe County, from Kaskaskia, on May 14 and 15, 1834, where 24 persons were confirmed; to James' Mills, Monroe County, from Prairie du Rocher, on June 15 and 16, 1836, to administer the sacrament of Confirmation to 14 persons; to Prairie du Long (English Settlement), St. Clair County, on December 21 of the same year: 27 received there confirmation; and finally the extensive tour of two and a half weeks (October 2-19, 1839), through central Illinois, during which 58 were confirmed at La Salle.

The Early Seat of the Church

Among the Illinois missions entrusted to Bishop Rosati's care, those of Kaskaskia and Prairie du Rocher had the first claim upon his solicitude. The prelate, indeed, ever kept a heart-stirring remembrance of that evening of October, 1817, when, on descending the Illinois bluffs after a harassing journey of nine days, he, with Bishop Flaget and Father De Andreis, beheld at a distance the cross looming above the old church of the Immaculate Conception; and, a few moments later, as the sun was sinking beyond the Missouri hills in autumnal splendor, felt their hearts swell to overflowing on hearing the old French church-bell tolling the sweet notes of the *Angelus*. But much more than mere sentiment, did the zeal of God's house enter into the Bishop's solicitude. Kaskaskia, the oldest Illinois town, which but yesterday had been the capital of the young State, was now only an out-mission of Prairie du Rocher, overtaxing the rapidly waning strength of saintly, but age-worn Father Donatien Olivier. The church, moreover, much dilapidated, was in sore need of repairs. Furthermore, there were Catholics scattered round about, and they, too, had to be taken care of. Truth to tell, the priests were few at the Seminary, and around "the Barrens" there were a few out-missions to attend. However, the Bishop would see to it that someone went over to Illinois from time to time. The first to be sent was Father Francis Cellini, lately arrived from Louisiana (November 5, 1824) for a visit to the Bishop. Starting from the Seminary on November 22, he returned on the 30th. Here is the Bishop's account of this little missionary trip:

> 1824. Tuesday, November 30. Return of Father Cellini. He gathered at Mr. O'Hara's the Catholics scattered in Illinois, heard their confessions, gave holy communion to twenty, and confirmed them in their purpose to build a church. On the first Sunday of Advent,[25] he celebrated Mass and preached at Kaskaskia, whose inhabitants have undertaken to repair the church in the hope of getting a resident pastor.[26]

Six weeks later, on January 14, 1825, at the request of the Bishop, Father Cellini was again on his way to Illinois, in order to say Mass at Kaskaskia the following Sunday (January 16), and once more visit the Catholics of the neighborhood. The Bishop's *Diary* has this short entry on the occasion of his return home on the Wednesday of the next week:

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[25] November 28.

[26] Rosati. *Diary*.

Return of Father Cellini from Illinois, where he baptized a girl of twenty years of age, and gave communion to thirty persons of both sexes.[27]

On January 28, Father Cellini returned to Louisiana, whence, some months later, he started for Europe. Now the Bishop had no one to send from "the Barrens." If, however, some priest of the Seminary happened to go through Illinois on his way to or from St. Louis, he was directed to stop at the various missions and give the Catholics of those places an opportunity of hearing Mass and going to the sacraments. Thus we see, in June, 1825, Father Leo De Neckere, on his return from Louisiana, where he had been sent on account of his health, stop at Prairie du Rocher, where he performed one Baptism,[28] at Kaskaskia and at other Catholic settlements of the neighborhood.[29]

For months, indeed for nearly a year and a half, the Rosati documents are silent on the Illinois missions. We should not wonder at this silence: for on July 22, 1825, the Coadjutor, summoned by Bishop Du Bourg, had gone to Louisiana, whence he returned only four months later. Urgent business again called him South on the 15th of May of the next year. Along with him this time went Father Savine, whose broken health demanded a milder climate. The departure of this worthy clergyman left in the whole of Illinois only one priest, Father Olivier.

That Bishop Rosati, even in these absorbing journeys, did not lose sight of the sad plight of this interesting part of his charge, we have evidence in a letter written from New Orleans, on October 29, 1825, to Father John Baptist Acquaroni. This good Lazarist, after being in America eight years, six of which he had spent at Portage des Sioux, Missouri, had been obliged to return, in 1824, to his native Porto Maurizio. Thinking now of coming back, he had expressed the desire to resume the charge of his Missouri congregation. As, however, the Jesuits had now assumed the care of the Catholics of that whole district, the Bishop declared he would be, on his return, welcome to New Madrid or Kaskaskia, at his choice.[30]

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[27] Rosati. *Diary*, January 19, 1825.

[28] *Reg. Baptismorum*, etc., June 15, 1825.

[29] Rosati. *Diary*: "1825, June 20. Return of Father De Neckere from a mission in the State of Illinois, and Kaskaskia."

[30] Father J. A. Acquaroni never came back to America. Whilst he was in Europe, his widowed mother was attacked by a lingering illness, and died. The family, which had been formerly in very fair circumstances, was now involved in heavy debts, and it appears that Father Acquaroni's brother was incapable of

On September 27, 1826, Bishop Rosati was at Prairie du Rocher. He had started from St. Genevieve with Father Dahmen, C. M., the pastor of the old Missouri village, and Mr. Loisel, a subdeacon from the Seminary. He records with emotion the hearty welcome tendered him by Father Olivier,[31] and tells how he himself, the next morning, September 28, "at half-past seven, celebrated Mass; and after Mass, followed by a short exhortation, administered the sacrament of Confirmation to twenty-five boys and girls."[32] Nor is this all. For he, who, as a Bishop, continued to discharge the duties of a country pastor at "the Barrens," was ever eager to do missionary work:

> After Mass, heard the confessions of seven Americans living in the neighborhood, who, for fifteen months, had not been able to receive the sacrament of Penance, because there was no English-speaking priest whom they could go to.[33]

November 4 found the prelate in St. Louis, whither he had repaired for the consecration of Bishop Portier. There it was he received from Rome official notification of Bishop Du Bourg's resignation, the division of Louisiana into two Dioceses, New Orleans and St. Louis, and his appointment as Administrator-Apostolic of both. After Bishop Portier's consecration (November 5, 1826), Father John Timon, C. M., ordained on September 23, remained in St. Louis to preach the Jubilee indicted for that year; he was to do the same thing through the Illinois towns—Kaskaskia excepted—on his trip back to "the Barrens." He reached the latter place on December 21st. Here is how the Bishop's *Diary* records the spiritual fruits reaped by the zealous and talented young missionary:

> Father Timon returns home from his missions in St. Louis and the State of Illinois. At St. Louis there were more than two hundred communions; there were eighty in Illinois.[34]

Kaskaskia, as has just been intimated, was deemed deserving of a special treatment. To preach the Jubilee there, the Administrator, on his return to "the Barrens," appointed Father John Bouillier, C. M., ordained a few months before.[35] In a letter written on Novem-

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coping with the difficulties of the situation; owing to these complications, the missionary had to relinquish his desire of returning to America.

[31] ". . . illucque pervenimus hora circiter quinta, exceptique fuimus peramanter a D. Olivier, Parocho." *Diary.*

[32] *Diary.*

[33] *Diary.* September 28, 1826.

[34] Rosati. *Diary.* December 21, 1826.

[35] March 11, 1826.

ber 20, by Father Odin to Father Timon, then at St. Louis, we learn that "Father Bouillier is now making his retreat, wherein he draws all the fire of love wherewith the Apostles were filled in the Upper Chamber, to enable him to fly in a short while to Kaskaskia."[36] The young French missionary set out on December 14; but, owing to persistent contrary wind, unable to cross the river, he returned to "the Barrens" five days later. No doubt but that another, and this time successful, attempt to reach the old Illinois town was made at a later date by Father Bouillier. We may safely surmise so much, for the Bishop himself was able to cross the Mississippi river, though with great difficulty, on January 9, 1827; but as he was then on his way to Kentucky, his *Diary* naturally follows him on this journey, and is silent as to what took place at home in his absence.

His return, six weeks later (February 20, 1827) marked the departure of the last resident priest of Illinois:

> Crossing the Mississippi, we arrived at half-past eleven a. m. at St. Genevieve. . . . In the afternoon came Father Olivier, who is going to go with us to the Seminary. This most saintly priest, well-nigh eighty years of age, is now, after thirty years spent on the Illinois missions, quite broken by old age and his labors; still he could hardly be prevailed upon to leave his parish of Prairie du Rocher, where he lived alone, without even a housekeeper, to come and spend the rest of his life in the Seminary.[37]

For some months priests from the Seminary attended regularly Prairie du Rocher and Kaskaskia. The parish registers of Prairie du Rocher show that Father John Timon and Father Peter Vergani were visiting the parish regularly;[38] once or twice a month they went to Kaskaskia. There is reason to believe that of the two, Father Timon, perhaps because he spoke French better, had the preference of the people. At any rate, on August 26, when the Bishop came to Kaskaskia for Confirmation, a number of the parishioners called on him at the house of Mr. Saint-Vrain, where he was staying, to obtain the appointment of a resident priest, and preferably Father Timon who, they said, was held in high esteem by Protestants as well as by Catholics. As, owing to the scarcity of priests, the Bishop could

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[36] Original in Archives of St. Louis Archdioc. Chancery.

[37] Rosati. *Diary*. February 20, 1827. All the earthly belongings of Father Olivier amounted to $712, which he turned over to the Bishop a few days after reaching "the Barrens." He died at the Seminary on the 29th of January, 1841, at the age of 95 years.

[38] March 20, J. Timon: 3 entries; April 1-June 22, Vergani; July 10, Timon: 1 entry; July 22 and 23, Vergani: 2 entries; August 29-September 1, Timon: 9 entries.

dispose of only one for Illinois, it was decided that Father Cellini, appointed pastor of Prairie du Rocher, would give one Sunday every month to Kaskaskia, and that Father Timon would also come one Sunday every month from the Seminary.[39]

Establishing the Church in Galena

A few weeks before, exactly the 19th of July, Bishop Rosati had received from the Rev. P. Rafferty, of Brownsville, Pa., a petition which some Catholics of Galena, Ill., had sent him to transmit to the proper authorities. This somewhat *naive* petition, the first to come from an outlying district of the State, reads as follows:

Galena, Fever River, April 29, 1827.

Rt. Revd. Sir:

The solicitude of the numerous body of Catholics assembled in this section of country inspires them with a confident hope that their numbers and their zeal for our holy Religion will entitle them to your favourable notice.

Their means, to support a Priest, are ample, their dispositions are, certainly, corresponding with their means, and they rely with confidence, that, considering these two essential requisites, they are entitled to that favourable notice.

Regarding you, Rt. Revd. Sir, as the Shepherd of the flock and the common father of the people that you will not suffer them to remain without the necessary spiritual food. They, therefore, most humbly and respectfully solicit you to send a Revd. Gentleman to them to supply those spiritual wants. As to pecuniary affairs, they are fully sensible that it is not a component part of your Apostolic situation, yet, knowing the nature of worldly affairs, they consider an ample support necessary. They beg leave to observe that, while they regard their spiritual interests in the first degree, they are not insensible that a suitable provision should be made for the Revd. Gentleman who may administer to them the bread of Eternal life.

Hoping that our application may be attended with the desired success, and as speedily as possible, we have the honor to subscribe ourselves

Rt. Revd. Sir

Your most dutiful & obt. servts.,

Patrick Walsh,
Patrick Hogan,
James Foley,
John Foley,
Michl. Byrne,
Committee.

The names of these committeemen are indicative of the nationality of most, if not of all, of the Catholics of Galena. In transmitting this petition to the Bishop of St. Louis, Father Rafferty wrote:

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[39] Rosati. *Diary.*

BROWNSVILLE, IN THE STATE OF PENNA., June 18, 1827.

Right Revd. Sir:

These good people hearing of me wrote to me requesting me to go and live with them; they knew not who was their bishop, otherwise they would have written directly to himself and not have sent that to me to direct it for them. For my part I could not think of going to that country on account of my health. Add to this I would not abandon the bishop of Philadelphia. I would be glad to hear from your lordship the situation of your diocese, the number and names of the priests in it; whether the Rev. Mr. Anduse and Mr. Servarie of Baltimore be with you. I beg to be remembered in your prayers and I remain your humble servant

P. RAFFERTY.[40]

The Bishop's *Diary* informs us that, in answer to the foregoing, the prelate wrote on the 4th of August both to Father Rafferty and to Patrick Walsh. Whatever the purport of these letters was, another petition was sent, this time directly, from Galena on October 15:

To the Right Reverend Joseph Rosati, Bishop of St. Louis and Administrator of Fever River, State of Illinois (Sic):

Your petitioners (Catholick inhabitants) of Galena and its vicinity most humbly sheweth that your petitioners (about two hundred in number) are much at a loss in their spiritual concerns from want of a regular clergyman of their profession to be located among them.

They were willing to pay a clergyman[41] whom you may think proper to send here competent to preach in the english language, a salary of five hundred dollars a year and such other perquisites as by custom may entitle him to.

They will build a decent church and other buildings for his private accommodation as their circumstances will afford.

Signed for and in behalf of the R. Catholicks of Galena Fever River Lead mines

PATRICK HOGAN,
THOS. GRAY,
MICHAEL FINNELLY,
JOHN FOLEY,
PATRICK DOYLE,
R. Catholick Committee of Fever River.

Galena, Octr. 15th A. D. 1827.[42]

This second appeal reached Bishop Rosati in Louisiana, while he was making the canonical visitation of the Diocese. He answered it from Donaldsonville, March 12, 1828. His reply was, no doubt, a confession of his inability to satisfy the desire of these good Irish Catholics; for, writing to the Cardinal Prefect of Propaganda, on the 31st of the same month, he made the following plea:

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[40] Original in Archives of St. Louis Archdioc. Chancery.

[41] Two words missing; the paper is cut off.

[42] Original in Archives of St. Louis Archdioc. Chancery.

I received lately a letter written in the name of two hundred Catholics of Galena, a town about five hundred miles north of St. Louis. These good people, who are destitute of all spiritual help, ask for an English-speaking priest. Most earnestly I beseech Your Eminence to send to this Diocese either from the College of Propaganda or from the Irish College, two priests who can speak English; for at present I have absolutely no means to provide for the spiritual needs of so many Catholics.[43]

The same request was repeated the following year, and even though Galena is not mentioned by name in this new letter to Propaganda, it is, no doubt, one of the "towns and districts containing no small number of Catholics, which ask for a priest, but in vain, as there is none at hand to break the bread to the little ones."[44]

To this repeated earnest appeal Cardinal Cappellari made no allusion whatever in his answers, dated respectively October 25, 1828, and June 25, 1829. But Bishop Rosati had lived too long in the Eternal City not to be well acquainted with the ways of the Roman dignitaries. He would not have his request simply ignored; he was eager to impress upon the Cardinal Prefect that it was not one of those ordinary and almost matter-of-course cries of distress wherewith the missionary Bishops are wont to flood the Propaganda offices. Once more, therefore, he reiterated his appeal (February 4, 1830). This time his insistence, no less than the earnestness of his tone, elicited an answer:

You may rest assured, wrote the Cardinal, that I am very sanguine that nothing should be left undone in order to help the commendable zeal of your Lordship for Religion over there. For this reason, it grieves me immensely that there are not presently in the Roman College two young student-priests speaking English, and capable to be sent, as you so earnestly beg, to your Diocese to discharge there the holy ministry.[45]

What Propaganda could not furnish, the Bishop then decided he would try his utmost to find at home. He accordingly resolved, in September, 1830, to send Father Joseph Lutz to visit the Catholics of Galena, and, at the same time, those of Prairie du Chien. Father Lutz's letter of appointment read as follows:[46]

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[43] Rough draft in Archives of St. Louis Archdioc. Chancery.

[44] March 15, 1829. Rough draft in Archives of St. Louis Archdioc. Chancery.

[45] Original in Archives of St. Louis Archdioc. Chancery.

[46] A transcript of this letter is found in the Register entitled by Father Van der Sanden, late Chancellor of St. Louis: *Copiae* (!?) *Litterarum et Documentorum Officialium a Rmo Josepho Rosati Epo.* etc., *a 14 Januarii 1822 ad 22 Aprilis 1840.*

Whereas in the countries adjoining the Upper Mississippi and especially at the Lead Mines, a great number of our Catholic Brethren is to be found, who deprived of the assistance of spiritual Pastors, for a long time had not in their power to hear the word of God, assist at the holy sacrifice of the Mass, and receive the holy Sacraments: We trusting much in your zeal for our holy Religion, send you as a missionary to said countries, and give you full power of preaching the word of God and administering the Sacraments.

Given at St. Louis this 3d day of September of the year 1830, under our hand and seal and the subscription of our Pro-Secretary.

JOSEPH, Bishop of St. Louis.

Owing to a gap of over two years in the Bishop's *Diary*, we have no means of ascertaining how long Father Lutz remained in the North. Judging, however, from his next visit, this first mission lasted probably several months. At any rate, he was again, in May, 1830, on his way to Galena, this time bearing the following letter of the Bishop to the Catholics of Fever River:[47]

Joseph ROSATI, of the Congregation of the Mission, by the grace of God and of the Holy Apostolic See, Bishop of St. Louis,

To our Beloved Brethren in J. C. The Catholics residing at Fever River, Greeting:

The Rev. Joseph Lutz, a Priest of our Diocese, bearer of these, repairs to your quarters with power from us to preach the word of God and administer the holy sacraments amongst you. And as we have it now in our power to appoint Regular pastors who will reside amongst you, the Rev. Mr. Lutz will make such preparations and arrangements as will enable him to fix his residence in your country, and thereby afford you that Religious assistance of which you have hitherto been deprived. We hope, beloved brethren, that you will avail yourselves of his visit and approach to the holy sacraments of Penance and Eucharist, and moreover exert that zeal which you have so often witnessed[48] for religion in order to make the necessary preparations for the future residence of your Pastor amongst you. We pray Almighty God to bestow upon you his choicest blessings.

JOSEPH, Bp. of St. Louis.

St. Louis, 25 May, 1831.

Father Lutz was only a forerunner, to prepare the way for the pastor to be appointed. This time he stayed at Fever River four months, visiting again Dubuque and Prairie du Chien, and returning to St. Louis on October 15, 1831.

The first regular pastor was the Rev. John McMahon, missioned to Galena on August 22, 1832, as is recorded in the Register of the official Acts of the Bishop of St. Louis:[49]

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[47] Ibid.

[48] Evidently the good Bishop sometimes thought in French, even when writing English. That is what he did here: "ce zèle que vous avez si souvent *témoigné*," that is, manifested, displayed.

[49] *Copiae Litterarum*, etc.

Joseph Rosati, etc.

To Rev. John McMahon, Priest of our Diocese, Greeting:

Reverend Sir—We, fully cognizant of your learning, piety and zeal for Religion, confide to you by these present the care of the Congregations of St. Paul the Apostle, in the district called Rivière aux Fièvres and the town of Galena, as also of St. John the Baptist in the place called Prairie du Chien; and give you all the necessary faculties to administer these churches. And shall the present appointment and the above-mentioned faculties perdure until new provision be made.

Given in St. Louis, at the Episcopal residence, on the 22d of August, 1832, under our hand and seal, and the subscription of our Secretary.

Joseph, Bp. of St. Louis.

Nine months later, early in the summer of 1833, Father John McMahon, the interesting history of whose vocation to the priesthood would be well worth telling, died of the cholera.[50] For a whole year Galena had no priest, until Father Charles FitzMaurice, an Irish priest ordained in Paris, came to St. Louis and offered his services to the Bishop. "I shall send him to Galena," wrote at once the prelate in his *Diary*. Father FitzMaurice, indeed, received his letter of appointment three days later, May 19; but he, too, lasted only a very few months, for in the *Status Dioecesis* drawn up at the end of that year 1834, his name is accompanied by the mention: "Died this year." Again Bishop Rosati had to wait a number of months before being able to send anybody to Fever River. Finally Father Samuel Mazzucchelli, O. P., who had come to reside at Dubuque, Iowa, took charge of Galena as an out-mission.[51]

Petition from Edwardsville

At about the same time that Bishop Rosati received the second petition of Galena, another came to him from a place much nearer home—Edwardsville:[52]

To the Right Rev. Bishop Rossetti (sic):

The undersigned members of the Catholic Church (and all heads of numerous families) humbly represent that they are residents of the town of Edwardsville and vicinity, and anxious to enjoy and reap the benefits of the aid of a preceptor in the due discharge of his holy functions, represent that living so near the old

[50] It was Governor Reynolds, to whom Bishop Rosati, passing through Belleville on June 26, 1833, had paid a visit, who announced Father McMahon's death to the prelate. *Diary.*

[51] His letter of appointment to this mission is dated June 24, 1835. See as to Father Mazzuchelli's work in Galena, *Memoirs of Father Mazzuchelli*, O. P., W. F. Hall Printing Co., Chicago.

[52] Original in Archives of St. Louis Archdioc. Chancery.

Catholic settlements, as they do and being entirely destitute of the means of persuing (*sic*) their *religious rites*[53] without incurring an expense in traveling, &c., which they are entirely unable to bear, they venture to solicit your lordship to extend to them that relief which they believe your charity will not deny them, of (even) a Quarterly visit by a pastor under your Lordship's Jurisdiction; The undersigned would respectfully set fourth (*sic*) that without such aid and superintending power our little flock (here) like one without a shepherd must remain unprotected; Without any desire or intention to dictate to your lordship on the choice, we would respectfully mention the Rev. Mr. Timon, of whose piety and eloquence, from representation, we have every belief of his great success in this section, well founded hopes may be entertained, that suitable attention to the few (who now have the honor of addressing your lordship) many will be added to them.

The undersigned satisfied that their petition will not pass unnoticed request your Lordship to return so soon as convenient your reply directed to Henry Hambaugh, Edwardsville, Illinois, and your petitioners will as in duty bound ever pray.

H. Hambaugh,
Martin Feehan,
James Dooling,
Jno. Carrol,
Emanuel J. West.

Edwardsville, January 3, 1828.

P. S.—In addition to the above, other of the profession live in the town and neighborhood.

What measure of success this petition obtained, we do not know for sure. This much, however, we can tell, namely, that the suggestion of the people of Edwardsville that Father Timon who, we see, was in great demand, be sent to them from time to time, was not acted upon. That the Jesuits, who had charge of Florissant, St. Charles, Portage des Sioux and La Dardenne, were requested by the prelate to stretch out a helping hand to these deserving Catholics, and visit them from time to time, seems to be intimated in the Report sent by the Bishop to the Cardinal Prefect of Propaganda, on March 31, 1828, part of which has been quoted above.

(To be continued.)

St. Louis. Charles L. Souvay, C. M.

[53] Underlined in the original.

THE CHURCH IN ILLINOIS IN THE TRANSITION PERIOD

The Change from French to English and from English to American Jurisdiction

When in 1763 the Superior Council of Louisiana had executed its decree of banishment against the Jesuits, and Father Forget Duverger, the last of the Priests of the Foreign Missions, had, as he thought, anticipated the illegal decree by disposing of the mission property at Cahokia and had left the country, there seems to have been no priests left within the boundaries of what is now Illinois, except Fathers Luke and Hyppolite Collet,[1] two Recollect priests, who were brothers, and who labored alone in the field until good old Father Sebastien Louis Meurin of the Jesuits, who had been dragged down to New Orleans under the decree of banishment, was, upon the earnest solicitation of both the Indians and French in Illinois, permitted to return. But this privilege was granted only upon Father Meurin's first pledging himself to the unholy coterie at New Orleans, to recognize only the jurisdiction they assumed to set up.[2] Father Meurin returned to the Illinois country in 1764, did the best he could to serve all of the Illinois Missions and those on the Spanish side of

[1] Leonard Philibert Collet, who took in religion the name of Luke, was chaplain at the French posts in Pennsylvania, Presquile and Riviere Aux Boeufs. He was born November 3, 1715, ordained 1753. He died September 10, 1765, and was buried at St. Ann's of Fort Chartres and his remains and those of Abbe Joseph Gagon, F. M., also buried there, were removed to St. Joseph's at Prairie du Rocher by Fr. Meurin, S. J., in 1768. The Fathers Collet were both at St. Ann's du Fort Chartres. Father Hippolyte had been there in May, 1759, and Father Luke since May, 1761. They attended St. Ann's at Fort Chartres, the Visitation at St. Phillipes, and St. Joseph's at Prairie du Rocher. Father Hippolyte left in 1764.—Shea, *Life of Archbishop Carroll*, pp. 112, 113.

[2] Father Sebastien Louis Meurin, born in Champagne in 1707, became a Jesuit in 1729, came to New Orleans in 1741, to Illinois in 1742, died at Prairie du Rocher in 1777, remains removed by Bishop of Chicago, Rt. Rev. James Oliver Vandeveld, S. J., to the Jesuit cemetery in Florisant, Missouri, and there reinterred September 3, 1849. Upon the execution of the decree of banishment, petitions were sent to the authorities to permit at least Father Aubert to remain (letter of Father Philbert Watrim, S. J., translated and published in Alvord and Carter *Illinois Historical Collections*, Vol. X, p. 107). See as to Father Meurin, Ib., p. 118 and pp. 73 and 74. See also letter of Father Meurin to Bishop Briand, Thwaite's *Jesuit Relations*, 71, 33 et seq. See also Shea, *Life of Archbishop Carroll*, p. 114, 115.

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EARLY BISHOPS OF THE ILLINOIS COUNTRY

Most Reverend John Carroll, Archbishop of Baltimore; Right Reverend Benedict Joseph Flaget, Bishop of Bardstown; Right Reverend Joseph Rosati, Bishop of St. Louis; Right Reverend Simon William Gabriel Bruté, Bishop of Vincennes.

the river as well, and struggled along until, in response to his earnest pleas, the Bishop of Quebec sent Father Pierre Gibault as his Vicar-General to the Illinois country.

Father Gibault arrived in the Illinois country in September, 1768, and for twenty-one years was the leading spirit of the entire Middle West on both sides of the Mississippi. He restored the Church and brought order out of the chaos that existed. He was a brilliant man, highly educated, eloquent and well informed. He kept abreast of the times and was from the very earliest champion of the American cause, of which he was well informed before George Rogers Clark conceived the conquest of the Northwest; and when Clark, under the authority of the Assembly of Virginia and Governor Patrick Henry undertook the conquest of the Northwest, he became the central figure in the events which led to the espousal by the inhabitants of the Northwest of the American cause. He was not only one of the ablest and most successful priests that had yet been in the Illinois country, but the greatest patriot of the Northwest in Revoluntionary times.

In the confusion of political and ecclesiastical jurisdiction which resulted from the short-lived English occupation, Father Gibault was caught in the vortex, condemned by the Canadian Bishop under whose jurisdiction he was originally bound for his espousal of the American cause, and looked upon with suspicion by the Prefect-Apostolic of the United States by reason of false reports which British enemies had spread concerning him, and was, in his old age, driven from the ministry in the field of his life labor, to the Spanish Dominion where he died in obscurity.[3]

Rev. John Carroll, Prefect-Apostolic and Bishop

When the newly created Prefect-Apostolic, the Very Reverend John Carroll, afterwards Bishop and Archbishop, found himself (in 1790) clothed with jurisdiction over the vast territory composing the then United States of America, he exerted every effort to supply priests to the numerous settlements, which in number were greatly out of proportion to the supply of priests. Under such circumstances, it is not to be wondered at that the Prefect-Apostolic was willing to take almost any ecclesiastic who presented himself and expressed a

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[3] For extended account of the life and works of Father Gibault see the articles in Illinois Catholic Historical Review beginning with the July, 1918, number, entitled "*Illinois' First Citizen, Pierre Gibault,*" by the present author.

willingness to penetrate into the Western wilds, as the Illinois country was considered by those on the Atlantic seaboard.

The first priest to volunteer for such service was a Discalced Carmalite, Paul de Saint Pierre, who had been a chaplain in Rochambeau's army, fighting with the Americans in the Revolutionary War.[4] De Saint Pierre applied to Father Carroll in 1784, was given faculties, although the Prefect-Apostolic was not fully convinced of his right to the same, and proceeded to Kentucky where he visited twenty-five families who had immigrated from Maryland to Pottinger's Creek in 1785. From there he went to Louisville, making a brief stay, but arrived in the Illinois country in 1785 and ministered at Cahokia and Vincennes from 1785 to 1790.

Though Bishop Carroll expressed some misgivings relative to St. Pierre, and though La Valiniere sought a quarrel with him, de St. Pierre made a good record in this part, and comes down to us as a faithful and devoted priest, who ministered well to the Catholics of the Illinois country on both sides of the Mississippi and in turn was loved and admired by them.

In this period appears one of the strangest ecclesiastics that ever visited Illinois: a French Canadian, Reverend Peter Huet de la Valinière. In a note in Shea's *Life of Archbishop Carroll,* the author says:

> This good but strange and restless priest came to Canada in 1755 with the famous Abbe Picquet. He rescued from the stake a Mrs. O'Flaherty and her daughter, paid for the education of the child and for her profession when she became a sister in Mme. d'Youville's Community. He was driven from Canada at the commencement of the Revolution for his sympathy with the Americans, labored in New York, Philadelphia and Illinois, went to New Orleans, Havana, Florida, Charleston, Stonington, N. Y., Montreal, Split Rock, N. Y., and was killed at Repentigny, Canada, June 29, 1806, by falling from a wagon.[5]

Receiving what he considered commendation of Father Valinière from the Bishop of Quebec, Dr. Carroll made him his Vicar-General for the Illinois country, and sent him West, where he began his labors in 1785, taking up his residence at Kaskaskia, from whence Father Gibault had recently removed to Vincennes. Valinière proved as stormy in Illinois as elsewhere, and after a few years, in which, though

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[4] See letter of De St. Pierre to Tardiveau, translated and published in *Illinois Historical Collections,* Vol. V. Alvord, p. 568, and note 76 *Illinois Historical Collections,* Vol. II, p. 630. Father De St. Pierre was a native of Germany or Holland. Ib.

[5] *Life of Archbishop Carroll op. cit.* p. 432.

he led an exemplary life and showed the firmest attachment to the Church, he quarreled with almost everybody else interested in the Church, laymen as well as clerics. He gave out bad reports of both de St. Pierre and Gibault, and in general created turmoil.[6]

About this time, Dr. Carroll's earnest appeal to the old world for help was responded to by the Sulpitians, who established a house in Maryland. Amongst the Sulpitian fathers who came at Dr. Carroll's invitation were Reverend Michael Levadoux and Reverend Gabriel Richard.

Bishop Carroll sent Father Levadoux to Kaskaskia where he officiated from February, 1793, to May, 1797, when he was succeeded by Father Richard who remained until 1798.[7]

Father Charles Leander Lusson, a Recollect, was sent by Bishop Carroll to Cahokia in 1798 but abandoned the parish soon afterwards and removed to the Spanish side of the Mississippi.[8]

Fathers Levadoux and Richard were very distinguished priests, Richard becoming one of the most prominent men of the West of that early day. After leaving the Illinois Missions in 1798 he was stationed at Detroit as assistant and afterwards as pastor and took a prominent part in the making of Detroit and Michigan. He brought the first printing press into the State of Michigan, published the first paper in that state, organized several industries, and was not only a spiritual but a civic leader. He was elected to the Federal Congress, being the only Catholic priest ever elected to Congress.[9]

In February, 1799, Fathers John and Donatien Olivier arrived

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[6] For the troubles of La Valinier see Alvord's introduction to the *Kaskaskia Records*, Illinois Historical Collections, Vol. V. Rev. J. B. Culemans of Moline, Ill., has prepared for the ILLINOIS CATHOLIC HISTORICAL REVIEW an exhaustive article on the life of La Valeniere.

[7] Shea, *Life of Archbishop Carroll*, p. 483.

[8] Ibid.

[9] At the outset of the war of 1812 Detroit fell into the hands of the British and Father Richard was carried off and confined as a prisoner in Sandwich, Canada. Shea, *Life of Archbishop Carroll*, p. 657. For an excellent sketch of Father Richard see *Life and Times of Rev. Gabriel Richard*, by J. A. Girardin, Michigan Pioneer Collections, Vol. I, p. 481. See Father Gabriel's record in Congress in *A Catholic Priest in Congress*, by Hon. Thomas A. E. Weadock, M. C. Michigan Pioneer and Historical Collections, Vol. 21, p. 432. Father Richard was also a member of the elected territorial legislature of Michigan from 1823 to 1825. *Michigan Pioneer Collections*, Vol. 6, p. 380. He was also one of the organizers of Michigan University.

Father Levodoux was recalled to Baltimore in 1801 and then to France. Shea, *Life of Archbishop Carroll*, p. 489.

in Illinois. Father John was stationed at Cahokia and Father Donatien at Kaskaskia and Prairie du Rocher.[10]

Father Donatien Olivier for more than thirty years was the leading spirit and the principal proponent of the Christian religion in the states of Illinois, Indiana and Missouri. He became the Vicar-General of Bishop Carroll in the Illinois country and inducted Bishop Flaget into his See. He was the Tribune of the people and the Herald of the Bishop upon all functions and visitations; a man of singular piety and great eloquence, and most active in all of this difficult period in the experience of the Illinois Church.

The Reverend Donatian Olivier was one among the most pious, zealous and efficient priests who ever labored in the missions of the Mississippi valley. He was universally esteemed and beloved; by the French Catholics he was reverenced as a saint. His name is still held in benediction among them. He was for many years Vicar-General of the Bishop of Baltimore, for all the missions extending over the present States of Indiana and Illinois. He usually resided, it appears, at Prairie du Rocher, but he visited Kaskaskia, Cahokia, Vincennes, and the other Catholic settlements. He was admired for his childlike simplicity and unaffected piety, which traits he continued to exhibit, in the midst of his apostolic labors, till old age compelled him to abandon the field and seek solace and prepare for death in retirement. He died on the 29th of January, 1841, at the Seminary of the Barrens, in Missouri, at the advanced age of ninety-five years.[11]

Governor Reynolds, who had personal knowledge of Father Olivier, said of him:

One of the ancient pioneer clergymen was the celebrated Mr. Oliver of Prairie du Rocher, Randolph County. This reverend divine was a native of Italy, and was a high dignitary of the Roman Catholic Church for more than half a century. He acquired a great reputation for his sanctity and holiness, and some believed him possessed of the power to perform small miracles, to which he made no pretensions.[12]

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[10] Shea, *Life of Archbishop Carroll*, p. 483.

Rev. Donatien Olivier came to America from France in 1794 in company with Rev. William Louis du Bourg, afterwards Bishop of New Orleans; Rev. John Rivet, afterwards the great patron of education at Vincennes, and Rev. John Moranville. Shea, *Life of Archbishop Carroll*, p. 408.

Father John Olivier left Cohakia in 1803 and went to New Orleans as chaplain of the Ursuline Convent. Bishop Carroll made him Vicar-General of Louisiana. Shea, *Life of Archbishop Carroll*, pp. 594-595.

[11] See accounts of Father Donotien's activities in Indiana while Vicar-General of Bishop Carroll for the Illinois country. *The Diocese of Vincennes*, Rev. H. Alerding, pp. 76 et seq. An obituary of Father Olivier appeared in the *Catholic Advocate*, Vol. VI, p. 23.

[12] My Own Times, p. 116-117.

A Period of Severe Trial

During the years succeeding the banishment of the Jesuits, the Church in Illinois was most severely tried. For a Government to have done everything conceivable in the deepest malice to discredit the Church through the humiliation of its most successful ministers, was a blow that was hard to survive; and when added to that came the changes of the political and ecclesiastical jurisdiction, bringing in their train the persecution of the leading churchman of the territory, Father Gibault, and the quarrels fomented by Father La Valinière, it would seem strange that the Church was not completely destroyed. It is apparent, however, that though there were losses, yet the prestige of the faith was maintained. It was during this very period that William Morrison,[13] the leading merchant of Illinois, and John Hay,[14] one of the most widely informed men of Illinois, and Mrs. Robert Morrison,[15] the most highly educated woman to appear in Illinois up to her time, were converted to the Church.

It was of this period, too, that Judge Sydney Breese wrote the twentieth chapter of his *Early History of Illinois* entitled *"The Roman Catholic Church: The Author's Estimate of It,"* in the course of which he pointed out the equalizing influence of the church which made for democracy and human progress.

> At the same altar knelt the rich man and the poor man, the same ordinances and sacraments were administered to each, and, dying, the same rites performed, and the same "Miserere" and "*De profundis*" chanted. Even in the merriments of shrovetide, or "*Mardigras*" as it was termed, in the madcap frolics of the *Guillone,* or in the noisy *charivari,* no other sentiment prevailed than that home-bred American sentiment "I am as good as you are," that is to say, the rights and privileges of everyone of the mass of the community were just as great and no greater than those of another.

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[13] See appreciation of William Morrison Reynolds, Pioneer History of Illinois, pp. 160 to 165. Reynolds says: "After due reflection he joined the Roman Catholic Church. He devoted much of his attention to the Church before his death and performed all the duties enjoined upon him with sincere devotion. He died in the arms of the Church praying to God." p. 164-5.

[14] At mature age, he read, reflected and became a Catholic. Reynold's *Pioneer History of Illinois,* p. 230.

[15] She entered thoroughly into the investigation of the various religious systems. She became a Presbyterian, but on further research and much reflection she entered the Roman Catholic Church and became a very warm and zealous member. * * * By her example and influence almost all who came within her circle became Roman Catholics and joined that Church. Reynold's *Pioneer History of Illinois,* p. 166. Reynolds was not a Catholic.

The church edifice of the early day "with its tall spire and gable surmounted by the emblem of the religion to which it was dedicated, with its course architecture, its ample portals, its little font, its rudely carved and latticed confessional, its unsculptured altar and rude paintings awakened * * * a feeling akin to reverence" in the learned non-Catholic jurist in his boyhood days.[16]

In speaking of the civilizing influence of the Church the learned judge in another chapter says:

How could the simple forest children resist the influence which is shed over almost everyone who witnesses the nuptial, the baptismal, or the formal rites of that Church?

Judge Breese spoke from experience, for though he was not a Catholic he had been present at weddings, baptisms and funerals, as his signature on the parish records attests, as witness or otherwise.

"Or," he proceeds,

the imposing ceremonies of the sacrifice of the Mass, the illuminated altar with the officiating priest in full canonical vestments—the silver chalice, which, with so many genuflections and solemn obeisances, he places to his lips—the solemn song going to the heart and ravishing one sense, while the incense, widely diffused by its bearer, regales another, all in combination with the carved crucifix exhibiting our Saviour in his suffering.[17]

The Mission of Our Lady of Good Help—Monk's Mound

Besides the missions heretofore noted there was another of much later origin but of peculiar interest. It was the mission of Our Lady of Good Help established on the great mound near Cahokia since called Monk's Mound. This mission was established in 1810 upon grounds donated by a distinguished Catholic Frenchman, Nicholas Jarrot, who offered the domain to the Trappist monks. Accepting the kind offer the community bought also two of the great mounds adjoining and upon the smallest of them erected twenty houses made of logs. The highest and largest of the buildings erected in the center was the church, another the Chapter Room, another the Refectory, all constituting the monastery and dwellings of the community.[18]

This early religious community was severely scourged by sickness as was also all of the inhabitants of Illinois at that time, so much so that the territorial legislature passed a law postponing the holding of court in Cahokia and by reason of the scarcity of priests in the Illinois country Father Urbain furnished two members of his community as assistants to Father Donatien Olivier, then resident pastor of the Kaskaskia country and Vicar-General of Bishop Carroll,

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[16] Page 210.

[17] *Ibid.*, 139.

[18] McAdams, *The Archaeology of Illinois.* Publication No. 12, Illinois State Historical Library, p. 35.

to assist in the onerous church work of the day. These priests were Father Joseph and Father Bernard. Father Bernard had for his task St. Louis and the two borders of the Mississippi. He was an old man, and, becoming exhausted, died in February, 1811. From thence the suffering of the community was extreme. All sacred vessels except a single one were sold one after another for sustenance. The religuous and the lay-brothers fell victims of the epedemic until there was left scarcely a sufficient number to bury the dead. The few survivors by the help of their surrounding neighbors removed to Pittsburgh in 1813. Monk's Mound, their monument, remains, however, and has made Cahokia world renowned.[19]

The Diocese of Bardstown

It was while Father Olivier had the spiritual guidance of the Illinois country that the diocese of Bardstown was erected, the date of that important event being April 8, 1808, and what are now the states of Illinois, Indiana, Ohio, Michigan and Wisconsin were made subject to the jurisdiction of that diocese. Bishop Benedict Joseph Flaget, who had formerly been pastor at Vincennes, was made the first bishop and was consecrated November 4, 1810. Bishop Flaget's first journey from Baltimore to the West as a missionary priest is of much interest to us, especially in view of the fact that through a letter of introduction written by General (Mad Anthony) Wayne to General George Rogers Clark, so prominent in the records of Illinois, the good priest was met by General Clark at Louisville, who escorted him in an armed batteau to Vincennes.[20]

The jurisdiction thus having been transferred from Bishop Carroll, the succeeding activities of the Church in Illinois were for a time under the guidance of Bishop Flaget, who, almost as soon as he was located, began a visitation of his very extended diocese.

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[19] This remarkable pile of earth is the greatest artificial structure in the world. It stands 102 feet high. Its longest axis is 998 feet; the shortest, 721 feet. It covers more than sixteen acres. The great pyramid of Cheops in Egypt is 716 feet square. The temple mound of the Aztecs in Mexico is 680 feet square. In volume the Cahokia pyramid is the greatest structure of its kind in the world. McAdams, *The Archaeology of Illinois,* Publication No. 12, Illinois State Historical Library, p. 46.

[20] Bishop Flaget had a letter of introduction from Bishop Carroll to General Wayne, then at Pittsburg, and General Wayne gave him a letter to General George Rogers Clark. He met General Clark, Father Levodoux and Father Richard at Louisville and was escorted by Clark to Vincennes. Shea, *Life of Archbishop Carroll,* pp. 484, 485.

This first visitation extended over the years of 1813 and 1814, and his account of it gives us a quite clear idea of the condition of the Church in Illinois, Missouri and Indiana as well, at that time.

Vincennes was without a resident priest, depending upon occasional visits from Reverend Stephen Theodore Badin, who was the Apostle of Kentucky, and, as before seen, the first priest ordained in the United States, and Reverend Donatien Olivier, stationed at Kaskaskia. Cahokia had been without a priest for a time, but Bishop Flaget at once sent Father Savine there. The first point visited in this journey was Vincennes, and we are told that:

> As he approachd the old French town, a large cavalcade, headed by Reverend Donatien Oliviere, came down to meet him, and conducted him to the Church with much pomp.[21]

While in Vincennes upon this occasion, Bishop Flaget blessed and exhorted a company of Rangers setting out for the seat of war to check the English on the frontier. On this visit, too, good Bishop Flaget confirmed eighty-six persons whom Father Olivier had prepared for the reception of the sacrament.[22]

From Vincenens he proceeded to Cahokia, where he found Father Savine reaping excellent results.

> Everything was in fine order. The congregation was free from debt and had a surplus in the treasury. What was still more consoling was the spirit which animated the people and the knowledge of their religion and duties which they displayed.[23]

On the 26th of June, 1814, he confirmed 118 persons. After visiting St. Louis at the request of Bishop Dubourg of New Orleans, Bishop Flaget returned to Illinois and visited Father Donatien Oliviere's parish at Pairie du Rocher, where he confirmed sixty-five.[24] By September 14th he was in Kaskaskia.

> That old post had a fine Church, 80 feet by 40 feet, with a handsome steeple and a bell dating back to the days of French rule.

He confirmed 110 there at that time and in a subsequent visit thirty-six more.[25]

During this visitation, Bishop Flaget wrote Archbishop Carroll from the American settlement in Missouri as follows:

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[21] Shea, *The Church in the United States*, 1808-15 to 1843, p. 277.
[22] *Ibid.*, 278.
[23] *Ibid.*
[24] *Ibid.*
[25] *Ibid.*

My visit through the French settlments has been very laborious, but a hundred times more successful than I would have expected; I have confirmed about twelve hundred people, though I confirm none but those who have made their first communion. At least eight or ten priests are wanting in these immense countries, and if some could be put among the Indians who would be willing to receive them, ten more would scarcely do. Pray that God may send me proper ministers to convert or support so many souls that run to perdition for want of assistance.[26]

From the consecration of Bishop Flaget the Church in Illinois may be said to have been placed under local jurisdiction and subject therefore to greater supervision.

An examination of such church records as still exist would show periods of occasional absence of priests from some of the missions or churches, but there was no time from the year 1700 forward that the Church was not alive and active, or when it was not ministered to by one or more devoted priests.

It appears also that just as fast as a little knot of Catholic settlers appeared anywhere in the territory, a priest from Illinois, Kentucky, Indiana, Missouri or somewhere found them out and established a station amongst them, where, though it was necessary they should ride on horseback or tramp through the woods for miles to reach them, he said mass, heard their confessions and administered the sacraments.[27]

The Diocese of St. Louis

Bishop Flaget continued in charge of the whole of Illinois until the erection of the See of St. Louis, to which Pope Leo XII appointed Reverend Joseph Rosati on March 20, 1827, who, by arrangement with the Bishop of Bardstown, administered the Western half of Illinois, and also the Northern part, especially Chicago. During the summer of 1830 Bishop Rosati visited all of the Churches in the Western part of Illinois.

It was in 1833 that the first colony of sisters came to Illinois. Seven nuns of the Visitation from Georgetown, headed by Mother Agnes Brent, left their monastery on the Potomac May 3, 1833, to establish an academy in the ancient town of Kaskaskia.[28] Mother Brent was succeeded in 1839 by Mother Seraphine Wickham, who raised the academy to a high degree of efficiency, but the floods of the Mississippi in 1844 drove the nuns from their convent, and they were

[26] *Ibid.*, 279.

[27] See chapter on Keeping Pace with Settlements, this volume, p. .....

[28] Shea, *The Church in the United States*, p. 430 and 683.

removed by Bishop William Quarter, the first bishop of Chicago, with the young ladies attending the convent,[29] to St. Louis by a boat chartered by the bishop.[30]

It was during Bishop Rosati's tenure that Reverend Charles Felix Van Quickenborne, S. J., re-evangelized the Indians of Illinois and made numerous visitations amongst the white settlers at Springfield and in all the settlements in the northwestern portions of the State.

Bishop Rosati was a most zealous prelate and spared no toil for his church and diocese. He visited all parts of his jurisdiction, however difficult of access, and was found frequently on the Illinois side. One interesting function in Illinois in which the good bishop was the central figure was the baptism of Louis Joseph Kane, son of United States Senator Elias Kent Kane, in 1830. He administered confirmation at Kaskaskia annually from 1830 to 1840 and again in 1842.

An important extension of the Church occurred in Bishop Rosati's time through the organization by Rev. John Mary Iranaeus Saint Cyr of St. Mary's Church at Chicago in 1833.

The Diocese of Vincennes

Simon William Gabriel Bruté was appointed Bishop of the Diocese of Vincennes erected in 1834 by the Holy See, and accordingly became the Bishop of Indiana with jurisdiction over the eastern portion of Illinois. This great ecclesiastic made four journeys through Illinois. Setting out from Louisville, Ky., in the middle of October, 1834, accompanied by Bishop Flaget and Bishop Purcell, the party crossed the Ohio and proceeded directly towards St. Louis over the prairies of Illinois. On this memorable visit, a stop was made in Salem, half way between Vincennes and St. Louis, where the three prelates warmed themselves by the inn fire and the good Bishop Flaget endeavored to restore the legibility of his breviary, which had been waterosaked during the bishop's exposure, by drying it before the hearth.[31] On the 26th of October they were in St. Louis and assisted Bishop Rosati at the dedication of his new cathedral:

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[29] *Ibid.*, p. 683.

[30] Bishop Quarter's diary contained the following entry: "I found the nuns at Colonel Menard's being obliged to quit their convent, the water being as high as the second story. The inhabitants of the village were crowded along the bluff to witness much destruction of property and of animals by the water. Chartered the boat Indiana and took the nuns and young ladies (boarders) to St. Louis." See account of Visitation Convent by Sister Josephine Barber.

[31] *Op. cit.*, p. 74, *Life of Bishop Bruté*-Bayley.

A large body of militia and even the United States troops from the barracks near St. Louis assisted at the ceremony.

On the 28th of October Bishop Bruté was consecrated by the Right Reverend Bishop Flaget assisted by the Right Reverend Bishops Rosati and Purcell.

This was an occasion of great religious activity, and there were sermons each morning and evening preached by the bishops or some of the Jesuit fathers who had a large and flourishing college at St. Louis at the time.[32]

Re-tracing his steps with Bishop Flaget, Bishop Purcell, Reverend Abel, Reverend Hitzelberger and Father Petit, the good bishop again crossed Illinois and was met some miles from Vincennes by a cavalcade on horseback and duly installed as Bishop of Vincennes on the 5th of November, 1834.

Taking a little time to look about, Bishop Bruté began his episcopal visitations, and besides other places visited, he says in his letter to the Leopoldine Association:

I visited another Congregation in Edgar County, on the Illinois side of the Diocse, about seventy miles from Vincennes. It is an American Settlement from Kentucky, with some Irish families among them. There are perhaps fifty or sixty families within a circuit of fifteen miles, and I found them as at St. Mary's truly zealous for their religion, and talking of the Church which they would soon build, and the Priest that would soon be sent to them.[33]

After the beginning of the New Year, he set out upon another visitation, and tells the members of the Leopoldine Association that:

After Easter, in company with an honest and pious man of Vincennes, I went through Illinois, visiting again Edgar County for the Paschal duty, and then proceeded north as far as Chicago on Lake Michigan. Mr. St. Cyr had arrived there from St. Louis and enabled the Catholics to make their Easter communions, so I gave only a few Confirmations, and three instructions, one on Saturday and two on Sunday, to encourage the rising Catholic Congregation of that most important point. It is now composed of about 400 souls of all countries—French, Canadians, Americans, Irish, and a good number of Germans. The garrison of the Fort, the Commandant, and part of the staff and band of musicians attended. In general, it may be said that the military are always friendly to the Catholics and their services, which they are free to attend if they choose.[34]

The Diocese of Chicago was erected November 28, 1843, and Right Reverend William Quarter appointed Bishop, whereupon the admin-

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[32] *Ibid.*, pp. 74 and 74.
[33] *Ibid.*, p. 80.
[34] *Ibid.*, p. 83.

istration of the Church in Illinois by Bishops Rosati and Bruté came to a close.

Keeping Pace with Settlement

The manner in which the Church kept pace with the settlement of Illinois during the years succeeding the English occupation and the Revolutionary War is perhaps best illustrated by following the activities of the priests who labored in the territory.[35]

Such a review covering the period between the suppression of the Jesuits and the organization of the State into a diocese is found very interesting, due to the fact that though through much of that period there was a certain amount of control through organized ecclesiastical jurisdiction, nevertheless, the priests exercised an extended discretion and regardless of boundaries and limitations sought out the people wherever they were and carried to them the benefits and consolations of religion.

During this period, besides maintaining the old missions at Kaskaskia, Cahokia and Prairie du Rocher, visits were made and stations established wherever a settlement existed.

In this period also, it is interesting to note the labors of the big missionary leaders. Though there were in the neighborhood of one hundred priests who ministered in Illinois from 1765 to 1844, the period which we are here considering, and though all were zealous and effective workers, the names of some stand out in the records. Besides Bishops Flaget, Rosati and Bruté, who made frequent and numerous missionary visits in Illinois, there may be mentioned as notable

[35] The population of Illinois in 1800 was 2,358. Father John and Donatien Olivier were here then. Father John remained until 1803 and Father Donatien until 1833. By 1810 the population had increased to 12,282. Several visiting clergymen were here, including Bishop Flaget, notably on November 10, 1814, when the bishop baptized and was Godfather to Pierre Menard's daughter Emilie. Father Joseph and Bernard of the Trappists and Father Rivet of Vincennes also ministered in Illinois during that time. Father Desmoulins came to reside at Kaskaskia in November, 1818, and was in Illinois, travelling to missions and stations until 1833. By 1820 the population had increased to 55,162 and there were here then permanently Fathers Oliviere and Desmoulins and several priests from the surrounding states visited the settlements in Illinois. In 1822 Father Hercule Brassac came to reside in Illinois; in 1824 came Father Francis Celleni; in 1825 Father F. X. Dahmen; in 1826 Father John Timon; in 1827 Father Pierre Vergani; in 1828 Father Peter Doutreluingue. Besides these Father Vincent Baden and Father Charles Van Quickenborne worked in Galena in 1828. There were, in 1826, 20 missions in Illinois. From 1830 the priests multiplied rapidly as will be seen from the text.

examples, amongst the clergy, Very Reverend Pierre Gibault, whose territory was practically boundless; Reverend Gabriel Richard who became one of the most progressive citizens of the Northwest and served with distinction in the Federal Congress; Very Reverend John F. Rivet, perhaps the greatest educator of the West in his time; Very Reverend Donatien Olivier, the foremost man in the territory from 1799 to 1833; Reverend John Timon, C. M., who later became the distinguished Bishop of Buffalo; Reverend Stephen Theodore Badin, the Apostle of Kentucky and for thirty years a leading ecclesiastic of the Northwest; Reverend Charles Felix Van Quickenborne, S. J., who established the Jesuit Vice-Province of St. Louis, re-evangelized the Indians and covered all western Illinois in his missionary journeys; Reverend John Francis Regis Loisel from St. Louis, who evangelized the whole neighboring territory east of the river; Reverend Vitalis Van Cloostere, who served long and faithfully in all the settlements of western Illinois, Reverend John Mary Iraneus St. Cyr, whose first appointment after ordination was Chicago where he organized the Church, and who afterwards evangelized all central Illinois; Reverend James Corbe from Kentucky, who made a wide circuit in southern Illinois; Reverend Samuel Charles Mazzuechelli, O. P., the Missionary of the Dominicans and the Apostle of Minnesota and Iowa, who extended his ministrations so effectively to Galena and the surrounding country; Reverend Timothy Joseph Conway of St. Louis, the Missionary of the State Capitol at Springfield and the faithful attendant of many other places in central Illinois; Reverend John Blasius Raho, C. M., the leader of the Lazarists and perhaps the most active of all the later day missionaries; Reverend Peter Paul Lefevre, afterwards Bishop of Detroit and joint founder with Bishop Martin J. Spalding of the American College of Louvain; Reverend John Lutz, Reverend John Kenny, Reverend Louis Muller, Reverend Remigius Petiot, Reverend Hyppolyte Dupontavice, Reverend Patrick McCabe, Reverend H. Tucker and Reverend Joseph Kunster.

With the certainty of being very much understated, the following will illustrate the development of the Church in Illinois during this period:

Missionaries and Their Fields of Labor[36]

1763-1844

Reverend Sebastian Louis Meurin, S. J., Kaskaskia, 1746 to 1768; Cahokia and Prairie du Rocher, 1768 to 1777.

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[36] This list is made up from data heretofore appearing in this article and from the church directories and parish records of the early churches. "Official" church

Reverend Hypolite Collet, Recollect, 1757 to 1764. St. Anne du Fort de Chartres.

Reverend Luke Collet, Recollect, 1762-65, St. Anne du Fort de Chartres.

Reverend Pierre Gibault, V.-G. of Bishop of Quebec, 1768 to 1792, Kaskaskia, Cahokia, Vincennes, Detroit, St. Genevieve, New Madrid, Prairie du Rocher, 1770-92.

Reverend Paul de St. Pierre, Cahokia, Vincennes, St. Genevieve, Prairie du Rocher, 1785 to 1788.

Reverend Peter Huet de la Valiniere, V.-G. of Prefect Apostolic Carroll, Kaskaskia, Prairie du Rocher, 1785 to 1788.

Reverend Jacobin le Dru, Dominican, Prairie du Rocher, 1789-92.

Reverend Michael Levadoux, Sulpitian, Kaskaskia, 1792-3, Prairie du Rocher, 1792.

Reverend Gabriel Richard, Kaskaskia and Prairie du Rocher, 1793-1798.

Reverend Bernard de Limpach, Capuchin, Kaskaskia, 1793-94.

Reverend Louis Payet, Kaskaskia, 1793-94.

Reverend Peter Janin, Kaskaskia, 1795-97.

Reverend Dom Peter Joseph Didier, Benedictine, Prairie du Rocher, 1798.

Reverend John T. Rivet, V.-G., Residence Vincennes, Prairie du Rocher, 1798-99. Dedicated new church at Cahokia September 4, 1799.

Reverend Charles Leander Lusson, Cahokia, Prairie du Rocher, 1798.

Reverend John Olivier, Cahokia, 1799 to 1803.

Reverend Donatien Olivier, 1799-1833. Kaskaskia, Prairie du Rocher, Pastor 1798 to 1827. Cahokia, Vincennes, O'Haras, 1820.

Reverend Father Des Moulins, Kaskaskia, 1818-33; O'Haras, 1818-1820.

Reverend Hercule Brassac, Kaskaskia, Drury, 1822.

Reverend Francis Cellini, C. M., Kaskaskia, Prairie du Rocher, 1827-30.

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directories have been published since an early day (first in 1817) tabulating churches and missions of the Catholic Church in the United States. Lucas and Meyers were early publishers of such directories, and there are a few volumes of the earlier ones extant. The data here given is taken in large part from these directories. These publications are mostly out of print and rare. Miss Catherine Schaefer of Belleville, Ill., has, however, worked over the materials of them for Illinois and in revised form they are being published in the ILLINOIS CATHOLIC HISTORICAL REVIEW beginning with the July, 1918, number.

Reverend Francis Xavier Dahmen, Kaskaskia, 1825-6; Prairie du Rocher, 1829-30; Pastor of St. Genevieve, Mo., 1822-40.

Reverend Pierre Vergani, C. M., Prairie du Rocher, 1827-28.

Reverend John Timon, C. M., Prairie du Rocher, 1826-27; Kaskaskia, 1827-29.

Reverend Vincent Baden, Galena, 1828.

Reverend Charles Felix Van Quickenborne, S. J., Galena, 1828; Sangamon County, 1835.

Reverend Peter J. Doutreluingue, C. M., Kaskaskia, Prairie du Rocher, 1829-30; Cahokia, 1830-36; French Village near Cahokia, 1833; Centerville Station, 1857-72.

Reverend G. Lutz, Galena, 1830.

Reverend P. Borgna, Prairie du Rocher, 1830.

Reverend Stephen Theodore Baden, Sulpitian, Chicago, 1830.

Reverend Victor Pallaisson, S. J., Kaskaskia, 1830-31; Prairie du Rocher, 1830-31; Visitation Convent, Kaskaskia, 1833.

Reverend A. Mascaroni, Prairie du Rocher, 1830-31.

Reverend John Francis Regis Loisel, Prairie du Rocher, 1830; Cahokia, 1838; resident pastor, 1839; French Village near Cahokia, 1838; La Cantine, near Cahokia, 1838; Village Francais St. Clair Co., St. Philipe, Church built by 1839; Belleville, St. Barnabas Apostle, 1839.

Reverend Vitalis Van Cloostere, Prairie du Rocher, 1830-1854; English Settlement, Prairie du Long, Monroe County, 1833; Harrisonville, 1833-34; O'Harasburg, 1834; St. Augustine, 1838; James' Mill, Monroe County, 1838; Kaskaskia, 1844-46.

Reverend J. N. Odin, C. M., Prairie du Rocher, 1832.

Reverend E. Dupuy, C. M., Prairie du Rocher, 1832.

Reverend Mathew Condamine, Kaskaskia, 1832-35; Sangamon County, 1836; Cahokia, 1837.

Rt. Reverend Joseph Rosati, Portage aux Sioux, 1835; Kaskaskia, 1835; Quincy, 1835; Columbia, 1835; Crooked Creek, 1835; Cahokia, 1836.

Reverend John McMahon, Galena, 1833.

Reverend John Mary Iraneus St. Cyr, 1839-44; Chicago, 1833-37; Peoria, 1835-39; Quincy once a month, 1838; Crooked Creek, Hancock County, Resident Pastor, 1839; Marseilles, St. Lazarus Congregation, 1839; St. Augustine, Fulton County, 1839; Commerce at the Rapids, Hancock County, Savior's Congregation, 1839; Kaskaskia, 1840-43.

Reverend P. Lefevre, Prairie du Rocher, 1833; Hancock County,

1838; McDonough County, 1836; Adams County, 1836; Pike County, 1836.

Reverend L. Picot, 1834, English Settlement; Grand Prairie visited four times a year; dwelt at Vincennes, 1834; Raccoon River, French Settlement, 1834.

Reverend Charles F. Fitsmaurice, Galena, 1835.

Reverend B. Roux, Kaskaskia, 1835-38.

Reverend Joseph N. Wiseman, Kaskaskia, 1836.

Reverend Francis B. Jamison, Kaskaskia, 1836.

Reverend Elisha Durbin, Resident in Kentucky, Shauneetown, 1836-41; Carmi, 1836-41; Albion, 1836.

Reverend G. Walters, S. J., Alton, 1837.

Reverend Bernard Shaffer, Chicago, 1837.

Reverend J. B. Healy, Kaskaskia, 1837.

Reverend James Corbe, located at Vincennes, Coffeetown, 1837-38-39; Lawrenceville, 1837; Albion, 1838-39; Carmel, 1840; New Harmony, 1840; St. Francisville, 1839.

Reverend George Hamilton, Upper Alton, 1837; Springfield, 1840.

Reverend Samuel Charles Mazzuechelli, O. P., Galena, 1837-38-39-41; DuBuque Mines, 1837; Irish Grove, Stephenson County, 1842.

Reverend Stanislaus Buteaux, Paris Prairie, Edgar County, 1837-38-39; Thrawl's Station, 1837; Riviere Au Chat, 1837; Darwin, 1839; York, 1839; Edgar County, 1841.

Reverend Felix Verreydt, S. J., Alton, 1838; Grafton, 1838.

Reverend Ambrose G. Heim, Kaskaskia, 1844; Cahokia, 1838; English Settlement, Prairie du Long, 1843; Melville, 1843; New Design near Taptown, 1843.

Reverend Timothy Joseph Conway, Kaskaskia, 1838; Springfield, 1839; Crooked Creek in Hancock County, 1840; located in St. Louis, Commerce at the Rapids, Hancock County, 1840.

Reverend Louis Aloysius Parodi, C. M., La Salle, 1838; Peoria, 1843; Assistant to Father Raho residing at La Salle and visiting most of the places visited by Father Raho.

Reverend Hiliary Tucker, Quincy, 1838-44.

Reverend Augustus Brickweddie, Quincy, 1838-43.

Reverend John Blasuis Raho, C. M., La Salle, 1838 to 1843; Virginia, 1838; Centerville, 1838; Ottawa, 1838-40-41; Peru, 1839-40; Beardstown, 1839; Peoria, St. Philomena, 1839; La Salle Prairie, 1839; Pekin, 1839-44; Kicapoo, St. Patrick's, 1839-44; Peoria, 1840-41-42-43-44; Jacksonville, 1840; Shelbyville, 1840-41; Marseilles, 1840-

41; Black Partridge, ten miles above Pekin, 1840 to 1844; Lincoln, 1840; Lacon, 1843.

Reverend Charles Meyer, German Settlement, 1838-39; St. Thomas near Columbia, 1838-40; other scattered German settlements in St. Clair County, 1839.

Reverend M. O'Reilly, Mt. Carmel, 1839.

Reverend M. Ward of Kentucky, Shauneetown, 1839; Carmi, 1839.

Reverend G. H. Tochmann, Kaskaskia, 1839.

Reverend Richard Bole, Kaskaskia, 1839.

Reverend Father Gandafo, Kaskaskia, 1839.

Reverend F. Czakert, Picquet, German settlement, 1839-40.

Reverend James O'Mera, Chicago, 1837; Mt. Juliet (Joliet), occasional visits, 1837; Grand Calumet, occasional visits, 1839; Small Fork, 1837; Illinois Canal, 1837.

Reverend John Kenny, Prairie du Long, Resident Pastor, 1839; St. Thomas near Columbia, 1839; Silver Creek, 1839; O'Harasburg, 1840; James Mills, 1840; Galena, 1843.

Reverend John Plunket, Mt. Juliet (Joliet), 1840; Illinois Canal, 1840.

Reverend Caspar H. Ostlangenberg, Shoal Creek, St. Clair County, 1839; Libory, St. Clair County, 1840; Galena, 1843-44.

Reverend John B. Escourrier, C. M., Peru, 1840.

Reverend Ubaldus Estang, C. M., Peru, 1840.

Reverend N. Stehle, C. M., Kaskaskia, 1840; Peoria, 1843.

Reverend Constantine Lee, Galena, 1840.

Reverend Henry Fortmann, Shoal Creek now Germantown, 1840; New Switzerland (Highland), 1844.

Reverend Louis Muller, Mt. Carmel, 1840; Picquet Colony, Jasper County, 1840; Lawrenceville, 1841; Vincennes, 1842.

Reverend Louis Ducourday, Coffeetown, 1841; Francisville, 1841.

Reverend Francis Joseph Fischer, Chicago, 1841.

Reverend Maurice de St. Palais, Chicago, 1841.

Reverend de Marchi, C. M., La Salle, 1841.

Reverend Remigius Petiot, Galena, 1841-44; Dixon's Ferry, 1841; Freeport, 1841; Cary's Mill, 1841; Irish Grove, Stevenson County, 1842.

Reverend Hippolyte Dupontavice, Mt. Juliet, 1841; Dresden, 1842; Corktown, 1842.

Reverend Joseph Masquelet, Teutopolis, 1841; Picquet, German Settlement, Jasper County, 1843.

Reverend Joseph Paquin, C. M., Kaskaskia, 1842.

Reverend John Guguen, Small Fork, 1842; Little Fork, Little Port, Lake County, and four other towns, 1844.

Reverend Patrick McCabe, C. P., Kaskaskia, 1842; Alton, 1843; English Settlement, Prairie du Long, 1844; Harrisonville, 1844; James Mills, 1844.

Reverend M. Cereos, C. M., Springfield, 1843.

Reverend B. Rolando, C. M., Springfield, 1843-44.

Reverend Michael Carroll, Upper Alton, 1844.

Reverend H. Tucker, Versailles, 1844; Mt. Sterling, 1844; Pittsfield, 1844.

Reverend Joseph Kunster, German Settlements, Teutonio, 1844; St. Thomas near Columbia, 1844; Belleville, 1844.

Reverend Father Montuori, C. M., Peoria, 1844.

Reverend N. Mullen, Picquet, German Settlement, Jasper County, 1844.

Such is the roster of priests and the field of their activities in Illinois from 1763 to 1844 as disclosed by the records.

If it be said that part or all of the records are from biased sources we may turn to a Protestant source for information as to the condition of the Catholic Church near the end of this period. The Home Missionary Society in June, 1842, published the following warning to its readers and co-workers:

> Foreign Papists are planting our fairest territories thick with their schools, colony after colony of men of a strange tongue and stranger associations are possessing themselves of our soil and gathering around our ballot baxes. In Missouri, Illinois and Arkansas there are seventy-four priests with literary institutions of every grade in which at least a thousand youths are now training.[37]

The great bulk of these were in Illinois and as above shown there were even more "Papists" than the *Missionary* thought.

JOSEPH J. THOMPSON.

Chicago.

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[37] Annual Report of the Home Mission Society (Protestant), June, 1842, quoted by Carrie Prudence Kofoid in Publication No. 10 of the Illinois Historical Library, p. 323.

FATHER DE LA VALINIERE, "REBEL" AND ILLINOIS MISSIONARY

The first white settlers of Illinois came through Canada. They were either Frenchmen or French Canadians, and Catholics. Catholic missionaries had blazed the path for them and become the advance guard of civilization. Their exertions were conciliating the Indians and making possible the progress of the white men who were soon to dispossesses the aborigines and exploit to their fullest extent the dormant resources of the country. The missionaries stayed with them, endeavoring to organize them into well-regulated parishes. And Canada continued to supply the priests to the frontier communities of the "American Bottom" where savage and civilized life mixed, not always to the benefit of the latter.

But the moment the Thirteen Colonies proclaimed themselves an independent nation and made good their claim on the battle field, the position of these Canadian priests in hostile territory became anomalous. Father Gibault's thorough "Americanism" won him much commendation and the whole-hearted confidence of the American authorities. But he lost his standing with his ecclesiastical superiors in Canada as well as with the English civil and military authorities of that colony. Nor was he the only one to find himself in this distressing quandary. Father Pierre Huet de la Valinière, the subject of this sketch, underwent even greater trials and tribulations. His own excitable and restless disposition was doubtless partly responsible for many an episode in his checkered career. But he seemed to favor the cause of America from the first days of the Revolution, and this was to a large extent the source of his manifold woes. In his picturesque life there is much to attract and not a little to condemn. Yet the turbulent days through which he passed, especially in the Illinois country, then abandoned by Congress to lawlessness and anarchy, go far to explain some of his shortcomings.

I

Pierre Huet de la Valinière was born at Varade, France, January 10, 1732.[1] His classical studies were made at the College of Nantes.

[1] The documents relating to his life have been gathered from various sources and published by Martin I. J. Griffin in the *American Catholic Historical Researches,* 1906, p. 203 ff. These documents were partly reproduced by Mr. Griffin in Vol. I, p. 75, ff. of *Catholics and the American Revolution.* The original

Feeling called to the priesthood, he entered the Grand Séminaire of that city November 12, 1752. Having been ordained subdeacon, he went to Paris to enter the Seminary of St. Sulpice and to become a member of that community. The American mission fields, whither so many of his compatriots had gone before to convert the Indians and to die in the attempt, presented an irresistible attraction to one of his lofty zeal and fiery nature. Leaving France on April 13, 1754, he landed in Montreal on September 9. The following year, on June 15, Bishop Pontbriand ordained him to the priesthood. For four years he remained connected with the Sulpitian Seminary under whose direction his priestly ministrations extended to the city and its neighborhood.

His first appointment as pastor was to the parish of Rivière des Prairies, May 22, 1759, where he remained seven years. He was successively transferred to the parishes of St. Henri de Mascouche (November 2, 1766-January 3, 1769); St. Sulpice (January 3, 1769-October 4, 1773); L'Assomption (November 11, 1774-February 1, 1777), and St. Anne, (September 1778-October 9, 1779). His inconstant nature has been blamed for these changes, but nothing in the records supports this contention: in missionary countries such changes are of frequent occurrence because necessitated by conditions. Whatever the cause, while Fr. de la Valinière was pastor of L'Assomption, momentous events were taking place in America.

The Thirteen Colonies had boldly sent forth their Declaration of Independence and were now face to face with the alternative either of ignominously withdrawing it, or of legalizing their revolt by victory on the battle field. To drive the English out of Canada was a question of supreme importance with the revolting colonies, and to obtain the assistance of the French Canadians at this critical period meant a great accession of strength to their cause. An invasion of Canada by American troops was accordingly planned and executed in 1775, but failed of success. Yet it stirred many minds and hearts in Canada and opened up new vistas of freedom.[2] The Catholic bishops, how-

French text of these documents, together with an English translation, generally that given by Mr. Griffin, is reproduced by Prof. Alvord in: *Illinois Historical Collections*, Vol. V, pp. 424 ff; 548 ff; 554 ff; 558 ff; 574 ff. The letter of Fr. de la Valinière on p. 558, given incompletely by Mr. Griffin, is found in extenso here.

[2] Before the capture of Ticonderoga, before the battle of Bunker Hill, even before the battle of Lexington, Canada had been invited to send delegates to the Provincial Congress. The reply of some of the principal merchants of Montreal shows that there was at this time considerable popular sympathy in that province

ever, looked upon the Revolution as morally wrong and unjustifiable and took their measures accordingly, using the full spiritual power of the Church to back the government. "The Canadians who joined the American cause were excommunicated by the Bishop of Quebec and those who returned to Canada were denied the Sacraments even on their death bed, unless they openly recognized that they had committed sin by joining the Americans. Christian burial was in consequence denied them, and they were buried by the roadside. . . . Bishop Briand worked hard and did almost as much as General Carleton for the British cause."[3]

Father Floquet, a Jesuit of Montreal, was suspended by Bishop Briand for associating with Father Carroll, when in company with the United Colonies' Commissioners, Benjamin Franklin, Chas. Carroll of Carrollton, and Samuel Chase, he came to Canada to effect an alliance if possible, or at least arrange terms of neutrality.[4]

Father de la Valinière seemingly did not agree with the political views of his ecclesiastical superiors and he also fell under suspicion as a traitor to his country and king. If indeed traitor he was, so were Washington and his associates when they determined upon independence from the British crown. No overt act of rebellion, however, was ever charged against Father de la Valinière. But he had made use of the services of one Durocher, a friend of Thomas Walker, a Montreal merchant living at L'Assomption and an active supporter of the American revolutionists, to deliver from captivity his friends Fathers Robert and St. Germain, after they had fallen into the hands of the

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with the cause of liberty, albeit it was a sympathy which prudently hesitated to declare itself in public. Under date of April 28, 1775, they wrote: * * * "the bulk of the people, both English and Canadian, are of quite contrary sentiments and wish well to your cause, but dare not stir a finger to help you; being of no more estimation in the political machine than the sailors are in shaping the course or working the ships in which they sail. They may mutter and swear, but must obey, etc. * * *."

The Quebec Act had been hardly better received in Canada than the Stamp Act in the southern colonies. That very spring, on the first of May, people had insulted His Majesty by daubing his bust in the public square of Montreal with black paint and hanging strings of rotten potatoes around it.—Martin I. J. Griffin, *Catholics and the American Revolution,* Vol. I, p. 41.

[3] Ibid., p. 42.—Not all, however, were intimidated by these stringent measures, and quite a number of Canadians distinguished themselves in the Revolutionary War on the American side.

[4] Ibid., p. 104-110, where the interesting documents pertaining to his case are reproduced in full, showing plainly to what extreme measures the bishops went to keep Canada faithful to England.

invading army of Bostoners. He himself admitted the part he had played in this transaction, but he protested that he was innocent of all wrongdoing. The loyalists took it for granted that he would never have dared to perform this act of mercy unless he had been on good terms with "the rebels"; feeling ran high; suspicion was in the air. Father de la Valinière was believed neither by General Carleton, nor by his superior of St. Sulpice, nor by his Bishop, Mgr. Briand. Writing to the latter under date of August 12, 1776, Mgr. Montgolfier says:

> I have had the honor of unburdening my heart to General Carleton regarding Monsieur de la Valinière whom I reckon among the most guilty and the least converted. His excellency gave me liberty to deal with him as I may judge fit. The dearth of priests forces me to employ him although reluctantly. Should Your Lordship judge proper to withdraw him and if means could be found of providing for the essentials of that large parish, I would see therein no difficulty. But in that case I would desire that subject to be removed from the country. He is thoroughly self-willed, and although of good morals, he would infallibly cause us some other trouble."[5]

Two months later, on October 2, Mgr. Montgolfier writes to the Bishop: "Monsieur de la Valinière is keeping quiet for the present and I think he is checkmated." But there was a thorough understanding and co-operation between the ecclesiastical, civil and military authorities to keep the Canadians from going over in a body to the American cause and striking a decisive blow for liberty, a contingency so proximate and so fraught with danger that it would have put an end to English domination on American soil. Threats and penalties were therefore freely made use of by both to enforce their views. Nothing in the records shows that Father de la Valinière participated in any way, overtly or covertly, in acts of rebellion. But General Carleton was evidently afraid that even his very presence as a suspect might influence others and he insisted with the Bishop "that it would be expedient and even necessary to withdraw that missionary from L'Assomption, and should it be thought fit to employ him elsewhere, at least to transfer him to another parish and to remove him from this district where he is too well known." He was therefore removed to St. Roch des Aulnaies in February, 1777. In 1778 he was transferred at his own request to St. Anne de la Pocatière. But Governor Haldimand was not satisfied and in a letter dated Quebec, October 14, 1779, addressed to the Bishop of that see, he makes the peremptory request: "You will be so kind as to order Mr. de la

[5] *American Catholic Historical Researches*, 1906, p. 206.

Valinière, curé of the parish of St. Anne du sud, to proceed without delay to this city with all his baggage. * * * I leave it to you to inform him, if you think fit, that he must sail for Europe with the fleet that leaves the 25th of this month.'' Brooking no delay, and having carefully taken all measures for the deportation, he writes to Lord George Germain on the eve of the sailing of the fleet, October 24, 1779, to give his reasons for the drastic step he is taking. His letter is a blunt revelation of the methods resorted to to intimidate all those who were in any way inclined favorably towards the revolting colonies or likely to become so in the future. When the fate of a great and rich colony was at stake, high-handed proceedings were their own justification:

This gentleman (Father de la Valinière) is a native of France, and was, till some time in the year 1776, a member of the Seminary of Montreal, under whose patronage he enjoyed one of the best cures in the Province near that town. The gentlemen of the Seminary were extremely offended with his behavior during that whole winter, when he proved himself a perfect rebel in his heart. On their own complaint the Bishop removed him from his cure to one of less value, in the lower part of the Province; he has since quarelled with the Bishop and was once disposed, as I am informed, to sue him in our Courts.

Fiery, factious and turbulent, no ways deficient in point of wit and parts, he was too dangerous at this present crisis to be allowed to remain here, and accordingly, taking advantage of his disagreement with the Seminary of Montral and with the Bishop, he is now, with consent of the latter, sent home; as it rather appears that the blow proceeds from his ecclesiastical superiors, any noise or disturbance about it here is avoided, and at the same time may oblige the clergy, especially the French part of them, to be careful and circumspect; the French alliance with the Colonies in rebellion has certainly operated a great change upon their minds, and it too generally runs through the whole body of Canadians. However disagreeable it may be, it is improper he should be permitted to return to his native country. I think he must either be confined, though well treated, or sent prisoner at large to a remote part where some inspection may be had over his conduct. In short, there cannot be a doubt that while these troubles last, he will seek every opportunity of serving France, and of being of Disservice to the British intersts.[6]

Arriving at Spithead, he found that he had been robbed of all his money; he was prevented from disembarking and kept a prisoner on board ship for several months; he was even reported by Captain Hervey, who brought him over, to have died on his arrival at Portsmouth. But he lived to see himself vindicated by the English authorities from all treasonable action:

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[6] *American Catholic Historical Researches*, 1906, p. 209-210.

I cannot see any ground for detaining de la Valinière, unless it be under the authority of the Act "for securing persons charged with or suspected of High Treason committed in the Colonies." I cannot advise Lr. Geo. Germain to commit him under that Act, unless some charge or some cause of suspicion of High Treason be first distinctly alleged by somebody. * * * I confess the Governor's letter does not to me impart suspicion of Treason committed, though perhaps a very liberal expounder might construe the "Behaviour by which he proved himself a perfect Rebel in his Heart" to an act overt of Treason. The Governor seems to have been ill advised.[7]

In an effort to dispose of him without further ado, a document was forged in which he was made to state that, having been captured on a French merchant vessel, he was not a prisoner of war. He was allowed therefore to leave England and go to France at his own expense. Embarking on a French vessel, the St. Antoine, he was wrecked off the French coast, losing all that remained to him of his earthly possessions. Nothing daunted, he traveled on foot to Paris, by way of Ostende, and was lodged and boarded by his brother Sulpitians in one of their houses, at Nantes. On recovering, his health badly impaired by the privations of his imprisonment, he collected the remnants of a small inheritance. Intending to return to Canada, he set sail for Martinique, whence he went to San Domingo. Recovering from an attack of yellow fever, he set sail again for Newburyport, Mass., arriving there in the spring of 1785, and proceeding at once to Montreal, which city he reached in June. Bishop Briand had died and was succeeded by Bishop Desglis. But suspicion of Father de la Valinière had not been allayed, and in a letter to Mr. Gravé, his Vicar-General, Bishop Desglis writes: "I even desire that you endeavor to make him (Lieut. Governor Hamilton) know that I would be very glad if he did not suffer him in this country."[8]

Under these circumstances he could not hope to find support among his confrères the Sulpitians, and finally, in August, 1785, he leaves for the United States with a favorable letter from his Bishop to Rev. John Carroll. He personally met the latter at Philadelphia, but could not obtain faculties from him to care for the Canadians, Arcadians and French settlers in New York and its vicinity, Father Carroll giving as his reason that "he had no power to grant them." Yet in December of that same year Father de la Valinière is ministering to the French in New York city, assembling them in his house for the purpose of divine worship. Father Farmer, writing to Father

[7] *American Catholic Historical Researches,* 1906, p. 212.
[8] *American Catholic Historical Researches,* 1906, p. 216.

Carroll under date of December 27, 1785, says that Father de la Valinière "has been recommended as a zealous missionary," and he doubts not that "his staying among those forlorn people (Canadians and French) and preaching to them, may revive their decayed devotion."[9] Father Farmer seems to assume that Father de la Valinière has received faculties to exercise his ministry. Yet on January 25, 1786, Father Carroll, in a letter to the trustees of St. Peter's church, New York, reiterates that he had no power to grant Father de la Valinière leave to administer the Sacraments to the Canadian refugees; "otherwise," he adds, "I have such a conviction of his many qualities that I should gladly have indulged the wishes of these good people." What his status really was, is not altogether clear: was it a case of willful disobedience or ignorance and misunderstanding? On February 25, 1786, Father Farmer wrote that he had transmitted to Father de la Valinière in New York "powers to perform parochialia, without restrictions to the French,"[10] adding that Father de la Valinière had informed him of the state of affairs among them as he had been requested to do: "scandals have ceased and all was quiet there." In a letter of March 30, Father Farmer mentions the intention of Father de la Valinière to leave New York for Illinois. Having failed to obtain, through the intervention of the French ambassador, permission to buy an old Protestant church in New York City for the use of his congregation, he felt discouraged and asked Father Carroll's permission to go west. He was allowed to do so, and on his departure was given full faculties as Vicar-General of the Prefect-Apostolic.

II

Father de la Valinière now set out for Philadelphia, and stopped for a short visit with Fathers Farmer and Molyneux at old St. Joseph's. Thence he made his way as a pedestrian to Pittsburgh, and descending the Ohio in a batteau, he journeyed on to Kaskaskia, where he arrived in the summer of 1786.

The French settlements in the American Bottom had for several years past been steadily declining. Whole-heartedly they had embraced the American cause and they had expected a great deal from their new masters. But Congress, harassed and preoccupied with many weighty matters, had practically abandoned the North West

[9] *American Catholic Historical Researches*, 1906, p. 217.
[10] *American Catholic Historical Researches*, 1906, p. 218.

to itself. Kaskaskia especially was in an unfortunate condition, as it was held in the iron grasp of one of the boldest of American frontier adventurers: the self-styled "governor" John Dodge. Of an unusually mean and cruel disposition, and seconded by a handful of American settlers as unscrupulous as himself, he was high-handed in his methods of dealing with the people who were thoroughly cowed and subservient to his every whim for fear of even graver consequences. For the courts were abolished, and they had no recourse at law. He bullied the people, struck them with his sword and fought with them. On a hill overlooking the village he had built a fort. Fortifying it with two cannon taken from the old Jesuit establishment, he pointed them towards the settlement to prove to the inhabitants that he was ready to enforce his arbitrary decrees to the limit. "Seeing they could not give any information of their unfortunate condition, and consequently obtain any redress, they began the most shameful slavery by flattering their tyrant and serving him in the most humiliating manner."[11]

Emboldened by his impunity, the tyrant went to such excesses that he defeated his own ends. At last the better judgment of the inhabitants asserted itself, and with it came the courage and the determination to make a final attempt to break their shackles. Accordingly in 1786 and again in 1787 petitions were sent to Congress in which they rehearsed all the crimes committed by John Dodge, and "the truth of their charges, violent as they were, can hardly be doubted."[12] It was the coming of Father de la Valinière that had infused new life into their abject existence. "He was the kind of man needed to draw the French out of their stupid timidity. They regarded him as the representative of the United States to which Illinois now belonged, and his advice carried great weight."[13] He had familiarized himself quickly with the political and economic situation of his charges, and was not slow in taking his measures accordingly. But in a disorganized community it was not easy to steer a clear course. Some did not relish his outspokenness and an evenomed quarrel ensued between the French settlers themselves. One of the parties was led by Father de la Valinière and the other by Barthelemi Tardiveau, who, while a friend and partisan of John Dodge, had suc-

[11] *Illinois Historical Collections,* Vol. II, p. CXXVIII.

[12] *Illinois Historical Collection,* Vol. II, p. cxviii, note 4. The text of both these documents is given, respectively, on p. 381 ff. and p. 424 ff. of the same volume.

[13] *Illinois Historical Collections,* Ibid.

ceeded in having himself appointed as "Illinois Agent to Congress," and the spokesman of the villagers.

Foreseeing a bright future for the American Bottom, the American settlers had begun a speculation in land. Wishing to win as many as possible to his side by the lure of easy riches, B. Tardiveau set out to deluge Congress with petitions for land grants for the French settlers. Father de la Valinière undoubtedly realized that the redress of their wrongs did not lie in that direction. On the contrary, it only opened up another source of greater animosities and intensified strife among the more and the less favored grantees. As it was, the French settlers were not even cultivating any longer the land that had been theirs for almost a century. What the country needed, was a strong, stable and just government. Father de la Valinière therefore openly opposed these land grants sought by Tardiveau. Looking upon him only as a foil of John Dodge, the chief source of all the suffering and misery of his people, he in the following year sent a memorial to Congress reciting at great length the latter's acts of tyranny. It details the same grievances as the petitions formerly sent by the Kaskaskians, but with considerable more force[14]. That Dodge was indeed a "Mounster," as Father de la Valinière styles him, cannot be gainsaid. And the conclusion of the priest's appeal for redress to a body that had been so indifferent, is pathetic in its simplicity: "So with all the good people here I will offer willingly my vows and sacrifices for the blessings of the United States forever." The faction of John Dodge was overthrown but no immediate redress came to the French settlers.

Meanwhile Father de la Valinière was enkindling new fires of opposition among his own people, and fanning into flame hot passions of discontent, this time on religious grounds.

Father Gibault, the only surviving priest of the French and English régimes, and the first to welcome the American occupation, was residing at Post Vincennes. Father de St. Pierre, a distinguished Carmelite, who had been chaplain in the French Expeditionary Forces of the Revolutionary War, was the first priest sent to the recently acquired North West by the new Prefect-Apostolic, Father Carroll.[15] He was in Kaskaskia in July 1785. But the turbulent

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[14] *Illinois Historical Collection*, Vol. V, p. 424.

[15] Father Gibault in a letter to the Bishop of Quebec (*Ill. Hist. Coll.*, Vol. V, p. 547) states that Father de St. Pierre said, and showed letters to that effect, that he had faculties as Vicar-General of Father Carroll in Illinois.

Father Carroll, in a letter to Father Gibault, (Ibid., p. 592) expressly men-

conditions there[16] made him decide to go on to the better ordered parish of Cahokia, where he was ministering to the people with considerable success. On October 17, 1786, Father de la Valinière in his capacity as Vicar-General, and after due consultation with Father Bernard of St. Louis, wrote to the people of Cahokia to set them aright as to some "ill grounded reports that had been circulated concerning their pastor." And he concludes: "We dare flatter ourselves that in recompense you will do your possible to give him, as to your lawful pastor, all the satisfaction that may depend from your services."[17]

The following year various reports reached him concerning Father de St. Pierre, who, it was stated, had not observed the canonical prescriptions of the Church on various occasions, especially by marrying a Catholic and a Protestant, on the feast of St. Joseph, during the Lenten season and without any power to grant dispensation. Father de la Valinière felt that on the strength of these representations his position as Vicar-General compelled him to put a stop to these abuses. Consequently he wrote to Father de St. Pierre a personal and dignified letter:

Since my coming had taken from you all powers, I am afraid you will do the same thing. Therefore I beseech Your Reverence to give me no occasion to blame you. You have read the Special Commission which has been given to Us concerning you and Mr. Gibault. Now, when you asked us for the powers, I have certainly given you only an ordinary Jurisdiction. Wherefore, if you have made such a marriage, it is at least illegal if it is not void, on account of the prohibited Season. Now, if you have granted other dispensations either of affinity or relationship, don't neglect, I beseech you, to write to Us on the subject, that I give you leave to reinstate them. Hitherto nothing shall transpire in the public, provided after the reception of this letter you cease to behave So for the future. You shall observe the same order touching all dispensations, and ab-

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tions he had not given any such faculties to Father de St. Pierre, because he had not received any official notice of his appointment as Prefect-Apostolic.

[16] *Ill. Hist. Coll.*, Vol. V, p. 521 ff., gives an idea of some of the troubles he encountered. A court action was begun against him by John Edgar and Louis Tournier, both accusing him of having stated publicly that "their company was guilty of theft." Father de St. Pierre refused to retract, and claimed moreover that only an ecclesiastical court had jurisdiction over him. The case dragged on for some time, and the records fail to show how it was finally settled.

[17] Amer. Cath. Hist. Res., 1906, p. 220.—In printing this document, Mr. Griffin read: ME your pastor, instead of MR. your pastor, thus changing the meaning considerably. The mistake is corrected by Prof. Alvord in Ill. Hist. Coll., Vol. V, p. 548, note 2.

solutions in reserved cases, when there is not an imposibility of having recourse to Us.[18]

But this little canonical dissertation, correct in every way, soon became a matter of public contention. Father de St. Pierre replied, justifying his conduct without any ambiguity, and his explanation might have stopped there. But his feelings had been hurt, and he countered with some insinuations regarding Father de la Valinière's former troubles. The latter saw in it a reflection upon his position as Vicar-General and it became a new cause of offense. He wrote an open letter to the inhabitants of Cahokia, ordering that it should be read publicly in the church and affixed to the door. Besides giving publicity to the letter he had sent to Father de St. Pierre, he indulges in some caustic comments and undignified accusations against their pastor, whose ordination to the priesthood he even calls into question. The inhabitants of Cahokia, who deeply loved their spiritual leader, returned a strong reply:

> We answer the same (your letter) by declaring to you all of us with an unanimous voice that Mr. de St. Pierre our Parson, Pastor & Missionary, has all our confidence, & that we have only to praise & applaud him & the spiritual zeal with which he instructs us as well as our children. It is in vain that you expect to robb us of the confidence we repose in him, his attachment to us & his disinterestedness is known to us. Therefore, Sir, dispense writing us anything more disadvantageous to the conduct of a Priest as worthy of respect as M. de St. Pierre whom we all reverence . . .[19]

Since the expulsion of the Jesuits in 1763, ecclesiastical discipline as well as religious fervor had begun to decline in the French communities of Illinois.[20] As political feuds increased, small incidents were magnified and gave rise to violent animosities. In a word the villages were utterly demoralized. Political and ecclesiastical troubles waxed apace and culminated in a petition to Congress against Father de la Valinière by the inhabitants of Kaskaskia on September 21, 1787. The charges against him are numerous and specific.[21] Although his moral character is nowhere attacked, his difficulties with the Cahokia villagers are rehearsed once more and a number of new grievances are set forth: the fury of his dispo-

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[18] *Am. Cath. Hist. Res.*, 1906, p. 222.

[19] *Amer. Cath. Hist. Res.*, 1906, p. 223-224.

[20] *Ill. Hist. Coll.*, Vol. V, Ch. XV, entitled: Ecclesiastical Letters, contains documents from the pens of Fathers Gibault and de St. Pierre which prove beyond the possibility of doubt that religion was at a very low ebb.

[21] *Am. Cath. Hist. Res.*, 1906, p. 228-231; *Hist. Coll.*, Vol. V, p. 574, ff.

sition, the theocratic despotism with which he tries to govern his people, the violence of his passions, etc. How far all or any of these charges are true, it is not easy to determine. That they had been inspired to some extent by Barthelemi Tardiveau, the Illinois Agent to Congress and a friend of John Dodge, whom Father de la Valinière had so thoroughly exposed, admits of no doubt. For we find the same Tardiveau addressing a letter to the President of Congress,[22] which rehearses them over again, while he sets himself up as a paragon of virtue and civic righteousness.

None of the parties to the violent quarrel were any longer amenable to reason. Father de la Valinière felt that his usefulness was at an end, and he wisely decided to withdraw from the territory.

Father Giballt and Father de St. Pierre were both equally discouraged with the way of life of their parishioners: the root of the evil lay evidently deeper than Father de la Valinière's violent temper and erratic disposition. He, as well as the two former missionaries, wished to return to Canada. On May 26, 1787, he had written to the Bishop of Quebec a letter to this effect, breathing true zeal and priestly fervor:

> . . . Thanks to God I have not changed in conduct, and the only true grief I feel is not being able to do good to souls and bodies . . . If I have committed any fault, although I am not aware of it, it should be wiped out by what they have made me suffer . . . As a hare pursued by dogs always returns to his seat, so do I desire that Canada which ordained me a priest, and to which I still can render some service, receive the last fruits of my priesthood as it has received the first.[23]

His request remained unanswered. In 1789[24] he left Illinois for good, going to New Orleans. Thence he sailed to Havana, to Florida, up to Charleston, thence to Stonington, Conn., and finally to New York. In October 1790 he was back with his old associates of St. Sulpice at Montreal, but the Bishop refused to recognize him as a member of his diocese and would not give him permission to celebrate

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[22] *Am. Cath. Hist. Res.*, 1906, p. 232.

[23] *Am. Cath. Hist. Res.*, 1906, p. 236; *Ill. Hist. Coll.*, Vol. V, p. 558.

[24] Prof. Alvord, *Ill. Hist. Coll.*, Vol. II, p. xlix, states erroneously that he left Illinois "in 1787 or the early part of 1788." For Major John F. Hamtranck, a Canadian Catholic who had served in the Revolutionary War as Captain of the Fifth New York Regiment, and was commandant at Post Vincennes, wrote to General Harmar in October, 1788, that he "had information from Mr. de la Valienère, the priest at Kaskaskia, that the commandant at St. Louis had written the French at Kaskaskia and Cahokia to come and settle on the Spanish side and had offered land for nothing." *Am. Cath. Res.*, 1906, p. 236.

Mass. His earlier activities had not been forgotten and his vindication by the English authorities was seemingly of no avail to him. He went therefore to Split Rock, N. Y., to minister to the Canadians of that locality. In 1792 he was at La Prairie, Canada, and in 1798 at St. Sulpice again. That same year Bishop Denant writes him that he has obtained leave from the English Governor for him to remain in Canada, and that he is willing to welcome him, should he go to Longuinel where the Bishop of Quebec then resided. Provided with this twofold permission, Father de la Valinière enjoyed the privilege he had so ardently wished for: to end his days in Canada.

His last years were spent in the parish of St. Sulpice, where he died on June 29, 1806, the butt of fate even in death, as his obituary reads: "His name was Peter (Pierre) and he died on the feast of St. Peter (St. Pierre), in the parish of St. Pierre du Portage, by falling from a carriage on a stone (pierre)."

Withal he remains an outstanding figure in early Illinois history: well intentioned but erratic in carrying out his plans; falling on evil days and unable to win sympathy by tact and resourcefulness; without the greatness of character to command a large and devoted following, and withdrawing from the field a failure. Historians have been inclined to side with his enemies, who denounced him without mercy. He rendered a great service to his people in Kaskaskia, never shirked work, trouble or failure. But he was a child of his time, and in the midst of the turmoil and tumult in which he lived, he remained an average man, when only a man of great intellect and compelling character could cope successfully with the manifold intricate difficulties of his day and country.

J. B. Culemans.

Moline, Illinois.

THE FIRST CONVENT IN ILLINOIS

Reminiscences of Sister Mary Josephine Barber*

Interest always attaches to the beginning of creditable movements and enterprises, and there is a particular charm to the story of the establishment of the first convent in Illinois as told by Sister Mary Josephine Barber as one of the original company of sisters who founded this first convent in Illinois.

Many interesting details in this fascinating story shed light upon obscure points in the history of the State and make it well worth reproduction aside from its special interest to Catholics.

"On April 17, 1833 (Easter Wednesday, I think)," says Sister Mary Josephine Barber, "we left Georgetown, D. C. The following are the names of the sisters of the foundation: Mother M. H. Agnes

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*The writer of these memoirs was Sister Mary Josephine Barber, in the world known as "Jane Barber" (thus the late Dr. Shea in his history).

She was the youngest child of Rev. Virgil Barber, formerly an Episcopal minister, afterwards a priest of the Society of Jesus, whose conversion to the Faith with his parents and all the members of his family was so noteworthy an event in American history some seventy years ago.

Jane Barber was born at Fairfield, near Utica, in New York, on August 9, 1816, and died at St. Louis in Missouri, a professed member of the Visitation, in 1887, aged seventy-one.

The Kaskaskia Community, of which mention is made in these Reminiscences (that were recorded by the sister "about thirty years ago," and of which the original copy is preserved in the Visitation mother-house at St. Louis), was disbanded in 1844, on accouont of high floods in the Mississippi that left their convent-home uninhabitable with safety and comfort. Thence they migrated to St. Louis.

In the Visitation order (in the United States), Kaskaskia convent ranks second amoong the offshoots of Georgetown, in the District of Columbia, their earliest foundation, Mobile coming next in order of seniority.

"Sister Josephine was employed principally as teacher of music, composition and painting."

The above few details about this sister and the first Visitation house in Illinois (that have been gathered substantially from the convent archives at St. Louis), may be supplemented by the reader from church histories of New Hampshire and Vermont, wherein will be found abundant information relating to the Barber family especially.

Very worthy, too, of being consulted is the *History of the Catholic Church in the United States*, by John Gilmary Shea, LL.D., New York, 1886-1892. See Indexes to vols. III, IV (T. C. M., of Com. of Hist. Research.) *Records of the American Catholic Historical Society*, 1902, Vol. XIII, p. 211 et seq.

Brent, superior; Sr. M. Genievieve King, assistant and mistress of novices; Sr. M. Gonzaga Jones, Procuratrix, dispenser, etc.; Sr. M. Ambrosia Cooper; Sr. M. Helen Flannigan, directress of the school; Sr. M. Isabella King, teacher, sacristan, robier, etc.; Sr. M. Josephine Barber, postulant; Sr. Catherine Rose Murray, lay sister, cook, etc.''

The sisters traveled under the protection of Mr. Richard Queen, a Catholic gentleman, and brother-in-law to Sister M. Genevieve.

On reaching Baltimore, Md., we saw for the first time the railroad and the cars; not steam cars, such as they now have, but drawn by horses. On arriving at Frederick, we were met at the depot by Father Barber, S. J., father of our postulant. The next day we began the ascent of the mountains, in four-horse coaches. After some four or five days' travel on the Alleghanies, we took the steamboat at Wheeling, and arrived at Louisville, Kentucky, on Saturday in time to go to confession to the saintly Bishop Flaget.[1] Next morning we went to Holy Communion, assisted at High Mass in the Cathedral, and in the afternoon at Benediction.

Bishop Flaget, Rev. Mr. Able and Mother Catharine (of the ''White-Cap'' Sisters of Charity) accompanied us through the locks of the canal. Father Able gave us a very gloomy description of Kaskaskia, telling us we would all die of pleurisy the first winter—

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[1] Benedict Joseph Flaget, first Bishop of Bardstown (subsequently Louisville, Kentucky) was born at Contourant, near Billom, Auvergne, France, November 7, 1763, and died February 11, 1850, at Louisville, Kentucky. He was a posthumous child and was only two years old when his mother died. He and his two brothers were welcomed at the home of Canon Benoit Flaget, their uncle, at Billom. In his seventeenth year he went to the Sulpician Seminary of Clermont to study philosophy and theology, and joining the Society of St. Sulpice, November 1, 1783, he was ordained priest in 1787 at Issy. After teaching dogmatic theology for two years at Nantes, on the advice of Father Emery, the Sulpician Superior, he determined to devote himself to the American mission. He sailed in January of 1792. He was studying English with his Sulpician brethren when Bishop Carroll tested his self-sacrifice by sending him to Fort Vincennes as missionary to the Indians and pastor of the fort. Crossing the mountains, he reached Pittsburg, where he had to tarry for six months, owing to low water in the Ohio, doing such good work that he gained the lasting esteem of General Anthony Wayne, who recommended him to the military commander Colonel Clark, who deemed it an honor to escort him to Fort Vincennes, where he arrived December 21, 1792. For awhile he held the professorship of Georgetown College. He had great experience and absolute self-denial. His holy life gave him great influence in the councils of the Church at Rome. In 1835 he visitd Europe and Rome.

He died peacefully at Louisville, sincerely mourned and remembered to this day.—*Catholic Encyclopedia*, Vol. VI. See Spalding, M. J., *Sketches of the Life, Times and Character of Bishop Flaget.*

which was not very far from the truth. On the following Friday, May 3, the Finding of the Holy Cross, we rose about three or four o'clock; the captain having decided to put us out, not on the Illinois shore (where there was no house for accommodation and no conveyance to be found), but at St. Mary's Landing in Missouri. The steamboat stopped opposite Mrs. Davis' residence, which we had been told was a tavern. Mr. Queen ordered breakfast just as he would have done at a hotel. While we were at table Mrs. Davis politely informed us that hers was a private residence; that she indeed frequently entertained the priests who came and went to Perryville (the Lazarist's Seminary),[2] for whom the boats occasionally stopped at her landing; but seldom on any other business. Mr. Queen and the sisters apologized.

We were now in a dilemma. The broad Mississippi rolled between us and our destination. We were not even in the State of Illinois, and had no acquaintance in the country. About eight o'clock Mr. Queen departed for Kaskaskia to announce our arrival, and to see what preparations had been made for our accommodation. He returned after dinner, saying that nothing at all had been done, and that the inhabitants were not expecting us, although some time previous

[2] The Lazarist Mission was founded by St. Vincent de Paul. Early in 1617 Vincent de Paul was at the Chateau de Folleville in Picardy with the family of M. de Gondy, Count de Joigny, General of the Galleys of France, and had charge of the education of M. de Gondy's sons. Vincent had opportunities of observing the ignorance of religion of the peasants of the neighborhood. As the result of a sermon which he preached on January 25, 1617, in the church of Folleville, Vincent with two Jesuit Fathers, began, at Mme. de Gondy's request, to preach to and instruct the people of the neighboring villages on her estates. Thus began the work which was to become eight years later, in 1625, the Congregation of the Mission. Mme. de Gondy wished to make a foundation that would secure a mission every five years for the rural population of her extensive estates. The Oratorians and Jesuits being unable to undertake this work, she urged Vincent to gather together some zealous priests and organize missions for the poor country people, at that time so little in touch with the clergy. Ecclesiastical authorization was easily obtained from John Francis de Gondy, then Archbishop of Paris, brother of the General of the Galleys. He also handed over to Vincent the ownership and all the rights of an old college in Paris, called "*des Bons Enfants.*" Vincent de Paul took possession through his first disciple and co-laborer, Anthony Portail, March 6, 1624. The next year a contract confirming the previous promises was signed by the de Gondy family in favor of Vincent and his companions united "under the name of Company, Congregation or Confraternity of Fathers or Priests of the Missions."—*Catholic Encyclopedia,* Vol. X, p. 357. See *Lazarists in Illinois,* by Rev. J. L. Souvay, C. M., Illinois Catholic Historical Review, January, 1919, and subsequent numbers.

Bishop Rosati,[3] on a visit there, had mentioned his intention of establishing a convent and boarding-school in their town. Mother Agnes was very much surprised at all this, as before leaving Georgetown she had been led to understand that not only was a house provided, but that the parish priest had proposed and arranged for surrendering to us his own dwelling, which, being contiguous to the church, would allow of our choir opening into the sanctuary. These probably were plans concerted between Bishop Rosati and the parish priest,[4] and mentioned by the bishop in his letters to Georgetown. But they were plans that never were and never could be carried into effect, as both the church and presbytery were in too dilapidated a condition; the presbytery containing, moreover, only two or three rooms. Whatever may have been the origin of this idea, it was one fully entertained at Georgetown; insomuch that Rev. Wm. Matthews said to Mother Agnes jocosely: "If you have turned the priest out of his house already, I do not know what you will do after your arrival in Kaskaskia." When Mr. Queen contradicted all these exceptions, describing Kaskaskia as a poor, miserable, "out-of-the-way" little place, the sisters were quite discouraged and wanted to go back; and had it not been for Mother Agnes and Sister Gonzaga, they undoubtedly would have returned to Georgetown; but they remained steadfast. In the afternoon our baggage, boxes, trunks, etc., were put on the flatboat (called also "the ferry-boat"), and served us for seats in crossing over to the Illinois shore. The boat was so heavily laden that the water came up almost to the edge, and the sisters were so frightened that they sat speechless. Broad and muddy as the river was, the water could hardly be seen for the carpets of green caterpillars that covered it. On landing, the shore and trees were in the same predicament; whereat the sisters expressed their astonishment.

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[3] On August 13, 1822, the Very Rev. Joseph Rosati, Vicar-General for Bishop Du Bourg, was appointed by Pius VII titular Bishop of Tenagre, and created Vicar-Apostolic of the territories of Mississippi and Alabama. This appointment he declined, giving as his reasons the paucity and penury of the people of Mississippi and Alabama, the utter impossibility of a priest being able to sustain himself at Natchez. He, however, was not to escape episcopal honors. He was appointed coadjutor to Bishop Du Bourg by Apostolic Brief dated June 22, 1823, and by instructions of this Brief was to reside in St. Louis.

The Visitation Nuns as well as the Religious of the Sacred Heart and the Sisters of St. Joseph grew and developed by his advice and under his guidance.—*Catholic Encyclopedia*, Vol. XIII. See also *Lazarists in Illinois* by Reverend J. L. Souvay, C. M., in Illinois Catholic Historical Review, January, 1919.

[4] Rev. Matthew Condamine.

It almost exceeded credibility. Three vehicles there awaited us. They were the Kaskaskia stage-coaches, but in size and shape like our ordinary milk-wagons.

The Kaskaskia parish priest (our future confessor), Rev. Mr. Condamine, was there on horseback. We were soon seated, and in a few minutes on our way to Kaskaskia. Our drivers announced that the town was in sight. We strained our eyes, but could not find it. Thinking to settle on the exact locality, we asked: "Where was the church?" A low structure was pointed out; but we did not give our informant credit, and felt sure that the log edifice was a barn and not a church. Far from suspecting that we were in the midst of the town, we were still on the lookout for it, when our carriages stopped in front of Mr. Wm. Morrison's[5] elegant stone mansion, the only real building in the place. The others were low erections of frame or logs, one or two stories at most, and concealed from view by the trees. One street intersected the village, and that so quiet, and we may say unfrequented, as almost never to be disturbed by the sound of carts or wheels.

"Asleep or paralyzed," writes Father Doherty, "Kaskaskia lies in the Illinois Bottom, with all the lazy apathy of the Indians, whose home it once was, dreaming over its past, and its prospects that are no more. No press, no railroad, no mill, no smoke of manufacture rising to the blue sky, no bridge, only a flat boat drawn wearily by a rope from shore to shore of the Okaw (Kaskaskia) river. Why! a visitor there would almost think he lived two centuries back."

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[5] William Morrison was a distinguished character who came to Kaskaskia in the year 1790. He came from Philadelphia, as the representative of the mercantile house of Bryant & Morrison of that city, and established a branch of the business in Kaskaskia. Under his sagacious management the transactions of the house rapidly extended throughout the Mississippi Valley. The mighty machine of commerce which he managed did not claim the exclusive control of his capacious mind. Home was never crowded out by the pressure of business. He found plenty of time to enjoy the affectionate society of his family. Sociable and fond of company, his house was the welcome resort of every visitor to Kaskaskia.

Much of his time was devoted to public enterprise. He was the moving spirit in constructing a bridge across the river at Kaskaskia, the piers of which are yet standing, and form an excellent monument to his public spirit.

He died in the year 1837, leaving a vacancy in life which but few have the ability to fill. His remains were deposited in the old graveyard at Kaskaskia, where all that was mortal of so many of the pioneers has mingled with its original dust. He had five sons—Joseph, James, William, Lewis and George.—*Historical Sketches of Randolph County,* Montague, 1859, pp. 40-41.

Alighting at Mr. Wm. Morrison's, his wife and sister-in-law[6] received us most graciously. The latter was a convert, a lady of remarkable intelligence and extensive information, who, having dissipated the prejudices of her relatives, easily induced them to offer us hospitality until our own house could be prepared. Theirs was a double house and very roomy, though only two stories and an attic. The entire second story was appropriated to our use. We had one small and two large bed-rooms, besides the ball-room, which ran the entire width of the house, over the parlors; but no one slept in this, nor was it any longer used for its original purpose, it being deemed unsafe on account of a fissure in the wall caused by the earthquake of 18....; since which time Kaskaskia, having rapidly depopulated, had little call for large ball-rooms or brilliant assemblies. The sisters used to walk there to recite their office, etc.

On the first evening of our arrival, we remarked that the parlor floors were not perfectly level, but wavy. Madam William informed us that this, as well as the rent in the east wall, had been occasioned by the earthquake. It was then that we learned from the inhabitants of the curse that had been put on the place.[7] There was no one in

[6] Mrs. Robert Morrison, sister-in-law of William Morrison, was the second wife of Robert Morrison and the mother of his children. She was a literary prodigy. Many of her poetical contributions to the magazines of that day touched the higher order of poetry. She remodeled in verse the Psalms of David and had the volume presented to the Philadelphia Presbytery for criticism. The work passed a critical examination, and received much praise, but was rejected, probably more from the fact that it came from an obscure author than from its merits. She took a deep interest in politics, and often wielded much influence in a political campaign by her ably written communications in the newspapers.

She had four sons—Edgar, James L. D., John Murray, and Robert.—*Historical Sketches of Randolph County,* Montague, 1859, pp. 41-42.

[7] Since the waters of the Mississippi River have washed away the last vestige of Kaskaskia, the first capital of Illinois, an old legend that contained the prophecy of the total destruction of the once flourishing little city has been recalled. Kaskaskia was situated on a peninsula at the junction of the Kaskaskia and the Mississippi rivers, and in 1882 the Mississippi River cut its way through the peninsula, leaving the remnant of the town on an island. The water continued to wash away the rich alluvial deposits on which Kaskaskia was built, until, a few months ago (about 1900) the last foot of the land where the town once stood disappeared. This singular ending of Kaskaskia's once splendid ambitions has recalled to the superstitious the story that the town was cursed more than a century ago by an Indian, who had been wronged by one of the leading citizens.

Jean Benard came to this country from France in 1698, bringing with him his wife and his ten-year-old daughter, Marie. The family settled in Kaskaskia, where Benard established a merchandising business. The Frenchman soon became

Kaskaskia, and no one who had ever been there, who did not know it well; but Madam R. Morrison told us she had heard some say, and

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one of the most prosperous and most influential men of the town. Marie, his daughter, grew to be a beautiful woman, much courted by the most eligible young men of the new country. She was in no hurry to accept any of them, and her fame as a belle spread from Lake Michigan to the Gulf of Mexico.

A young chief of the Kaskaskia tribe of Indians, having become converted to Christianity after several years of study under the tutelage of the Jesuits, built himself a house in Kaskaskia, and was taken into partnership in one of the trading houses there. He was prosperous, handsome, and well educated and was soon received into the homes of the white settlers. One night at a ball he happened to meet Marie Benard.

The girl was at once fascinated by the tall, fine-looking Indian, who fell in love with her at first sight and made no secret of his admiration. But Benard *père* soon noticed the attachment and forbade his daughter from communicating with the young Indian. To make sure that there would be no more meetings, Benard used his influence to prevent the chief from attending any of the social entertainments given in Kaskaskia.

But love always finds a way and the young couple managed to see each other despite all the precautions of the girl's father. But Benard became aware of these meetings and again took means to prevent them. He was a man of wealth and influence and he had the Indian forced out of his partnership in the trading company.

The Indian left Kaskaskia. For almost a year nothing was heard of him, and Benard thought that his daughter had forgotten her lover, for she appeared gay and careless and she accepted with apparent pleasure the attentions of a young Frenchman. One night when a large ball at Kaskaskia was at its height, Marie Benard disappeared.

Those who searched for Marie discovered that the young chief of the Kaskaskians had been seen that evening in the town, and the conclusion was at once reached that the girl had eloped with him. Benard at once organized a party to go in pursuit of the fugitives. As there was a heavy snow on the ground their trail was easily discovered and followed. The Indian and Marie had crept away afoot and as their pursuers were supplied with fast horses, the young lovers were captured, after a day's chase, about forty miles from Kaskaskia. Their destination had been the French settlement at St. Louis, where the Indian had provided a home for his wife.

The Indian surrenderd without resistance and the posse started on the journey back to Kaskaskia, taking the two captives. Most of the men who composed Benard's party wanted to kill the Indian instantly, but Benard would not allow it, for, he said, that they should leave him to deal with his daughter's lover.

When the party reached Kaskaskia the girl was placed in the convent there. Then Benard took the Indian to the bank of the Mississippi and binding him tightly to a log turned him adrift in the river. As the helpless Indian floated away to his death he raised his eyes to heaven and cursed Benard who, he daclared, would die a violent death. The Indian's last words were a prophecy that within two hundred years the waters which were then bearing him away would

hoped it was true, that Kaskaskia was cursed only for a certain number of years, and that the term of its malediction having now expired, it would revive from its long period of calamity and misery. Subsequent events seem to show the contrary. Sickness, floods, earthquakes, still desolate the beautiful but forsaken spot. On Saturday, May 4, we were visited by the elite of the town, and among others by Lawyer Baker, who, as was afterwards told us, was generally deputed by the towns-folks as an inspector or examiner into the qualifications of those who presented themselves for teachers in their little village, which by the by (exclusive of the Creole race) contained a very select and well-educated class. Lawyer Baker[8] had a long interview with Sister Helen, the directress of the school, was very much pleased, and gave a favorable report of her education and acquirements.

Mr. Morrison's large and beautiful garden adjoined the Catholic graveyard that lay at the back of the church, so that we could go to Mass or visit the Blessed Sacrament without passing into the street. On Sunday we went to High Mass, and Rev. Mr. Condamine, who preached in French, explained to the congregation the purport of our coming, and the benefit that would accrue to their children from Catholic training and instruction. On Monday we began to prepare our own house. It was a store belonging to Colonel P. Menard,[9] and

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sweep from the earth every vestige of the town, so that only the name would be left.

The unhappy girl died in the convent. Benard was killed in 1712 in a duel. The last trace of Kaskaskia has been obliterated, and the superstitious declare that the Indian's curse has had something to do with the passing of the once flourishing town. On dark and stormy nights the ghost of the Indian is said to appear. The specter with strong arms bound and face upturned floats slowly by on the river where the stream sweeps by the site of the vanished city in which Marie Benard once lived and in which she died mourning the red man that she loved.—*Inter-Ocean,* February 3, 1901.

[8] Lawyer David J. Baker commenced his successful career at the bar in Kaskaskia. He enjoyed a lucrative practice for many years. In his old age he retired from the profession and lived in Alton, Illinois.—*Historical Sketches of Randolph County,* Montague, 1859, p. 46.

[9] Pierre Menard in 1790 with his two brothers, Hypolite and François—originally from Quebec—arrived in Kaskaskia. Pierre established a mercantile house, and opened a lucrative trade with the Indians. Endowed with rare business talent, a well-balanced judgment and an honest purpose, he rose rapidly to a high degree of eminence and distinction among the people of the West, and became the idol of the Indians. The Federal Government appointed him Indian Agent, which post he held for many years, and gave perfect satisfaction to both parties. No

lent us by him free of rent. He had the counters and shelves taken down, and intended to have it converted into convent shape, with conventual entrance and grate. Meantime the carpenter made our altar and tabernacle, which we lined and trimmed handsomely. Having been told in Georgetown that we would not need a separate altar, the sisters came entirely unprovided; but in the course of a week we got everything ready, and were able to move into our house, where Mass was celebrated the second Sunday after our arrival. We also had Benediction in the afternoon, and the sisters sang. Madam R. Morrison and some other ladies were present, and were enchanted with the music. Father Condamine gave us Mass four times a week; on Sundays saying two Masses, one for the congregation and one for us. He also lent us a few vestments until we could obtain a supply. Donations of all kinds were pouring in from our friends—provisions, beds, blankets, culinary utensils, etc. They also gave us a chair apiece, which, until benches could be made, we carried up and down, from the choir to the refectory, and thence to the assembly room. There was no market in town, although there was a butcher, who had not much custom, as nearly every family raised and killed its own beef and mutton, dividing any overplus with their neighbors, who in their turn did the same. We were well supplied by Mrs. Wm. and Robert Morrison, who, until we were settled, sent us nearly every morning hot waffles or cakes for breakfast; for their residences being opposite our house, they constantly sent us aid of every description. Their negro men and women were always at our service when needed, even

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man ever enjoyed the confidence and esteem of the Indians more than he. They worshipped him; and though he controlled them as a father does his children, he never took advantage of that confidence and simplicity to wrong them. Purity of intention and upright honesty marked his character. In private life he was a model. Sympathy and benevolence were his ruling traits. From his commercial transactions he realized a fortune, which he cheerfully shared with the needy. No charitable call ever reached his ear without a ready response.

He was often elected a member of the Legislature, and was speaker of the House in 1812. He was elected Lieutenant-Governor of the State when it was admitted into the Federal Union. After the close of this term of office, he declined to accept public stations, and devoted himself to private affairs. He died in 1844 and was buried in a vault, prepared under his own supervision, in the old graveyard at Kaskaskia. He left three sons—Pierre, Ciprion, and Edmund and one daughter, Mrs. Maxwell.

See *Pierre Menard Papers,* Vol. IV, Collections Chicago Historical Society. Judge John Dean Caton, in the course of his address at the dedication of the State Capitol at Springfield, Illinois, said: "Pierre Menard was the best man I ever knew."

making our academy fires in the winter, scrubbing, cutting and hauling wood, and hauling water from the river every Monday morning for our laundry. In this Indian country it was customary for those who could afford it to place a canoe under the eaves of the house to catch rain water, and when this was not filled by the rain, to supply by hauling water from the Okaw river. Mr. Wm. Morrison's men always filled our canoe every Monday; and this they continued so to do as long as he lived, which was about five or six years. During the first winter we bought no wood at all. He and his brother kept us supplied, and sent their negroes to cut it. Not a day passed that Mr. Wm. Morrison did not come to our house and walk around the premises to see if anything was wanting. He gave us at first one, then two cows, a sheep, hogs, chickens, and sent corn and hay with which to feed them. He also gave us a large stove for the children's refectory, and a comfortable Franklin stove. For our library he made us a present of many books; Lingard's History of England, in six or eight volumes; The British Poets, in twenty-four volumes; the Old and New Testament, in some thirty volumes, and several other works. He made us a present of a piano and a guitar, several nice desks, tables, washstands, and about a dozen pair of shoes that had been left when he broke up keeping store a few years previous. Colonel Menard, who lived on the other side of Okaw (Kaskaskia) river, was no less generous. He kept a carpenter, and had him to make each of the sisters a bedstead with tester and a table. He gave our sacristy a nice vesting stand; had a weaver in his employ to weave us thirty-two pair of stockings—two woolen and two cotton pairs apiece for each sister. He often brought us himself a basket of squabs, attended to all our business, or had his agent to do it. But the store he had lent us gratis, and from which he had removed all the conveniences, counters, shelves, etc., proving too small, we had to look out for other quarters. The old Kaskaskia hotel, now standing open and vacant, was recommended to us and offered gratis, but seemed in too ruinous a condition. It wanted many repairs; the old window-sashes being decayed and many of the panes wanting, we had blind windows of solid wood substituted. These were made to bolt or button on, covering only the lower sash, and were removed in hot and dry weather. A hail-storm occurring, we could not afford to replace the glass, but put in "blind lights" where the panes were broken. Yet we were delighted with our new quarters, into which we moved about June 1st, having spent one week at Mr. Wm. Morrison's, and nearly three at Colonel Menard's store. When we reached the old hotel, the sign was still

swinging to two tall posts in front, but we had it cut down. It had served in Kaskaskia's happier days. We also had the counter and balustrades removed from the bar-room, which was in future to serve the triple purpose of refectory, play-room and class-room for the children. A large livery stable was also on the premises, and was very useful for our cows, hogs and poultry. The townsfolk, especially the Morrison and Menard families, were highly gratified at seeing us so comfortably located, and immediately placed their daughters at our school. Mr. Wm. Morrison had four daughters; Colonel Menard had an only daughter,[10] and a number of grand-daughters and nieces whom we educated, and who, learning nearly all the extras, were very profitable. He likewise procured us patronage among his friends and agents in St. Louis and the country around; but for him and the Morrison families we could not have remained in Kaskaskia. His daughter wishing to learn the harp (as well as the piano), he purchased her an instrument, which he allowed us to use for our school, and finally gave it to the sisters. When we first arrived in Kaskaskia there was no piano in the town, and many of the inhabitants had never seen one. Mr. Morrison's younger daughters were of this number (the oldest, Mary, having been east). Our piano was a real curiosity. All the children of the town and many of the grown persons came to see it. We had as many pupils as we could teach, and parents were much pleased with their progress and performance. We got up a pretty good choir, and in the course of a year or two were requested to lend its services to the parish church for Christmas and Easter, which we did. Our best piano was conveyed through the town, and served instead of an organ; for melodeons were almost unheard of in those days. Miss Sophie Menard played, and the youthful choir sang their best in several parts, to the great gratification of the congregation, as well as of its holy pastor, Father Condamine, and especially of Colonel Menard and Mr. Morrison. One day we asked "Aunt

[10] Pierre Menard's only daughter, Emilie, became Mrs. Hugh H. Maxwell. She spent her whole life in Kaskaskia, the village of her nativity, dying there October 8, 1862. She had in her possession a damask rose bush which had been brought from New Orleans more than a century before. It was the first rose bush that ever bloomed in Illinois, and though it has been swept over by the floods of the last hundred years, it still retains its vigor and bloom, putting forth its sprouts upon the annual recurrence of springtime. Many an ardent lover has plucked a gem from its stately stock, to be presented to some loved one, to testify of the heart's devotion. Mrs. Maxwell's daughter danced with General La Fayette at a ball given in his honor on his visit to Kaskaskia.—*Historical Sketches of Randolph County,* Montague, 1859, p. 39.

Hager," an aged negress whom we hired, whether they had had High Mass at the parish church. "Not only High Mass," she said, "but very High Mass." This old woman, at first a Methodist and very prejudiced, became a fervent convert, and gave herself to us, telling all who made inquiries that she "had jined the sisters." She lived to be over a hundred—a model of all virtues—and died most holily.

Our first Christmas dinner here was quite sumptuous. We invited Madam Menard, and, in compliment to her, dispensed with silence. She appeared to enjoy the fete, and, as well as ourselves, was much amused to see the snow drizzling over our table, and forming here and there tiny piles, despite a high fire in the chimney-place, for it was a bitter cold day. Shortly afterwards we had the roof repaired. Another day the refectorian had brought over the dinner and set it before the fire to keep warm, while she went back to the kitchen to get something else. As she approached the refectory, a dog rushed out with a chunk of meat in his mouth. She guessed what had too truly happened. He had eaten up all our dinner, and that day we had to dine on bread and molasses. The door of this old structure did not hang exactly straight, and had no latch or fastening but a bar, which was put up at night only; so that, being ajar, the dog smelt the victuals, went in and helped himself undisturbed. After this we moved our refectory into the next apartment, not so much on account of the lately sustained loss as because we had to hire a washer-woman, and provide her a wash-house and lodging, so we had to give her our old refectory. In the following summer we had the turkey-house cleaned out, which, being large, light and airy, was very pleasant for a dining-room during the warm weather, but could not be used in winter except for poultry. During the first summer also we used the loft of the livery stable as a carpenter's shop; for the kind Lazarists at Perryville (besides their great spiritual assistance), wishing to help us, sent an aged lay-brother, who was a carpenter, to make desks, benches, cupboards, etc. He remained about six weeks, and rendered us great service. Mather's home was the convent proper, where the community lived, lodged and had their conventual exercises, enjoying great quiet and retirement; in fact, real cloister life, for here the world scarcely intruded, the parlors being the academy. In the summer of 1835, Bishop Rosati being again in Kaskaskia, Mother Agnes spoke to him about selecting a spot for our future building, and he, accompanied by some others, went with her to see the lots proposed. The ground was fixed upon and purchased, Colonel Menard advancing the money; but the greatest difficulty was in procuring

workmen and materials, no such things being found in Kaskaskia. We worte on to Baltimore to Mr. Wheeler, nephew of the late Father Wheeler, and son of the architect by whom the convent in Georgetown was built in 1831. He came out West and undertook our business. First of all, in concert with Colonel Menard, he had a brick-yard started in Kaskaskia; but as there was no demand for the article (except for ourselves) in this town, where business was stagnant, a year—indeed, I think two years—elapsed ere a second kiln was ready for burning. Our house repeatedly came to a standstill, the workmen deserting, etc.; and when Mother Agnes resigned her charge in May, 1836, very little more than the foundations were laid. Mr. Wheeler now proposed to begin a frame building, which should be contiguous to the one in brick already commenced; for, being a carpenter, it would be in his power to carry on the latter, as he himself would remain on the spot and assist in the work, which he promised to have finisehd before autumn.

The work now proceeded briskly and in the summer vacation, about the last of August, 1837, we bade adieu to the old hotel and to Mather's[11] house and removed to our new habitation. The building (two stories), freshly painted, with its green blinds and long piazza, looked like a long steamboat, and lay at right angles with the sombre foundation walls and cellar pit of the deserted brick structure—I mean deserted by the workmen since 1835. As soon at the lathing and plastering of the frame building was finished, the brickmasons got again to work on the Academy, which was roofed the same fall, so that the carpenters were able to work on the interior during the winter of 1837-38. We had removed to our own premises about the feast of St. Augustine, but had hardly gotten into our new convent when a death occurred, that of a postulant, followed by two other deaths—Sister Ambrosia Cooper on October 2, and Sister Gonzaga Jones on December 3. We were, as may be supposed, very sad, especially as at that time Kaskaskia had no stationary pastor, Fathers

[11] Thomas Mather was a very enterprising merchant. He, with two other gentlemen, purchased in 1829 the land on which Chester now stands from the late Judge John McFerren, who had entered it in 1818. In the same year they built a slaughter house for the purpose of slaughtering and packing the beef of the county, which was then plentiful and of good quality; they built also a storehouse and opened a stock of goods. A large warehouse was erected at the same time. —*Historical Sketches of Randolph County,* Montague, 1859, pp. 125-126. Mather was prominent in politics for twenty-five years, was a member of the Legislature, a Canal Fund Commissioner, and always active. See Pease, *The Frontier State;* consult index.

Condamine and Roux[12] having returned to France and St. Louis. Yet some priest, either Lazarist or secular, gave us Mass and heard our confessions every week. At this moment of gloom Providence sent us one great comfort in the presence of the saintly Bishop Bruté,[13] who remained several weeks with us. As the parish priest's residence in town was in so dilapidated a condition as to be scarcely habitable, the good bishop accepted an apartment in our bake-house, where some five or six little orphans lodged. This bake-house was pretty comfortable in winter, having two rooms above and one below, defended on one side by a smoke-house. We were at this time (children and sisters) crowded into one building, two or three children sleeping in each of the sister's cells; besides which the play-room had to be converted into a dormitory at night. The chapel was at the end of the corridor; the altar over the fire-place, and opposite the door, looking down the passage. During Mass the sisters knelt in the cell doors, and at Communion received at the cahpel door, in which a chair was placed with a Communion cloth across the back. It was to this little chapel the saintly Bishop Bruté used to steal, and pass hours before the Blessed Sacrament. We often met him going along in silence and on tip-toe, without raising his eyes or stopping to speak to any one, his breviary under his arm.

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[12] Father Benedict Roux was Pastor of Kaskaskia from July, 1835, to 1839. Father Roux was a Frenchman who spoke and wrote the French language with perfect mastery, yet, after striving most earnestly, he successfully mastered the English language as well. He came from the diocese of Lyons, and was received into the diocese of St. Louis in 1831 by Bishop Rosati. In 1835 he became pastor of Kaskaskia, Illinois. See *Relation of Father Roux,* edited by Reverend John Rothensteiner, ILLINOIS CATHOLIC HISTORICAL REVIEW, October, 1918.

[13] Simon William Gabriel Bruté de Remur was born at Rennes, France, March 20, 1779, and died at Vincennes, June 26, 1839. He was the first bishop of Vincennes (the seat of the diocese is now Indianapolis), Indiana. He had attended the schools of his native city for several years when the Revolution interrupted his studies. He then learned and practiced the business of a compositor in the printing establishment of his mother, where she placed him to avoid his enrollment in a regiment of children who took part in the fusilades of the Reign of Terror. In 1796 he began the study of medicine and graduated in 1803 but did not engage in practice as he immediately entered upon his ecclesiastical studies. He was ordained priest on June 11, 1808, joined the Society of Saint Sulpice and after teaching theology for two years he sailed for the United States with Bishop Flaget. In 1815 he was appointed President of St. Mary's College, Baltimore, but after three years he returned to Emmitsburg. In 1834 he was appointed Bishop of the newly created See of Vincennes, which comprised the whole state of Indiana and eastern Illinois.—*Catholic Encyclopedia,* Vol III. For some details see *Life of Bishop Bruté,* by Right Reverend James Roosevelt Bayley, D. D., Bishop of Newark.

We were anxious to get in our chapel before Christmas, and the workmen hurried to lay the floor and put up the lathing at the west end, all the other walls being of solid brick. But as no plastering could be attempted in this season, we hung up quilts to keep out the wind and cold, and the flooring overhead helped to render it a little warmer. There being no brick-layer about, I was given the job of laying the hearth—fire being indispensable. First filling up the cavity with sand, I put down the bricks in regular files, to the admiration of all who saw it, and the joy of those who feared we would freeze there on Christmas night. Even with a fire in the large hearth, it was fearfully cold. During a considerable part of the months of January and February, we were obliged to move the altar up close to the fire, and directly in front, and even then to keep the cruets on the hearth until needed at the altar, when the sister sacristan put them in reach of the priest. Our sisters suffered much from the cold during the winter, and indeed during the eleven winters passed in Kaskaskia. Sister Catharine Rose, who was cook, called us one day to look at pans on the fire, frozen on one side and stewing on the other. I myself, in attending a writing class, with two large fires in the room, saw the ink freezing on the children's pens. I have seen basins sitting under the stove from morning almost till night unthawed. In one respect, however, we were better than at the old hotel. We had a better kitchen and pantry. In the former our bread was oftentimes in the most direful condition, frozen hard as a stone, impervious to any sharp-edged tooth. We used lard lamps, with canton-flannel wicks, sperm oil having given out or become very dear. Gas and oil were not heard of until years later. These lard lamps were very inconvenient, and half the time totally unserviceable. Difficult to light, they would not burn unless the lard was reduced to a liquid state. We had to keep them by the fire before lighting, and even after lighting; for if carried into a cold place they congealed and became extinguished. Then, to restore them to a burnable temperature was, in that cold climate, a process of some thirty minutes, even under favorable circumstances, it being seldom that our apartments afforded heat sufficient to effect the liquefaction in this space of time. Besides, the lard was expensive, and we generally used to save it for the sisters at night recreation, as they did in old times at Georgetown.

On the octave of the Epiphany, 1841, we had the happiness of welcoming the newly-consecrated bishop, coadjutor to Monsignor Rosati, the latter having been sent as legate or vicar-apostolic to

Hayti. Bishop Kenrick[14] immediately gave us a chaplain for our convent, and thenceforth we had the blessing of daily Mass.

On May 12, 1842, Sister Agnes Brent was elected superior. In 1843, a division of the diocese taking place, whereby Kaskaskia was placed under the jurisdiction of the bishop of Chicago, Bishop Kenrick expressed to Mother Agnes his desire of retaining some of the Visitation Sisters in his diocese, and of establishing a house in St. Louis, requesting her to proceed thither and be its first superior.

Accordingly, in the spring following, accompanied by six sisters, she departed on her mission. It was April 14, Low Sunday, 1844. Accompanied by Major Graham and his two daughters, our pupils, we left after Mass and breakfast, and, riding some thirty or forty minutes, reached the banks of the Mississippi, where we waited for the passing of a boat. There was a comfortable house erected on the shore for the accommodation of arrivals and departures, and in this we had remained about half an hour, when the loud puffing of a steam-boat was heard. Immediately Mr. Finn put up a signal—a flag on the end of a pole—and in a few minutes the boat put off steam and rounded to the shore. We got on board, and about ten or eleven o'clock, the double doors between the ladies' and gentleman's cabin being thrown open, a minister, in his silk gown, stood in the center and began a most edifying discourse. All the passengers, ourselves included, sat around in perfect silence; and maybe some thought we were almost converted, so attentive did we seem, not wishing to give offence. The preacher was a Campbellite, and we owed him some good will for speaking very reverently of the Mother of God; but he denied the existence of a Holy Ghost.

In six hours we reached St. Louis, and were conveyed to the City Hospital, where for eight days the good Sisters of Charity lavished upon us every possible attention and kindness.

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[14] Peter Richard Kenrick was born in Dublin, Ireland, August 17, 1806. He had to carry on his father's business after the latter's death and support his mother. At the age of twenty-one he entered Maynooth College. After five years of assiduous study he was ordained to the priesthood by Archbishop Murray of Dublin, and on the death of his mother, after a few months of local missionary work, left for the United States on invitation of his brother and took up work with him in Philadelphia. He was given the post of president of the seminary as well as that of rector of the cathedral and vicar-general of the diocese. This was in the latter part of 1833. During his seven years of missionary work with his brother he produced several works which built up his fame as a theologian. He wrote *Validity of Anglican Ordinations Examined, New Month of Mary,* and *History of the Holy House of Loretto.* He was the first Archbishop of St. Louis.—*Catholic Encyclopedia,* Vol. VIII.

The Mississippi Flood.

But let us return to our sisters in Kaskaskia. At Easter, the time of our leaving, the Mississippi was already high and still rising. But as this rise occurred every spring, nothing serious was yet apprehended. In two weeks, however, the Okaw began to swell and flood the fields lying between it and our garden. On the feast of St. Aloysius the garden was half covered with water, and our sisters made their last procession in honor of the Sacred Heart on two of the upper walks which remained dry. That night the whole was inundated, and at eleven o'clock Friday, June 21, the water rushed into the cellar. Next morning the well caved in during Mass. The greatest damage lay in the nature of the soil; for under the stratum of sand and clay lay one of quicksand, and it was apprehended that the whole would sink in the mighty flood.[15]

Friends urged them to depart, and at six o'clock that same evening Mr. Amedée Menard brought a flat-boat propelled by stout rowers, conveyed them to his own dwelling on the bluffs east of the Okaw river. This was Saturday P. M. I suppose they had no Mass next morning, but Father St. Cyr[16] said Mass at the convent for those who remained; and immediately after Mass they commenced packing up. He dispensed with the Sunday obligation, and the sisters spent the day in hard work, taking down pictures and everything belonging to the altar and chapel, where Mass would never again be celebrated. They bundled and sewed all day long, covering carefully with cloths their best pictures and ornaments. They were also obliged to remove provisions, kitchen utensils and furniture from the first floor, which, although several feet above the ground, would be entirely under water before night. At breakfast time the bricks in the kitchen sank when they stepped upon them. One end of the sisters' refectory was under water; so that, with all expedition, they conveyed the tables, dishes, etc., to the assembly room on the next floor, where they passed the remainder of this memorable Sunday, at the close of which they, too, bade adieu to their doomed convent and sailed for the bluffs.

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[15] For an interesting story of the flood which washed away old Kaskaskia, see Mary Hartwell Catherwood's *Old Kaskaskia*.

[16] Father John Mary Ireneus St. Cyr was sent to Chicago in 1833 to found the first Catholic parish. In 1839 he succeeded Father Roux at Kaskaskia and remained until the summer of 1844. See account of Father St. Cyr's first appointment in *Early Catholicity in Chicago*, by Reverend Gilbert J. Garraghan, S. J., Illinois Catholic Historical Review, July and October, 1918. The best sketch of Father St. Cyr is contained in Reverend A. Zurbonsen's *In Memoriam: A Clerical Bead Roll of the Diocese of Alton, Illinois*, p. 123.

Meantime, Bishop Kenrick, who had heard nothing of the distress of the nuns, was on his way to Kaskaskia to introduce to them their new bishop, Rt. Rev. William Quarter.[17] He was accompanied also by Rev. John Timon[18] and Rev. St. Palais[19] (both of them afterwards bishops). But the meeting was of a very different description from what they had anticipated. They found the homeless sisters and children crowded together at the Menard mansion, around which the houseless people of the town had taken refuge under tents and awnings. This was about noon on Monday.

Old Colonel Menard, the late proprietor of the mansion and devoted friend of the sisters, had just been laid in his grave beneath the weltering waters. He had not lived to see the destruction of his beloved convent, which was his solicitude even in the last hours of his life. When informed on his sick-bed of the rapid rise of the Mississippi and Okaw, he inquired repeatedly, "How are the sisters?" telling his sons to take care of them. Our convent had been, we may say, built up and maintained by him. In the purchase of the land, in payment of the notes on the building, he promptly and cheerfully advanced the money, whenever our means fell short, and this happened too often. Neither did he for several years demand any interest, and when at last he did, it was on the most indulgent terms. He had a progeny of grandchildren and nieces for whose board and tuition he was responsible, and most of our pupils were obtained through his influence. God preserved to us our kind friend until a

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[17] Right Reverend William Quarter was born in Killurine, King's County, Ireland, January 21, 1806. Came to America in 1822. Ordained priest September 19, 1829. Consecrated Bishop of Chicago by Right Reverend John Hughes in St. Patrick's Cathedral, New York, March 13, 1844. Arrived in Chicago May 5, 1844. Died April 10, 1848.—*Catholic Encyclopedia,* Vol. III, p. 653.

[18] Bishop John Timon was born at Conewago, Pennsylvania, February 12, 1797, and ordained priest at St. Louis, Missouri, in June, 1825. He became a Visitor-General of the Congregation of the Mission ("Lazarists" or "Vincentians") and labored for some years in Missouri and Illinois. He was consecrated the first bishop of the diocese of Buffalo, New York, by Bishop Hughes in St. Patrick's Cathedral, New York, October 17, 1847. He became famous as a missionary in New York State. He died April 16, 1867.—*Catholic Encyclopedia,* Vol. III, p. 39 *et seq.*

[19] Right Reverend Jacques Maurice de St. Palais was born November 15, 1811, at La Salvetal, France; ordained May 28, 1836. Consecrated fourth Bishop of Vincennes January 14, 1849. Prior to his consecration as Bishop he had been in Chicago. Died June 28, 1877.—*Catholic Encyclopedia,* Vol. VII, pp. 741 and 744.

few days before the flood. He died June [13], 1844, and his house became our refuge.

Our school at this time numbered fifty pupils, nearly all of whom were withdrawn by their friends, only sixteen accompanying the sisters to St. Louis.

The arrival of the two (we may say four) bishops in Kaskaskia was at a much-needed moment, for the Menard family, I imagine, knew not what to do with the sisters and their sixteen children. Father Heim had gone in quest of a boat, but had not succeeded, no captain being willing to come to Kaskaskia.

Father Timon now departed on the same errand, and hailing a steamboat on its way to St. Louis, induced the captain to put out his cargo and turn his boat into the Okaw river. Early on Wednesday morning, before day, the puffing of the steamer was heard at the Menard mansion. Mr. Amedée Menard sprang from his bed and ran out to warn the captain against some dangerous spot in the channel, but was relieved of the necessity by seeing Father Timon standing aloft near the wheel and directing the pilot. After breakfast all got on board and sailed for the convent, of which only one-half appeared above water. Here a portion of the piazza balustrade was sawed off and the boat lashed to the house through the doors and windows. The bishops and priests assisted in carrying the furniture on board; pianos, harps, stoves, desks and benches, etc., were put in the hold as ballast, the sisters lifting whatever their strength would permit. By two o'clock in the afternoon they had got a sufficiency of freight on board, and bidding goodbye to Kaskaskia and their well-loved convent, they turned their course northward to St. Louis. This was June 26, 1844.

The united sisterhood enjoyed liberal patronage on Ninth street until 1857, when they moved to Cass Avenue, where a regular convent had been erected on property bequeathed them by Mrs. Ann Biddle. There their life work widened. Through the dark period of the Civil War, the daughters of the Confederates and of the northern soldiers crowded around them; and in the country's career of peace, steadily aiming at the highest and holiest development of the young from all sections of the country, they reached the Golden Jubilee term of their existence as a body.

Nine years later the growth and improvements of the city were westward, and the patrons followed—they called for the sisters. The Saint de Chantal Academy was the answer. Still they called, and

the Visitation loosened itself again from old, tender and sacred associations at the voice of duty.

In 1892 it took possession of a new home in Cabanne Place, its old one passing, through the agency of Archbishop Kenrick, into the hands of the Lazarist Fathers, for a Diocesan Ecclesiastical Seminary.

HELEN TROESCH.

Springfield, Illinois.

Practical Historical Work—By action of the State Courts of the Catholic Order of Foresters, the Illinois and several other jurisdictions of that order have been for sometime encouraging the study of Catholic History through agitation and rewards for worthy effort.

Under well matured plans, members of the graduating class of each parochial school within the jurisdiction are requested to prepare an essay on the subject, "The Catholic in American History."

There is presented a gold medal to one person in each graduating class declared by a competent person or committee to have written the best paper on the subject. Each medal is paid for and awarded by the Subordinate Court of Foresters in each parish wherein there is located a parochial school. If there be more than one Court in a parish, medals may be presented jointly by all the Courts, or several medals may be contested for.

A committee is appointed by each Court for the purpose of negotiating with the pastor of the parish, that his consent to the plan may be obtained and the graduating class given ample time for study and research.

Each person to whom a medal is awarded is required to furnish the State Court through the Subordinate Court a copy of the essay for which award is made, that the best may be published in the "Forester," the official paper of the society.

Any plan adopted for the purpose of deciding who is the successful contestant, and agreeable to all parties concerned, is acceptable to the State Court.

The name of each winner, with postoffice address and name of school, is forwarded to the State Court office immediately after award is made.

A complete record is maintained in the State Court office of each medal awarded, together with all data pertaining to the successful contestants.

Under this arrangement more than five hundred medals have been awarded, which means that several times that number of essays have been written.

This work is eminently practical and we are advised that an earnest effort is to be made by the officers to direct study in the Illinois jurisdiction more particularly to Catholic history in Illinois.

HISTORY IN THE ANNALS OF THE LEOPOLDINE ASSOCIATION

State of Church in the Diocese of Chicago -- Quincy, an Example of the Growth of the Church

The Sixth and Last Letter of Bishop William Quarter, D. D., to the Leopoldine Association in Vienna

(Leopoldine Annals, Volume XXI., No. 5, Pages 11-18).[1]

Chicago, November 27, 1846.

Right Honorable Prince, Most Reverend Archbishop and President of the Leopoldine Association in Vienna:

To my great consolation I can record the receipt of 300 English pounds or 1,300 American dollars as your generous financial contribution toward the support of my extensive and promising diocese.

Whilst I express my sincere thanks to Your Princely Grace and the members of the highly esteemed Leopoldine Association for the gift received, allow me herewith to assure you that this money shall only be appropriated to the best and holiest purposes and that neither I nor my faithful people shall ever cease to implore the merciful and kind Lord to bestow every spiritual and temporal blessing upon your pious associates.

The funds received were applied as follows:

1. Toward the erection of the seminary, which costs ten thousand dollors:

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[1] The *Leopoldine Annals* was a quarterly mission review publishd in the German language at Vienna, Austria, as the official organ of the Leopoldine Association. The five letters of Bishop Quarter published in the October number of the ILLINOIS CATHOLIC HISTORICAL REVIEW and the above letter appeared in the columns of the *Annals* at the time they were written, and undoubtedly brought many German priests to this country and especially to the Chicago diocese. More will be written upon this subject in a later article on the "Leopoldine Association" in which special consideration will be given to the most complete set of the *Leopoldine Annals* in this country now a part of the extensive library of St. Francis Seminary, St. Francis, Wisconsin. We are under heavy obligations to the Seminary and the fathers in charge for making possible the translation and publication of the foregoing letters and for future favors assured us. For the present it is desired to discharge a pleasant duty by expressing sincere gratitude and a personal expression of the many courtesies accorded the writer hereof by the Reverend A. C. Breig, D. D., Librarian.—F. J. E.

2. Toward the support of the seminarians, which amounts to two thousand dollars annually.

3. Toward the completion of the cathedral, which required four thousand dollors.

4. Toward defraying the traveling expenses of our missionaries to the amount of six hundred dollars.

6. To purchase a site on which the erection of a sisters' convent to the amount of two thousand dollars is contemplated.

7. To erect a church for the Germans of this city, which will cost fifty-five hundred dollars.[2]

The Most Reverend Prince-Archbishop can readily surmise from the following how much I stand in need of foreign aid and support. My diocese is newly erected, but the difficulties to be surmounted in the upkeep of a newly erected diocese, yes, I might say, of a single parish in the United States, are so many and so varied that he alone can form an adequate conception of same, who knows that our Government budget makes no allowance for religious cult; which is looked upon as a matter of private concern, in which everyone is at liberty to conduct his religious services with as much outlay and display as suits his personal fancy or financial ability. Formerly the state of Illinois, which now comprises the Chicago diocese, belonged partly to the diocese of St. Louis, and partly (especially the Northern Sections) to the diocese of Vincennes. Of course, at that time the Catholic population was not what it is today; the rich soil and the excellent climate of this state, however, soon attracted immigrants in such large numbers that it became utterly impossible for the bishop of St. Louis to provide for the spiritual needs of this territory, since his diocese, as it was, already embraced the entire states of Arkansas and Iowa. Thus the erection of a new diocese within the confines of the state of Illinois became a necessity, and the same exists today as the diocese of Chicago, whose first bishop established his see in the already prominent city of Chicago, located on the shores of Lake Michigan. Our Holy Church could not possibly withhold her maternal solicitude for the spiritual needs of this forlorn country, which numbers so many Catholics within its borders, and, thanks be to God, as far as within our power lies, everything has been done to advance the Catholic interests. And yet to attain this much desired end, huge individual sacrifices were demanded.

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[2] The German Church referred to is evidently St. Joseph's, as it was the first German Church planned, although St. Peter's Church was also built in 1845.

At the time I assumed charge of the diocese, I by no means found everything in a well regulated condition; but,on the contrary, there was no church, no school, no residence for the clergy; in fact, nothing to shelter the priests. The church, which was in course of construction and only half completed, was already burdened with an indebtedness of three thousand dollars.

I also stood in need of a cathedral and to this end it became necessary to purchase a site on which eventually to erect the contemplated structure as well as a seminary, which must be considered of paramount importance in view of the fact that the old world could not possibly supply us with a sufficient number of priests to cover the needs of our far-distant and greatly scattered missions. The erection of the latter has already cost us seven thousand dollars and will certainly reach the total of twelve thousand dollars when completed. But the heavens be praised, I can truthfully say that the expenditures incurred have already been outweighed by the spiritual advantages attained. In the meanwhile I must shelter sixteen seminarians, eleven of whom are theologians, in a rented house and to these I myself am imparting the instructions. Their upkeep costs two thousand dollars annually. Only lately two of their number have been ordained to the Holy Priesthood by me in this blessed institution;[3] soon there shall be more, among them three Germans,[4] who will have completed their course and be ready for Holy Orders. Ere long I shall have twenty students, who have already declared their intentions of taking up the study of theology.

In order not to deprive suffering humanity of the self-sacrificing services of the Sisters of Mercy, I have also purchased a piece of land for them; their hospital is now in course of construction and will cost about five thousand dollars.

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[3] Bishop Quarter made the following entry in his diary May 25th, 1844: "I ordained to the priesthood Reverends Patrick McMahon of the County Cavan and Bernard McGorrisk of County Armagh, Ireland, in St. Mary's Cathedral. They are the two first to receive Holy Orders in the Diocese of Chicago."

[4] The Seminarians at that time included Thomas Aughoney, Henry Coyle, Lawrence Hoey, James Kean, Joseph Rogan, Michael O'Donnell, John Bradley, W. Herbert and Mr. Gallagher. Bishop Quarter ordained the following named priests besides Fathers McMahon and McGorrisk as stated in note three above: August 18th, 1844, John Brady and John Ingolsby; August 22nd, 1844, Thomas O'Donnell; October 15, 1844, James Griffin; January 3rd, 1845, Patrick James McLaughlin; June 8th, 1845, Patrick T. McElhearn; July 16th, 1845, Terrence Murray and James McAuley; August 19th, 1845, James Gallagher and George Hamilton. According to this letter he ordained ten more of which the writer has not found the names.

I have the pleasure to inform you that during the year 1846 three new churches, built of wood, were begun and will be completed in 1847[5]. Furthermore, I have purchased a temple from the well-known sect, the Mormonites, and converted it into a suitable Catholic church. To the German church I donated a site of no small value and it will also be completed soon and represent a total value of five thousand dollars.[6] These churches have, as far as possible, been equipped with everything necessary for the solemnization of divine services. A German priest conducts the services alternately in the German and English church.[7] In the past year eight missions were started in the diocese and I have provided them with the necessities as far as lay in my power. The bishop must defray all the expenses incurred, even the traveling expenses of the itinerant missionaries, although he himself has no fixed income and applies the funds so generously contributed by Europe toward liquidating old debts and supporting the missionaries. I confide now, as in the past, in the assistance of Divine Providence and I humbly pray that my trust may not be in vain. The Almighty Hand of God, His Goodness and Mercy is the controlling power in all other human events. Surely He will not withdraw his aid in matters which are of such vital interest to His Church.

An indebtedness of ten thousand dollars still rests heavily upon my shoulders, the greater part of which was contracted by the extremely necessary erection of the Cathedral Church.[8] The bishop and his Vicar-Generals, in their solicitude, annually travel over the vast undulating prairies, which even now number fifty-five thousand Catholics, of whom about twenty-eight thousand are Germans, to determine where and how to erect new parishes to meet the demands and the needs of the ever-increasing population, caused by an uninterrupted stream of immigration, principally from Westphalia and the Kingdom of Bavaria. Whenever the needs and circumstances demand

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[5] These were St. Peter's, St. Joseph's and St. Patrick's.

[6] See note two.

[7] Reverend John Jung had charge of the building of St. Joseph's and St. Patrick's Churches and ministerd to both of them and is no doubt the German priest referred to. During the years 1847-48-49 there were also in and about Chicago Reverend Bernard Shaeffer and Fathers Kopp and Voelken, all of whom were associated with Father Jung in ministering to the German churches in and about Chicago.

[8] Ten thousand dollars indebtedness in those days was a heavy burden compared with the present. Money was scarce. A dollar had perhaps four times its present value. The country was poor and the Catholics were in general still poorer. Even the Church had but a limited credit.

it, I send them a priest of the diocese, of whom I already have forty-eight. Twenty-one of this number have received their Holy Orders from me.

The Development of the Church at Quincy

To illustrate how rapidly such a parish grows and develops, allow me to describe in detail the Catholic parish at Quincy, which was established about ten years ago and say serve your readers as an example, which may readily be applied to every other parish in the United States. Ten years ago none of the well regulated streets and beautifully planned squares, so much in evidence today, were visible in Quincy; nor were numerous churches, houses of prayer and public buildings reflected in the mirrored waters of the Mississippi as they are to be seen today; the greater part of the present city-site was torn by deep gulches, thickly planted with heavy timber and still served as a favorite jungle for wild animals. A few block-houses stood along the river banks and the heights of Quincy were not yet crowned with a city beautiful. The population was still very small, and of course but few Germans among them. Bishop Rosati, of St. Louis, of blessed memory, had sent a priest hither[9] to attempt the organization of a mission. Of the Germans, who had already settled in this locality, twenty-two were Catholic immigrants from the various parts of Osnabrueck. It was indeed high time that a priest did arrive, for even this small number was not spared inducements on the part of proselytizing Protestantism. A former royal Hanoverian non-commissioned officer already acted the part of a Protestant preacher and since he could not meet his current expenditures from the contributions of the Lutherans alone, he had already made attempts to win over the Catholics; indeed, to flatter their vanity and use them for his purposes, he had sevral of them elected as church

[9] The first German Catholic parish established along the course of the Mississippi river was that of the Ascension *Christi Himmelfahrt's Gemeinde* of Quincy. This name was given it by the small band of Catholic settlers who as early as 1834 had been gathered into a congregation by the occasional visitor, Reverend Peter Paul Lefevre (subsquently Bishop of Detroit). Reverend Augustine Florent Brickwedde was appointed by Bishop Rosati of St. Louis as first resident pastor. The name Ascension Parish was retained until the present large structure was erected in 1848, when the patronal name, St. Boniface, became substituted for the titular "Ascension." Father Brickwedde was the pastor at the time of which Bishop Quarter writes. For a cut and a very complete biographical sketch of Father Brickwedde and the German Church at Quincy see Zurbonsen, *In Memoriam Clerical Bead-roll of the Diocese of Alton*, page. 24.

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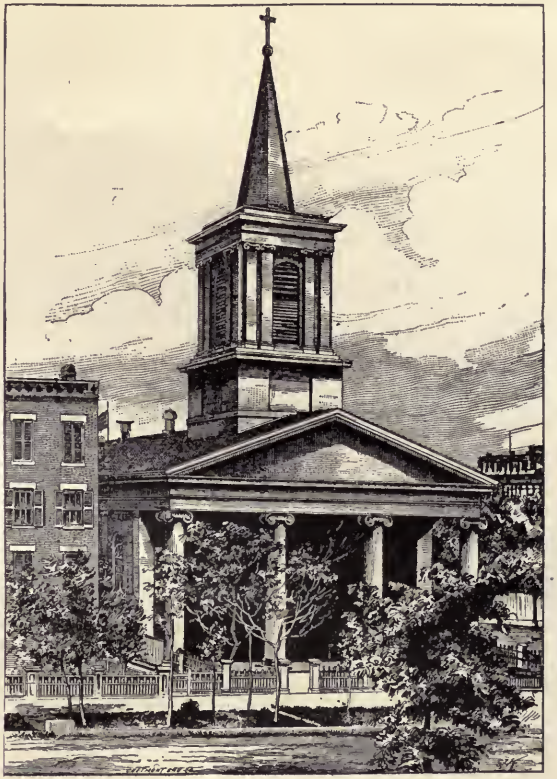

RIGHT REVEREND WILLIAM QUARTER, FIRST BISHOP OF CHICAGO, AND HIS CATHEDRAL

trustees. Deprived of every spiritual counsel during a long period of time, those lukewarm among them would surely have succumbed to the inducements, if heaven had not again brought them the consolations of faith. Upon his arrival the priest gathered these few about him, instructed them, visited their sick, administered to them the holy sacraments and celebrated with them the holy sacrifice of the Mass in a private house. This continued for a time until gradually more Catholics arrived from Germany and they were enabled to erect a frame church in the year 1838.

In the meanwhile, circumstances have changed. One who saw Quincy in the above-mentioned year would not not recognize it today. The river banks are now lined with large stone manufacturing establishments the forest has succumbed to the blows of the woodman's ax; the gulches are filled in and a widely extended city, booming with commerce and manufacture, has been built on the heights, where not so many years ago the camp fires of the now annihilated unlucky Ottawa Indian tribe were burning. The little Catholic frame church of 1838 has for a long time past been supplanted by a spacious house of God, which accommodates 600 people, and the small parish of twenty-two persons has grown to a membership of 2,270 German Catholics. A school has been erected, which enjoys a larger attendance than any of the fourteen schools in Quincy belonging to the various Protestant sects. Even now the present stone church no longer accommodates the large concourse of faithful and the erection of another large church has become an imperative necessity. The land for this purpose has already been purchased and paid for. Here in Illinois alone I know of twenty-five parishes such as this one or settlements which could organize into parishes if they only were provided with a priest. May these circumstances serve as an urgent appeal to such priests in Germany, who are not yet under obligations to devote their activities to any definite pastorate, and may it even persuade the Right Reverend Bishops and religious superiors to permit some of their clerics not yet in holy orders to come to North America.

An Appeal for More Priests

As the scarcity of priests works immeasurable harm, thus also the aid to church and religion dependent on the arrival of such priests is incalculable. May no one hesitate to follow this call on account of such a small matter as personal sustenance, but let him consider that this is provided for partly by the Catholics themselves as far as possible and then also partly by the contributions of European mission

societies and the generous donations of our mission friends—even though we might not reflect that by taking up such mission labors the kingdom of Christ is spread on earth and we have the satisfaction to have assisted some souls to gain heaven, who otherwise might have been lost, and this conviction is alone sufficient to outweigh all other privations and hardships.

That this last consideration is a real factor is evident from the mission reports, which are also published in Germany and in which the missionaries and their achievements are so frequently extolled. Even now a number of Benedictines from the Kingdom of Bavaria have formed the pious and high-minded resolution to come to America and they have already opened their mission at Youngstown in the diocese of Pittsburg (state of Pennsylvania) ; more than that, they have founded a religious institution of their order combined with a college and they have also established a hospital conducted by the Sisters of Mercy. Likewise a branch of the Praemonstratension order from Tyrol has located at St. Prairie in the neighboring diocese of Milwaukee. Such institutions are substantial and permanent central points for the Catholic cause in the United States. May the praiseworthy example of these religious be an incentive to a goodly number of the German secular clergy to also dedicate their energies to the largest of the world's spheres of activity and thus to assist in advancing the wonderful triumphs of our faith and our church here in America.[10].

With profound respect,

WILLIAM QUARTER,
Bishop of Chicago,

Chicago. (REV.) FRANCIS J. EPSTEIN.

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[10] The remarkable growth of the Church in the few short years of Bishop Quarter's episcopate is indicated by a pastoral sent by Bishop Quarter to the clergy and laity of the diocese in 1848 which reads as follows:

"The great increase in the number of the Catholic population of this city may be inferred from the following facts: In the year 1844, when we took possession of this See, there was only one Catholic church in the city of Chicago. There are now four, together with the chapel of the "Holy Name of Jesus," attached to the "Universty of St. Mary of the Lake." This one Catholic church, then under roof, but not finished, accommodated all of the Catholics on Sundays. The German Catholics, the Irish and American Catholics, assembled within its walls to assist at the divine mysteries, and were not pressed for room. The German Catholic churches of St. Peter and St. Joseph have since been built; the Church of St.

Patrick, also,on the southwest corner of Desplaines and Randolph streets, which has lately been enlarged by an addition capable of containing as many as the original edifice. The University of St. Mary of the Lake has been built within that time, to which is attached the chapel of the Holy Name of Jesus; and also the Convent of "the Sisters of Mercy," which has its domestic chapel. Now, all those places, set apart for the worship of God, and for the celebration of the august sacrifice of the Mass are crowded every Sunday to overflowing with Catholics. What stronger proof is needed of the great and rapid increase of Catholics in this city? But not only Chicago, but throughout the Diocese, is the increase of Catholics apparent. Within the last few years Catholics have purchased here Congress (Government) and other lands to a large amount, and in various parts of the State of Illinois are townships owned chiefly by Catholics. Immigration from Ireland, from Canada and from Catholic portions of Germany have contributed much to this result; nor is there, to all appearances, any likelihood that the number of immigrants will be diminished this year, or for years to come. Indeed, the calculations are that there will be a larger immigration of Catholics to this State the preesnt year than in any preceding one."

McGovern, *The Life and Writings of the Right Reverend John McMullen, D. D.*, pp. 22-23.

Keeping History Straight—In the first installment of *The Centennial History of Illinois*, published by the *Chicago Tribune* on Sunday, November 17th, after telling the story of Father Marquette's voyage of discovery and his return to establish the Mission of the Immaculate Conception on the prairies near what is now Utica, Illinois, and doing credit to the great apostle, missionary and martyr, the writer says that the mission planted by Marquette "after eking out a dead and alive existence for some years perished utterly." Other later inconsistent statements relieve the writer of the plain error or bald perversion of the truth, whichever it may be, but do not establish, as we have plainly shown in the July number of the ILLINOIS CATHOLIC HISTORICAL REVIEW, a continuous succession of missionaries and pastors for the identical mission and church of the Immaculate Conception founded by Marquette, down to the banishment of the Jesuits in 1763, nor the further fact that the same mission and church founded by Marquette is in existence today, 243 years after its establishment; and although its geographical location has changed more than once, by reason of the change of habitat of the Indian congregation and also of Mississippi floods, the parish records made at each of the several locations, form a continuous chain of connection between the first and the last,and constitute one of the most interesting historical records in existence in America today. Marquette's Mission of the Immaculate Conception was the parent mission of the interior of the continent and became the parent church of Illinois, Indiana and Missouri, and, in charge of its present pastor, Rev. J. P. Oberlinkels, the 78th, in succession to Father Marquette, still flourishes in Kaskaskia, Illinois, near where Father Gabriel Marest, S. J., the fifth successor of Marquette removed it in the year 1700.

ILLINOIS' FIRST CITIZEN—PIERRE GIBAULT

I. The Patriot. II. The Priest. III. The Victim of Injustice and Ingratitude.

I. GIBAULT THE PATRIOT

(Third Paper)

THE RECONQUEST OF VINCENNES.

As is well known now, but was not known then to Clark the English Lieutenant-Governor, Hamilton, appeared before Vincennes on the 17th of December, 1779, with a force of soldiery and retook Vincennes. Clark was not advised of the re-occupation by the British until on the morning of January 29th, 1779, Francis Vigo, a trader, the intimate friend of Father Gibault and of the Spanish Lieutenant Commander De Leyba, hurried to Kaskaskia and gave him full details of the re-taking of Vincennes and the occupation of the fort by Hamilton.

To learn the secret of Vigo's appearance at Kaskaskia just at this particular time we must look beyond Clark's papers. If he knew why Vigo came to him then and there, he hasn't told; but a passage in John Law's History of Vincennes furnishes the solution. Clark doesn't tell us that Father Gibault went again to Vincennes early in 1779, but Law, who was for years Vigo's attorney and had reason to know first hand every move Vigo made in connection with the government, says Father Gibault was in Vincennes at that time. After telling of the arrest and imprisonment of Vigo by Governor Hamilton, Law says:

"It was entirely through the means of Father Gibault that Hamilton released Colonel Vigo. * * * He was captured by the Indians and taken to Fort Sackville, where he was kept a prisoner on parole for many weeks and released entirely by the interference of Father Gibault and the declaration of the French inhabitants at Vincennes, who, with their priest at their head after service on the Sabbath marched to th fort and informed Hamilton 'they would refuse all supplies to the garrison unless Vigo was released.'"

What is to be said now of the "cowering priest" more fearful of Hamilton than all the rest? Here at the head of his parishioners he faces Hamilton in his fort and makes demands, and demands which are heeded. For Vigo is released and forthwith proceeds to Kaskaskia and to the presence of George Rogers Clark whom he had never before seen. *Why* did he go? Who sent him? Mystery of mysteries! Even a child would answer, Father Gibault.

While Clark does not give us any hint as to why Vigo came to him, he does tell us about his coming. He tells us in his journal

before cited that it was a gloomy time and there was some thought of abandoning the Illinois country.

"But on the 29th of January, 1779, M. Vigo, then a Spanish merchant who had been to Vincennes, arrived; * * * in short, we got every information from this gentleman that we could wish for ,as he had had goo opportunity and had taken great pains to inform himslf with a design to give intelligence."

In the days that followed the receipt of this information, Kaskaskia was unusually stirred. It was proposed to march a force from Kaskaskia to Vincennes and endeavor to retake the fort. The townspeople, and especially the women, became enthusiastic and new companies of volunteers both from Kaskaskia and Cahokia were organized. A batteau was built and put under the command of Captain John Rogers to sail down the Mississippi and up the Wabash and meet the land forces near Vincennes. When on February 5th, everything was ready and the forces lined up for their cross country march, Father Gibault, as Clark says in his letter to Mason, "after a very suitable discourse gave the troops absolution."[42] This discourse has come down to us as a fine patriotic effort, which heartened the troops and did much to infuse the spirit of patriotism. Pictures have been painted of Father Gibault blessing Clark's Army, and the incident has always been recognized as one of the central episodes in the conquest of the Northwest.

Father Gibault did not go with the troops, but every writer who has undertaken to give the story of the recapture of Vincennes, has spoken of the value of the influence which his former visit had upon the inhabitants of Vincennes in causing them to remain true to the American cause and to espouse Clark's cause when he arrived before the fort.

As is well known, Clark retook the fort at Vincennes, taking the Lieutenant-Governor and his forces prisoners, and sending them to Virginia, where, under the direction of the Council, they were held in captivity for more than three years.

These then are the facts relating to Father Gibault's connection with the Clark conquest.

Sustaining the Government.

The steps taken by the Colony of Virginia to govern the Illinois country are quite familiar. It will be remembered that the Illinois country was by an act of the Virginia Assembly constituted a county of Virginia by the name of Illinois County. That Illinois County in-

[42] *George Rogers Clark Papers*, Ill. Hist. Col. Vol. 8, p. 139. See also *Memoir*, Ib., p. 269.

cluded Ohio, Indiana, Illinois, Michigan, and Wisconsin, and all that part of Minnesota east of the Mississippi River. John Todd was appointed County-Lieutenant and given such broad powers as to make him virtually dictator of the County.

The story of the virtual collapse of Virginia's finances, at least so far as the Illinois County was concerned, is also familiar, and the record of Clark's and Todd's dealings with the continental currency and other protested bills is well known. In fact the Virginia regime, so far as government was concerned, was a lamentable failure and did much to discredit America and the American cause and had a notable influence upon the standing of such men as Father Gibault, Colonel Francis Vigo and others who warmly espoused the American cause. Feeling themselves in some measure responsible for bringing American dominion over the community, they perhaps felt morally bound to sustain the credit of the new government.

For one purpose and another Clark expended more than $100,000.00 in the Illinois campaign. Virginia had voted him a credit of 1,200 pounds, less than $6,000.00, in continental money. This continental money depreciated until it was wholly worthless; but that money, and bills or drafts was all that Clark and Todd had with which to purchase supplies and meet their expenditures. In an attempt to keep the credit of the Government alive, Father Gibault furnished all the money and property which he owned, as did Francis Vigo, a number of the French settlers, and Olliver Pollock a distinguished Irishman at New Orleans.

What Father Gibault did in this direction is best described in his letter to Governor Arthur St. Clair:

Cahokia, May 16, 1790.

The undersigned memorialist has the honor to represent to your excellency that, from the moment of the conquest of the Illinois country by Colonel George Rogers Clark, he has not been backward in venturing his life on many occasions in which he found that his presence was useful, and at all times sacrificing his property, which he gave for the support of the troops at the same price he could have received in Spanish milled dollars, and for which, however, he has only received only paper dollars of which he has had no information since he sent them, addressed to the Commissioner of Congress, who required a statement of the depreciation of them at the Belle Riviere [Ohio River], in 1783, with an express promise in reply that particular attention should be paid to his account, because it was well known to be in no wise exaggerated. In reality, he parted with his tithes and his beasts, only to set an example to his parishioners, who began to perceive that it was intended to pillage them who began to perceive that it was intended to pillage them and abandon them afterwards, which really took place. The want of 7800 livres, of the non-payment of which the

American notes has deprived him the use, has obliged him to sell two good slaves, who would now be the support of his old age, and for the want of whom he now finds himself dependent upon the public, who, although well served, are very rarely led to keep their promises, except that part who employ their time in such service, are supported by the secular power, that is to say, by the civil government.[43]

It is seen that Father Gibault not only did much to bring about the transfer of dominion, but gave all his earthly possessions and all the means he could acquire to sustain the new dominion. That he was beggared, discredited, and forsaken and never requited is another story to be told in a subsequent paper.

Contemporary Opinion.

Sufficient facts appear in the record as related in the foregoing pages to enable the reader to form his own conclusions as to the credit or blame for American ascendancy in this territory. But it is interesting to know what Gibault's contemporaries or proximate successors thought on the subject.

The reader has already been made acquainted with what George Rogers Clark had to say upon that subject. He wrote Governor Henry and George Mason about Father Gibault, and as early as December 15th, 1778, we find Governor Henry writing to Clark and saying:

> I beg you will present my compliments to Mr. Gibault and Dr. Lafont and thank them for me for their services.[44]

In the same letter, Governor Henry counseled with Clark about means of securing possession of Detroit and said:

> Upon a fair presumption that the people about Detroit have similar inclinations with those of Illinois and the Wabash, I think it possible that they may be brought to expel their British masters and become fellow citizens of a free state. I recommend this to your serious consideration and to consult with some confidential persons on the subject. Perhaps Mr. Gibault the priest (to whom this country owes many thanks for his zeal and services) may promote this affair.[45]

Governor Henry well knew how influential Father Gibault had been in securing Kaskaskia and Vincennes, and naturally thought

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[43] Printed in Law's *Colonial History of Vincennes*, pp. 55-56.

[44] Patrick Henry to Clark, Dec. 15, 1778. *George Rogers Clark Papers.* Ill. Hist. Col., Vol. 8, p. 87; also *Kaskaskia Records,* Ill. Hist. Col., Vol. 5, p. 63.

[45] Henry to Clark, December 12, 1778. Approved by the Council of Virginia, printed in *George Rogers Clark Papers,* Ill. Hist. Col., Vol. 8, p. 80.

that he would be equally powerful in securing the good will of the French people at Detroit.

Writing to his friend Richard Henry Lee on the 19th of April, 1778, Governor Patrick Henry, although he had not yet received Colonel Clark's report of the capture of Vincennes, after telling what he had learned about that event, said:

> Detroit now totters; and if Clark had a few of McIntosh's forces the place would be ours directly. I have lately sent the French there all the state papers, translated into their language, by the hands of a priest, who I believe has been very active.[46]

Perhaps the best indication of the current belief as to Father Gibault's attitude and influence is expressed in the words of the opponents or enemies, the British officers. The head of the British militia during these spirited times at Michilimackinac was Patrick Sinclair. Amongst the Haldimand papers is a letter from Sinclair to Brehm written October 15, 1779, in which occurs this significant passage:

> Dear Brehm:
>
> I must again so early trouble you with a letter of business and request that small as it may appear, (for from very small evils great ones may arise). It may meet with your attention and be communicated to His Excellency on a favorable occasion.
>
> General Carelton and the Bishop sent up one Gibon [Gibault] a priest on a mission for reasons best known to themselves. The part which he had represented in the Rebel interest, and may hereafter improve upon, requires in my humble opinion a mandate from Mon Seigneur for his appearance at Quebec. His conduct will certainly justify me to the General in making this representation, and I do it to avoid any future severity which may by means of Indians be necessary to direct against an individual of the sacred and responsible clergy—he removes to the Spanish and this side of the Mississippi occasionally and may be addressed at Caskaskies.[47]

Sinclair evidently was of the opinion that Gibault needed discipline very badly, and preferred that the Bishop should recall him rather than that it would be necessary for him, Sinclair, "by means of Indians" to exercise severity upon him.

However, the General and the Bishop did not act as promptly as Sinclair wished, and on the 15th of February, 1780, we find Sinclair again writing to Brehm from Michilimackinac. Having men-

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[46] Henry's *Patrick Henry*, Vol. 2, pp. 30-31, quoted in Butterfield's *History of George Rogers Clark's Conquest of the Illinois*, p. 452.

[47] Sinclair to Brehm, *Haldimand Papers*, Printed in *Michigan Pioneer Collections*, Vol. 9, p. 527.

tioned some facts in connnection with the removal of the Church and the priest's house there, Sinclair says:

The subject leads me to inquire whether or not Monsr. Briand will issue out two mandates for the appearance of the vagabond Gibault who styles himself the Vicar General of the Illinois. Allow me in an official capacity that you will mention this again to the General as indispensably necessary. *Let them be sent to me.* I will forward them and publish them at the Illinois in order to blast any remains of reputation which the wretch may have been able to preserve among scoundrels almost as worthless as himself.[48]

The British commander, De Peyster wrote General Haldimand on January 29, 1779, that:

Le Chevalier was informed there [at St. Joseph's] that Gibease [Gibault] the priest had been at the Post Vincent and at the Ouia with a party of rebels and obliged 600 inhabitants to swear allegiance to the congress.[49]

In a letter of Governor Hamilton's to General Haldimand dated Detroit, September 22, 1778 giving the General a detailed account of conditions in the Illinois, Hamilton says:

Gibault the priest had been active for the rebels. I shall reward him if possible.[50]

On the 27th of December, 1778, writing to General Haldimand, Lieutenant-Governor Hamilton said:

Could I catch the priest—Mr. Gibault—who has blown the trumpet of rebellion for the Americans, I should send him down unhurt to your Excellency, to get the reward for his zeal.[51]

Writing from Vincennes on the 19th of December, 1778, also to General Haldimand, Hamilton in giving details of the events just recently occuring said:

One of the deserters was a brother to Gibault the priest, who had been an active agent for the rebels and whose vicious and immoral conduct are sufficient to do infinite mischief in a country where ignorance and bigotry give full scope to the depravity of a licentious ecclesiastic. (words! words!) This wretch it was who absolved the French inhabitants from their allegiance to the King of Great Britain. To enumerate the vices of the inhabitants would be to give a long catalogue, but to assert that they are not in possession of a single virtue is no more than truth and justice requires. Still the most eminently vicious and scandalous was the reverend Monsr. Gibault.[52]

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[48] *Haldimand Papers,* Ib., p. 539.

[49] *Ibid.* p. 377.

[50] *Ibid.* p. 480.

[51] *Haldimand MSS.* Quoted in Butterfield's *History of Clark's Conquest,* etc., p. 245.

[52] *Haldimand Papers* printed in Michigan Pioneer Collections. Vol. 9, p. 497.

It is not difficult to tell whom Hamilton thought was responsible for the inhabitants of the Illinois breaking away from the British dominion.

As a proof that Father Gibault's interest in the new government continued, we read in a letter of Sinclair to Brehm dated at Michilimackinac, October 29th, 1779, that

> The priest Gibault and one Mayette a Canadian was very active in the rebel interests.[53]

To assert that subsequent writers without exception have given a large part of the credit for the winning of the Northwest to Father Gibault, would be but to say that they had examined the testimony and arrived at the conclusion that he was entitled to such credit. This the reader may do for himself.

There is evidence to indicate that despite the grievous privations and disappointments consequent upon the assumption of government by Virginia, Father Gibault remained steadfast and continued the spokesman and tribune of his people.

In partial recognition of the aid of the early French settlers, laws were passed confirming them in the title to their possessions; but it was provided that they should have the lands they occupied set off and surveyed at their own expense, and Governor Arthur St. Clair's first visit to the Mississippi Valley settlements in January, 1790, was concerned with the matter of surveys.

On that occasion Father Gibault on behalf of the people of the Illinois, wrote Governor St. Clair as follows:

> Your Excellency is an eye witness of the poverty to which the inhabitants are reduced, and of the total want of provisions to subsist on. Not knowing where to find a morsel of bread to nourish their families, by what means can they support the expense of a survey which has not been sought for on their parts, and for which it is conceived by them, there is no necessity. Loaded with misery and groaning under the weight of misfortunes accumulated since the Virginia troops entered their country, the unhappy inhabitants throw themselves under the protection of your Excellency, and take the liberty to solicit you to lay their deplorable situation before Congress.[54]

In subsequent papers it is proposed to examine Father Gibault's record from the standpoint of his priestly office, to set down what is known about his life as a priest, missionary, and apostle, not omiting any aspersions upon his name, for:

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[53] *Haldimand Papers, Ibid.* 531.

[54] Saint Clair Papers, Vol. I, p. 165.

"Be thou chaste as ice, as pure as snow,
Thou shalt not escape calumny."

It is proposed also to detail something of the trials and vicissitudes which beset Father Gibault's declining years, that generous, well-meaning Americans may have before them, in so far as possible, a detailed record of a life, much of which was spent for the public weal, and all of which was dedicated to the service of his fellow-man.

JOSEPH J. THOMPSON.

Chicago.

The Viewpoint In Writing History—History being, in a sense, a fixed quantity, does it make any difference who writes it? Whether it be written from within or without the Church?

Writing of the Church, but from without, Parkman utilized the superlative to a greater extent than any other historian in eulogizing the missionaries, the representatives of the Church, while he vied with the lesser lights of literature of his time in invective against and vituperation of the Church. He made the missionary more than human—almost divine, and he represented the Church as an institution of iniquity. He painted the missionary—the mouthpiece and ambassador of the Church, a superior being in spite of the cause he represented and the Master who sent him.

In the same period, John Gilmary Shea wrote Catholic history from within the Church. Unfortunately to the present time he has had a much more limited hearing, and though Parkman drew upon Shea very largely, Parkman won the public favor in preference to his more laborious contemporary.

Treating of the same historical facts, Shea was not outdone by Parkman in his appreciation of the missionaries and martyrs, but he also understood and appreciated the cause in which they were embarked. He too recognized the divine spark in the light of their lives, but he looked to the Church for its inspiration. He yielded to Parkman and none other, in crediting the zeal, the patience, the endurance and the holiness of the missionaries, but whereas Parkman endowed them with these qualities in spite of the Church, Shea knew that such qualities and graces were the legitimate fruits of the Church.

In an endeavor to express the influence upon the minds of readers of the works of these two master historians, it may be said that Parkman's writings tend to leave the impression of a long train of the noblest men of God's entire creation, embarked in and wasting their lives upon a cause unworthy the meanest of His creatures, and remaining sublime in spite of the stupendous handicap of an atrocious Church; while Shea, writing of the same historical facts, and in many instances first calling public attention to them, without going out of his way to glorify the Church, nevertheless, leaves his readers with the true impression that however high the current of virtue in the instrument of the Church, be he saint, martyr, missionary, priest or layman, it could not and it did not rise above its source, which was the Church.

JOHN P. HOPKINS

John P. Hopkins, son of John and Mary Flynn Hopkins, was born at Buffalo, New York, on the 29th of October, 1858. His parents hailed from County Mayo, Ireland, and came to the city of his birth in the year 1847. He was the seventh of twelve children and was sent to the Sisters' School, the Public School, and for a few months to St. Joseph's Institute, conducted by the Christian Brothers.

With a fine mind but a meager education, he left school and was apprenticed to the machinist trade, in which he became quite proficient. Concerning this period, Father Cavanagh in his funeral sermon said: "Providence which had given him a vigorous, eager mind, surrounded him with conditions most suitable for its development. The energy which marked his whole career drove his restless spirit through a process of self-education during his young years in Buffalo. By intense application his vigorous mind learned to grapple triumphantly with difficult problems and he rose rapidly through humble employments until he came to Chicago in 1879 on the threshold of young manhood."

He was first engaged by the Pullman Car Company as a general utility man on their lumber docks, but he showed such initiative that he soon rose to the position of timekeeper and from that to paymaster. It is an interesting light upon his character that during his first weeks in Pullman he complained about the labor conditions of the men and organized a strike. His natural leadership asserted itself in managing the athletic sports of the men and he was soon so well known that he naturally drifted into local politics, becoming in due time the treasurer of Hyde Park, of which Pullman was then a part.

In 1885 he engaged in the shoe business in what was known as the "Arcade" in Pullman, and this business was extended into other lines and became well known as the Hopkins-Seacord Company, and it was in this enterprise that he laid the foundation of his fortune. While in Pullman, Mr. Hopkins was chiefly instrumental in the annexation of Hyde Park to Chicago, and later he was made Chairman of the General Annexation Committee which brought into Chicago practically all the neighboring towns north, south and west of the city. He first attracted wide public attention in the political campaign of 1892 as head of the Cook County Democratic Organization. He worked with might and main in the interest of Grover Cleveland

for President, and John P. Altgeld for Governor, and these two men showed their appreciation by a life-long intimate friendship.

In his address at the Hopkins' Memorial Exercises, Mr. John B. McGillen, a life long friend and intimate of Mr. Hopkins said:

"It may be of interest to know what some of long knew, that Grover Cleveland enjoyed to the day of his death an intimate delightful acquaintance with John P. Hopkins. It was a friendship of Mr. Cleveland's seeking. A respectable volume could be made of the letters from the distinguished occupant of the White House received by his friend John P. Hopkins in those by-gone days. It is one of the cherished memories of the speaker to have had the privilege of running over a number of those letters with Mr. Hopkins and enjoying the intimate confidences therein disclosed, existing between the two men. Grover Cleveland while president and always afterward was particularly interested in Chicago. He knew many things in detail in a surprising way about it and continued that interest always, because of his friendship and correspondence with our departed friend."

On the assassination of Carter Harrison, the Mayor of Chicago in 1893, Mr. Hopkins was made the candidate of his party and elected to serve the unexpired term. At the meeting which nominated him, it was suggested that he withdraw because of his race and religion. This stirred his deepest nature and he answered that he would withdraw provided the nominee would be an Irish Catholic. "If not," said he, "I will myself run for office to find out if religion or race is a barrier in free America." After this speech he was nominated.

During his term as Mayor, Mr. Hopkins inaugurated the elevation of the railroads within the city limits; gave the first impetus to municipal civil service, and played an important part in the adjustment of the Pullman strike. He also established compensations for the city for the grants of franchises and insisted on the right of public regulation of utility corporations. It was while Mayor that the penetrating mind of Mr. Hopkins and his determination to get action when he thought action necessary showed themselves. A striking instance of this was when the Lake Shore Railroad refused to elevate their tracks, informing him that he could do nothing in the matter. Mr. Hopkins was determined there must be some way if it only could be found. He carefully examined their franchises and found that they were allowed to lay but two main tracks across the streets of the city. He at once ordered the city laborers to tear up the four extra tracks and the next day the Lake Shore officials were at his office to discuss ways and means of elevation.

Though Mr. Hopkins held few political offices, he was always a leader in his party and his influence was even nation-wide, due to the fact that he did not seek office for himself. Business, however, and big business, was the breath of his nostrils and almost any substantial enterprise could interest him, for here his energy and judgment came into their own. Before he died Mr. Hopkins was a multi-millionaire, the director of many large organizations and reputed one of Chicago's foremost financiers.

Mr. Hopkins was primarily a prominent Catholic citizen, that is, he was a practical Catholic and a conscientious citizen. Every Catholic and worthy civic movement could count on his support. He was a director of the Associated Catholic Charities; he was a founder of the American-Irish Historical Society, and promised not only his own support but that of his friends for the Illinois Catholic Historical Society. Though a member of numerous clubs, he was devoted to his family, especially to his mother, with whom he kept in daily contact no matter where he was.

Called again to the public service by the clarion of war, he became Secretary of the State Council of Defense by appointment of Governor Lowden and continued in this office until his death. It is the opinion of those associated with him that the physical strain connected with the war work exposed him to the attack of influenza which led to heart complications, from which he died on the 13th day of October, 1918. It has been said of him, "He is as truly a martyr of America as any brave boy who went over the top at Chateau Thierry or St. Mihiel." On the 16th of October his parish Church, St. James, was crowded to its capacity by his host of friends to pay their last respects. The sanctuary was filled with prelates and priests, and among the honorary pall bearers present were the Governor and state officials, members of the Council of Defense, the Mayor and many of his cabinet. The service was notable; the solemn Requiem Mass was celebrated by Rt. Rev. Msgr. Edward A. Kelly, a life-long friend, assisted by Rev. James F. Callaghan and Rev. Patrick W. Dunne, his pastor. His Grace, Most Rev. Archbishop George W. Mundelein, occupied the throne and gave the last absolution. The funeral oration, as masterly as it was consoling, was given by Very Rev. John Cavanagh, President of Notre Dame University.

In the funeral procession were a thousand policemen and firemen, a battalion of home-guards, a regiment of naval reserves, the Marine Band and hundreds of members of the Democratic Organization. In this solemn and impressive way his remains were started to Calvary Cemetery, where all that was mortal of John Patrick Hopkins was

buried beside his revered mother. Mr. Hopkins never married, but left to mourn his loss six sisters, namely: Mrs. Michael Lydon, Mrs. James H. Bonfield, Mrs. John A. McCormick and the Misses Adelia, Kate and Julia Hopkins.

Father Cavanagh in his eulogy said that the keynote of the life of John P. Hopkins was his sincerity. "There was nothing shallow about him, either in business, or politics, or friendship, or family life, or religion. Hence he was able to win and to hold the respect of opponents as well as the ardent loyalty of friends. The same sincerity of nature made him a great friend. If another sacrament had been established one could almost wish Our Lord had established a Sacrament of Friendship. It would be an aristocratic sacrament in the sense that comparatively few would be worthy to receive it. The confidence that never yields to suspicion; the affection stronger than death; the loyalty that shrinks from no labor, no sacrifice, no cost; the subtle sympathies; the inner glimpses; the sure responses; the deep intermingling of two lives through knowledge and sympathy, through faith and affection; that is true friendship. And few men understood it better or practiced it more faithfully than did Mr. Hopkins.

"Naturally the genuineness, the sincerity, that marked him in all other walks of life manifested itself especially in his religion. The seeds of the old faith, so deeply planted and so tenderly cultivated by his noble father and mother, found in his generous, clean heart a friendly and fertile soil.

"And as he was supremely loyal to the Cross, the symbol of his faith, so was he heroically devoted to the symbol of his country. To these twin loves, the noblest that can engage the human heart, he dedicated unreservedly the service of his heart."

Chicago and Illinois knew John P. Hopkins during the active period of his manhood. He was just entering upon his career when he came to this western region and cast in his lot with its citizens thirty years ago. How he employed these years was admirably told at a meeting held to do honor to his memory under the auspices of the American-Irish Historical Society, an organization promoted by Mr. Hopkins and of which he was the first executive, on the evening of December 27th, 1918. Mr. John B. McGillen, a life-long friend and associate, President of the Illinois Chapter of the Society, recounted the various stages of his successful career. He brought forcefully to the attention of his auditors the obligations under which Chicago, and indeed all Illinois rest for benefits conferred through the instrumentality of Mr. Hopkins in both his public and private life.

It was the recital of a record of which any man might be proud, and one that disclosed the large capacity of the man whose memory was being honored.

In the course of this notable memorial meeting, other speakers who called attention to the qualities of Mr. Hopkins' character were: Mr. Bernard J. Mullaney, Mr. Joseph A. O'Donnell and the Reverend Dr. John Webster Melody. These intimate friends of Mr. Hopkins emphasized his dominant characteristics of mind and heart; his loyalty of purpose, his wisdom and prudence, and, above all, the lovableness of his personal traits. When these addresses are published they will constitute a memorial to Mr. Hopkins which may be read with pleasure by his host of friends, with profit by all who seek success in life, and with pride by all who have at heart the welfare of city and state.

FREDERIC SIEDENBURG, S. J.

Chicago.

IN MEMORIAM

The memorial exercises of the American-Irish Historical Society in honor of the memory of John P. Hopkins, held at the Sherman House, Chicago, on the evening of December 27th, 1918, were notable from many points. First of all, on account of the merit of the man memorialized; next, by reason of the sincerity manifested by the audience and finally by the dignified manner in which the exercises were conducted.

From personal knowledge and from the masterly addresses of the presiding officer, Mr. John B. McGillen, President of the Illinois Chapter of the American-Irish Historical Society, Mr. Joseph A. O'Donnell, Mr. Bernard J. Mullaney and Reverend John Webster Melody, the merits and characteristics of the distinguished deceased thus were summed up by an admirer.

John P. Hopkins possessed the somewhat rare quality of individuality. In all Chicago, in all Illinois, in perhaps all America there was but one John P. Hopkins. Few other men were at all like him and none was like him in many particulars.

He was misunderstood by many, was thoroughly understood by but a few, but a large number had an appreciative understanding of the man. He was hated by some, admired by many and loved by those who knew him well. He was a wealthy Democrat with the acumen of a Rothschild and the heart of a Vincent de Paul.

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JOHN P. HOPKINS

Born at Buffalo, New York, October 29, 1858. Died at Chicago, October 13, 1918.

He was unlike most other men in his disregard for praise or blame. He clearly recognized the existence of a higher criterion of conduct than mere human respect. He was no doubt concerned that his conduct should square with the solid judgment of men, but neither sought the ephemeral plaudits of the crowd nor feared the passing criticisms of the ill-informed or ill-intentioned.

John P. Hopkins stands in this community as an example of a very rich man, without the arrogance, and selfishness that so often accompany the possession of riches. A man of wealth who could think effectively in terms of big money, but who was ever alive to every human sympathy. He differed from many other rich men in that his mind remained unwarped by his wealth.

According to our human understanding, John P. Hopkins died too soon. He was called in the vigor of his manhood; age had left no decaying mark upon him. He was at the zenith of his usefulness, and every year was adding new records of accomplishment to his life history. He wrought not ostentatiously, not even publicly, but definitely and creditably. He was not a self-advertised philanthropist, but his canceled bank vouchers representing donations to charity, religion and education, in their aggregate would put to shame publicity-seeking donors to public or private enterprises.

He was what men call a man's man, able to lead, willing to follow; qualified to govern, content to obey; able to recognize and quick to resent any attempt at imposition ; conscious of both his strength and his infirmities; strong and constant in his admiration for the good qualities of others, and justly tolerant of their short-comings; tender and true in his likes and firm but just in his dislikes.

In speaking thus of John P. Hopkins, there is neither an intention or desire to idealize the man. He was eminently practical and gratifyingly human. Indeed, he possessed in a remarkable degree, the faculty of putting others at their ease by appearing to be what in reality he was—a fellow wayfarer on life's rugged road.

By the death of John P. Hopkins, the city, the State, and the nation lost a good citizen, his family a kind and loving brother, his intimates a loyal and gracious friend and all citizens a valuable and efficient fellow worker.

AMICUS.

Illinois Catholic Historical Review
Journal of the Illinois Catholic Historical Society
617 Ashland Block, Chicago

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ASSOCIATE EDITORS
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COMMENDATION OF MOST REVEREND ARCHBISHOP GEORGE W. MUNDELEIN

This publication is one we can be proud of. It is gotten up in an attractive form and its contents are interesting and instructive. I have been complimented on it and have heard it praised in many quarters. * * * The Society should receive encouragement from every source, and all who possibly can should enroll in its membership. * * * I need not add that your work has not only my blessing, it has my encouragement. It has every aid I can give it.

EDITORIAL

Just as we go to press the distressing news comes of the death of the President of the ILLINOIS CATHOLIC HISTORICAL SOCIETY, Honorable William J. Onahan.

The newspapers throughout the country have published this sad news and have given some of the details of the distinguished decedent's career. The *Chicago Tribune* of January 13, 1919, in announcing Mr. Onahan's death stated that he was "one of the best known Catholic laymen in America," and added the following brief sketch:

Mr. Onahan was born in County Carlow, Ireland, in 1836. In early childhood he was taken with his family to Liverpool, where he lived until he came to New York in 1854. In 1856 he moved to Chicago. He first worked as clerk in the Rock Island shops, at Taylor and Wells streets, but soon entered the commission business. In 1863 he was appointed a member of the school board by the common council, as was the method then, and in 1869 he was elected city clerk for two years. In 1879 he was appointed city collector by the elder Carter Harrison, holding the office for several terms, and afterward was controller under Mayors Cregier and Roche. In the '80s he was a member and president of the public library. In 1898 he became president of the Home Savings bank, remaining in that position until 1905.

In conjunction with a number of archbishops and bishops, he formed the Irish Catholic Colonization society, which placed Irish emigrants on farms in Nebraska and Minnesota. Pope Leo XIII recognized his services by conferring on him the dignity of papal chamberlain. Notre Dame university awarded him the Laetare medal.

Mr. Onahan was married in 1860 to Margaret G. Duffy, whose family settled in Chicago in 1842. Six children were born of the marriage, only one of whom survives—Mrs. Daniel V. Gallery, with whom he lived.

Mr. Onahan is mourned by a very large circle of intimate friends, but none feels his loss more keenly than the members of the ILLINOIS CATHOLIC HISTORICAL SOCIETY of which he was the chief executive. A complete biography of this distinguished Catholic and citizen will appear in the next number of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

Our Membership Drive—In recent times a new significance has been given the word "drive". When a movement is put on foot to accomplish some desired object, it is called a drive. We have had numerous drives recently, and are promised more of them. Considerate persons have tried to keep out of the way of several drives connected with the war directly or indirectly in order that contributors would not be too heavily burdened.

The occurrence of the Illinois centennial year made it not only expedient but in an important sense necessary that something be done by the Catholics towards making known the Catholic history of the State, and accordingly the ILLINOIS CATHOLIC HISTORICAL SOCIETY was organized in 1918 even while the war was at its very height. Very little was done, however, in the way of urging contributions, especially in view of the fact that people were heavily burdened with calls for war purposes.

Now that the war is over, however, and we are entering upon a period of unprecedented prosperity in which business will soon recuperate and money is getting easy aagin, the ILLINOIS CATHOLIC HISTORICAL SOCIETY is asking the support necessary to make the project permanently successful.

The ILLINOIS CATHOLIC HISTORICAL REVIEW, the organ of the Society, is the principal tangible product of the Society's efforts and visiting the members quarterly in the choice form in which it is produced, furnishes evidence of the necessity for substantial financial resources.

To make this REVIEW effective, a wide distribution is necessary, and on that account it has been made available at a very low annual rate, namely $2.00. We know of no other similar magazine distributed at as low a rate. Needless to say, this one can only be furnished permanently at that rate when the subscribers aggregate a sufficient number to meet the total cost of issuance. Until such time as we have an annual membership of 2,500 or more, those who receive the ILLINOIS CATHOLIC HISTORICAL REVIEW for one year upon payment of $2.00, do not pay their equal proportion of the cost of issuing the magazine, and in that sense instead of their helping the Society, the Society is sustaining a loss on their account. It must not be thought for a moment, howeevr, that the Society does not want annual members. A large number of readers of the magazine is the very thing that the Society does want, and the promoters are perfectly well aware that this large number can be secured only by means of a moderate price; and since there is no purpose or desire to make money out of this work, it is intended only to exact from subscribers the cost of the publications and other work of the Society.

The ILLINOIS CATHOLIC HISTORICAL SOCIETY rests its hope of firm establishment upon a strong conviction that there are a ocnsiderable number of people in Illinois

or the middle West that are in strong sympathy with the maintenance of a live Catholic historical society, and will give expression to their sympathy in substantial support. It is confidently expected that enough men and women will advance, if you please, a small sum of money, namely $50.00, as a part of a foundation for this Society, not absolutely without return, but upon the condition that each shall receive the ILLINOIS CATHOLIC HISTORICAL REVIEW quarterly for life. That is how it is expected to keep this magazine up to the excellent standard that has been set for it. It is by means of just such support that we have been able to publish the three numbers that have reached our readers; numbers that have elbowed their way into the first rank of American periodicals and that grace the best libraries in the world.

That three numbers have gone out, the last of an equally excellent standing with the first is some evidence that the movement is not a mere flash in the pan or spurt of enthusiasm. To have "made good" is almost invariably a recommendation. The ILLINOIS CATHOLIC HISTORICAL SOCIETY is an accomplished fact! The ILLINOIS CATHOLIC HISTORICAL REVIEW has stood the test! The only available means of expressing the approval of the one and the appreciation of the other is by supporting them.

By whom shall the ILLINOIS CATHOLIC HISTORICAL SOCIETY be established and sustained? In time to come, the question "who founded the ILLINOIS CATHOLIC HISTORICAL SOCIETY?" will be asked. We sincerely believe that those who may do so will point with pride to the fact that they or their ancestors were instrumental in that work.

It is realized that every one who has an interest in such work cannot become a life member, but it is recognized that there are many men of means or of good income who can. Persons of property, prosperous business and professional men, those having good salaries would find it no sacrifice, and if they possess the proper disposition will count it a privilege to be enrolled upon the list of FOUNDERS of this Society.

We are led to this conclusion from the fact that many non-Catholics have expressed a willingness to contribute substatnially to this work, in recognition of the cultural and educational benefits to themselves and to the public.

It has been a matter of much gratification that the hierarchy, the reverend clergy, the religious and the educational institutions have so warmly applauded this work and more especially that they have not been content with approval and applause alone, but so far have been the promptest and most effective contributors to the funds.

It is desired to publish a list of the members the Society secured during the first year as a record of the establishment of this Society. We have an abiding confidence that most Catholic men and women of Illinois to whom the work of this Society shall be made known, will want to have their names included in this list.

BOOK REVIEWS

St. Louis Catholic Historical Review. Published by the Catholic Historical Society of St. Louis. Quarterly.

Volume one, number one, of the *St. Louis Catholic Historical Review* for October, 1918, reached us in due time. It is issued by the Catholic Historical Society of St. Louis, edited by Reverend Charles L. Souvay, C. M., D. D., Editor-in-chief; Reverend F. G. Holweck, Reverend Gilbert Garraghan, S. J., Reverend John Rothensteiner and Edward Brown, Associate Editors.

The present number contains a gratifying approbation by Most Reverend John J. Glennon, Archbishop of St. Louis, a very direct foreword; an illuminating introduction under the title "The Catholic Historical Society of St. Louis, the Result of a Century's Endeavor," by Reverend John Rothensteiner; the constitution and by-laws of the Society; a valuable bibliography of the historical archives of St. Louis by Reverend F. G. Holweck; an account of the centenary of the foundation of the St. Louis Diocesan Seminary by Reverend Martin J. O'Malley, C. M., D. D.; a series of interesting historical notes and a reproduction of several original documents from the archives of the seminary.

This is the first glimpse of the outside world, we may say, into the mine of historical material existing in and about the older Catholic institutions of St. Louis. Page after page of letters and documents listed in this number of the *St. Louis Catholic Historical Review* in a large measure furnishes the key to the future complete history of the Catholic Church in the Middle West.

If we may judge from the present number, the promoters of the *St. Louis Catholic Historical Review* have in mind more the uncovering of the sources of history than the formulation of historical stories. Needless to say, this is a most valuable work, and the manner in which it is begun indicates the thoroughness with which we may expect it to be pursued. There is every evidence of care and scholarship in the production of this new magazine. J. J. T.

In Memoriam—Clerical Beadroll of the Diocese of Alton. By A. Zurbonsen, Quincy, Illinois.

In his *In Memoriam—a Clerical Beadroll of the Diocese of Alton,* Father Zurbonsen has rendered two valuable services: First he has fittingly honored the memory of the noble men who, after serving their Church through the diocese of Alton in their high station, have

passed to their reward. Secondly, he has made a distinct contribution to the historical literature of the Middle West.

When one has traced from book to book and from document to document the fragmentary references to the sturdy pioneer missionaries, and has realized the difficulty of piecing together the stray bits of information that are available, he can appreciate turning to Father Zurbonsen's *Beadroll* and there finding the connected story of the lives and the death of these great and good men.

How many of the men who carried the torch-light of faith into the dark and unexplored places in the early days of the State served in the diocese of Alton, at least for a time, would hardly have been credited before reading Father Zurbonsen's book.

Occasionally we hear something said of "circuit riders," but here they are. They are the men who rode horse-back, traveled by boat, by cart, on foot, in almost any way to carry the gospel through Illinois.

In Father Zurbonsen's book we run across such well-known figures as Bishops Quarter, Vandevelde, O'Regan, Melcher, Juncker and Baltes—Fathers Bartels, Brady, Brickwedde, Carroll, Durbin, Fortman, Hamilton, Kuenster, Lefevre, Masquelet, McElherne, McGirr, Raho, St. Cyr, Meyer and Tucker, all familiar to the student of the Church in early Illinois, besides a large number of able clergymen of a later day.

Father Zurbonsen's work merits a wide reading, and it will be most fortunate if some one will undertake a similar work in every diocese in Illinois. M. A. R.

A COURTEOUS DISSENT

Mr. Thomas Meehan of New York, one of the best-informed men in the country on Catholic historical topics, writes *America*, the national Catholic weekly, stating that Sister Mary Turpin, a sketch of whose life appeared in the October number of the ILLINOIS CATHOLIC HISTORICAL REVIEW, was not the first American-born nun. Mr. Meehan's interesting letter is here reproduced:

THE FIRST AMERICAN-BORN NUN

To the Editor of AMERICA:

Among the interesting contributions to the second number of the new ILLINOIS CATHOLIC HISTORICAL REVIEW is a letter from Mother St. Charles, of the New Orleans Ursuline Convent, in which the claim is made that Mary Turpin, the daughter of Louis Turpin, keeper of the King's Warehouse in Illinois, and his Indian wife, was "the first American-born nun." Mary Turpin entered the Ursuline novitiate at New Orleans, La., July 2, 1749, and on December 7 of the same year became the lay-Sister St. Martha of that community.

Mother St. Charles will probably find some objections filed to her laudable desire to put New Orleans at the head of the list. One, for instance, might come from the Quebec Convent of the Ursulines, which is the oldest institution for the education of women in North America. It dates from August 1, 1639. The records there tell of an American nun born about 1683.

She was Mary Anne Davis, whose parents were killed in an Indian raid on Oyster River, New Hampshire, on July 18, 1694. The Abnaki Indians carried her off as a captive and some time after Father Rasle, S. J., rescued her and took her to Canada, where, in 1698, she entered the Ursuline convent at Quebec and was professed as Sister St. Benedict.

She died before Sister St. Martha had entered the New Orleans convent. A transcript of the record of her death in the convent diary was printed as follows in the *Sacred Heart Review* of October 24, 1908:

> The Lord has just taken from us our dear Mother Mary Anne Davis de St. Benoi, after five months' illness, during which she manifested great patience. She was of English origin and carried away by a band of savages, who killed her father before her eyes. Fortunately she fell into the hands of the chief of a village who was a good Christian, and did not allow her to be treated as a slave, according to the usual practices of the savages towards their captives. She was about fifteen years old when redeemed by the French, and lived in several good families successively, in order to acquire the habits of civilized life and the use of the French language. She everywhere manifested excellent traits of character, and appreciated so fully the gift of faith that she would never listen to any proposal of returning to her own country, and constantly refused the solicitations of the English commissioners, who at different times came to treat for the exchange of prisoners. Her desire to enter our boarding school in order to be more fully instructed in our holy religion was granted, and she soon formed the resolution to consecrate herself wholly to Him who had so mercifully led her out of the darkness of heresy. Several charitable persons aided in paying the expenses of her entrance, but the greater part of her dowry was given by the Community (*i. e.*, by the Ursulines themselves) in view of her decided

vocation and the sacrifice she made of her country in order to preserve her Faith.

Her monastic obligations she perfectly fulfilled, and she acquitted herself with exactness of the employment assigned her by holy obedience. Her zeal for the decoration of the altar made her particularly partial to the office of sacristan. Her love of industry, her ability, her spirit of order and economy, rendered her still very useful to the Community, though she was at least seventy years of age.

She had great devotion to the Blessed Virgin and daily said the rosary. Her confidence in St. Joseph made her desire his special protection at the hour of death—a desire that was granted, for she died on the second of March of this year 1749, after receiving the Sacraments with great fervor, in the fiftieth year of her religious life.

Another American nun in this Quebec convent, and also an Abnaki captive, was Esther Wheelwright, who was elected Superior of the community in 1760. In our neglect of American Catholic history the stories of the many Indian captives who were taken to Canada and of their descendants are not generally known. The famous Archbishop Plessis of Quebec was the grandson of Martha French, one of the captives made in the raid on Deerfield, Massachusetts, February 28, 1704. In Canada, she became a convert and married Jean Luis Menard, and their daughter, Louise, was the mother of Joseph Amable Plessis, first Archbishop of Quebec. The burning of Deerfield was one of the great events of the French and Indian wars on the colonies, and the subsequent history of the captives taken to Canada makes a very interesting chapter in Catholic American annals.

THOMAS F. MEEHAN.

Brooklyn.

If Mother St. Charles has erred, her statement is made upon excellent authority at least. On page 559 of Shea's *The Church in Colonial Days* will be found the following paragraph:

> The influence of religion can be seen in some pious children brought up in the Illinois country. Mary Turpin, daughter of a Canadian father and an Illinois mother, remarkable for her modesty, piety, and industry, became a nun in the Ursuline Convent, New Orleans, where she died in 1761, at the age of fifty-two. She was certainly the first American-born nun in this country.

Mr. Meehan may have overlooked the last three words used by both Mr. Shea and Mother St. Charles, *"in this country."* The heading of the article is admittedly incomplete in this respect.

Our thanks are due Mr. Meehan for his notice and due *America* for its publication.

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Former Bishops and Archbishops of Chicago. (Design by courtesy of the *New World*.)

ILLINOIS CATHOLIC HISTORICAL REVIEW

VOLUME I APRIL, 1919 NUMBER 4

PUBLISHED BY

THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

CHICAGO, ILL.

401

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912

Of ILLINOIS CATHOLIC HISTORICAL REVIEW, published quarterly at Chicago, Illinois, for April 1, 1919.

STATE OF ILLINOIS, COUNTY OF COOK, *ss.*

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Joseph J. Thompson, who, having been duly sworn according to law, deposes and says that he is the Editor of the ILLINOIS CATHOLIC HISTORICAL REVIEW and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

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Editor, Joseph J. Thompson, Ashland Block, Chicago, Illinois.

Managing Editor, Joseph J. Thompson, Ashland Block, Chicago, Illinois.

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2. That the owners are: THE ILLINOIS CATHOLIC HISTORICAL SOCIETY, Ashland Block, Chicago, Illinois (a corporation not for profit. No stockholders).

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4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

JOSEPH J. THOMPSON.

Sworn to and subscribed before me this 1st day of April, 1919.

[SEAL] MICHAEL J. O'MALLEY,

(My commission expires March 8, 1920.)

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The Archbishop and Bishops of the Province have indorsed the ILLINOIS CATHOLIC HISTORICAL SOCIETY and its work, and proffered their assistance.

Following are extracts from their letters:

I give hearty approval of the establishment of a Catholic Historical Society that will not be confined to the limits of this Diocese only, but will embrace the entire province and State of Illinois, and to further encourage this movement, I desire you to enroll me among the life members of the Society.

Sincerely yours in Christ,

GEORGE W. MUNDELEIN, *Archbishop.*

The Bishop desired me to write you that he is pleased to accept the Honorary Presidency, and cordially approves of the good work undertaken by the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

Faithfully yours in Christ,

M. A. TARRANT,

Secy. to the Bishop of Alton.

I am glad to have your letter about the CATHOLIC HISTORICAL SOCIETY, and will gladly serve in the capacity suggested. This will be a depository and will fill a much felt need.

P. J. MULDOON, *Bishop of Rockford.*

The sole aim of the Society, namely, 'To make known the glories of the Church,' should certainly appeal to all our Catholic people. I confidently hope that the Society may meet with the generous encouragement it richly deserves from everyone under my jurisdiction.

EDMUND M. DUNNE, *Bishop of Peoria.*

I wish to assure you that I am willing to give you every possible assistance in the good work you have undertaken, and in compliance with your request, I am likewise willing to be one of your Honorary Presidents.

Wishing God's blessing, I remain,

HENRY ALTHOFF, *Bishop of Belleville.*

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LOYOLA UNIVERSITY PRESS
Chicago, Illinois

Illinois
Catholic Historical Review

Volume I APRIL, 1919 Number 4

THE COMMONS OF KASKASKIA, CAHOKIA AND PRAIRIE DU ROCHER

As a monument of the ancient Catholic French settlements in the state of Illinois the commons and common-fields establish an interesting and memorable evidence of the priority of this state as the nucleus of the earliest permanent establishment of the white race in the Mississippi Valley. Perhaps nowhere else in the United States than in the ancient Catholic French missions does this unique apportionment of lands into commons and common-fields obtain. Few states of the Union can boast of this evidence of the priority of settlement and in the state of Illinois we find the commons and common-fields only in that limited section of the state skirting the Mississippi river and extending between the villages of Kaskaskia and Cahokia. Commons and common-fields were established by the French Government in connection with the villages of Kaskaskia, Cahokia, Fort Chartres, St. Philippe, Prairie du Rocher, Grand Prairie and Prairie du Pont.[1]

Whilst the subject of the commons and common-fields is of interest to the student of history there would be no reason to introduce the same in this REVIEW if there did not attach to the commons an ecclesiastical status. In spite of repeated inquiries, no monograph or treatise on the Commons seems to exist. This the writer desires to adduce as an excuse for his present essay on the subject. The Cahokia Commons was a direct grant to the Fathers of the Foreign Missions or of the Seminary of Quebec,[2] who remained in pastoral charge of Cahokia from 1699 until 1763, when Reverend Forget du

[1] *American State Papers,* Public Lands, Washington, 1834, II. 226.
[2] *Ibid.,* II. 167. United States Register Book of Translations, 208.

Verger, the last of their representatives, departed for France. The title to the Commons of Kaskaskia and the other early French villages vested either in the villagers or parishioners. The Commons of Kaskaskia, Cahokia and of Prairie du Rocher, after they had ceased to serve as common pasture and woodland for the inhabitants of the respective villages, were in later days subdivided into farmlands and leased as such. The funds thus derived from the leases served to support the schools and church.

The reader will readily understand by an inspection of the accompanying map[3] the position and relation of the village, the commons and the common-fields. The common-fields were narrow strips of land, mostly only of one arpent's width, which extended from the base line of the village in parallel lines back to the hills, a distance of three or more miles. The title in the common-fields vested by fee simple in the individual owners thereof, whilst the title in the commons vested jointly in the villagers or parishioners. These arable common-fields were surrounded by a fence, which protected the growing crops from the depredations of the cattle foraging in the commons. There was at the time of these early settlements a distinct advantage in this system of narrow abutting farm lands and a common, centralized habitation of the owners and cultivators of these fields. Against the treachery of the Indians it provided protection while at work in the fields and while at rest in the village. And even at this late date it requires no effort of fancy to appreciate that this singular combination of rural and village life secured social advantages and interests which have been entirely lost in our modern separation of the city and country. The sauvity of manners, social gayety and the ease and contentment which marked the lives of the villagers found no doubt much of its nourishment in this combination of farm and town life.

The commons were vast tracts of woodland and marsh set aside for the common use of the villagers or parishioners for the pasturage of their cattle and for fuel and building material. They ceased to serve this purpose when the state became more thickly settled and their adaptation as farm lands proved more profitable to the common interest of the villagers or parishioners.

The Kaskaskia Commons

For the present, the commons of Kaskaskia and Cahokia will be our principal concern, a treatment of which will bring out the points

[3] *American State Papers*, Public Lands, II, 148.

of historical interest which in a general way apply to all the commons. Such treatment will also permit us to touch on the points of divergence in the nature and the history of each common.

The commons of Kaskaskia contained six thousand five hundred acres of rich alluvial land. When the Jesuit Fathers Marest and Bineteau selected this domicile for the Kaskaskia Indians as a more secure retreat from the savage Iroquois, the peninsula situated in the fork of the Mississippi and the Kaskaskia Rivers had the same geographical outlines as shown by the accompanying map. However the peninsula is no more and the land which it contained lies on the Missouri side of the Mississippi River. In the year 1893 the Mississippi River leaped into the Kaskaskia River at the loop of the Kaskaskia River just north of the town of Kaskaskia, and it has since then retained that portion of the Kaskaskia River for its course. From the point of divergence to the entrance of the Kaskaskia River into the Mississippi, the old bed of the Mississippi River is disappearing.

The accompanying map will, as far as I think available evidence permits us to determine, locate also the Indian village, or the first mission of the Immaculate Conception after its transfer south. In the common-fields a reservation, Kaskaskia Indians, will be noticed north of the town site. In this reservation, which was fourteen arpents wide and contained four hundred and forty-three acres, it appears most probable that the Indian chapel of the Immaculate Conception stood. The French chapel in the town of Kaskaskia was built twenty years later.

When the original grant of the Commons of Kaskaskia was made by the French government is not known, since that instrument has been lost. The grant of the Cahokia commons was made June 22, 1722, and was signed by Pierre Duguet de la Boisbriant, first lieutenant of the king of France for the province of Louisiana and commandant of the Illinois, and Marc Antoine de la Loire des Ursins, principal commissary of the company of the Indies.[4] We surmise that the grant of the Kaskaskia Commons was made about the same time and that it was executed and signed by the same Boisbriant and des Ursins. The supreme court of this state accepts the fact of this previous grant although recognizing that no record thereof is preserved.[5]

It was however confirmed to the inhabitants of the parish of the Immaculate Conception of Kaskaskia by a patent issued August 14, 1743, by Pierre de Rigault

[4] *Ibid.*, II, 167, United States Register Book of Translations, 208.

[5] Herbert *vs.* Lavalle, 27 Illinois, 448.

de Vadreuil, Governor and Edme Gatien Salmon, Commissary Orderer of the province of Louisiana, subject to the certain conditions to wit: Seen the petition to us presented on the 16th day of the present year by the inhabitants of the parish of the Immaculate Conception of Kaskaskia, dependence of the Illinois, tending to be confirmed in the possession of a common, which they had a long time for the pasture of their cattle at the point called *le loints de bois,* which runs to the entrance of the river Kaskaskia, we, by virtue of the power to us granted by his Majesty, have confirmed and do confirm to the said inhabitants the possession of the said commons, etc.[6]

The Cahokia Commons

The grant of the Cahokia Commons in its specified purpose and in its grantees shows a marked divergence from the Kaskaskia and other commons. The beneficiaries of this grant are neither the villagers nor the parishoners, but the missionaries of the Cahokias and the Tamarois. These were the Fathers of the Foreign Missions or of the Seminary of Quebec. The supreme court of Illinois assumed that this grant made to these missionaries formed the basis of the commons of Cahokia. The grant made to the missionaries reads substantially as follows:

We, Pierre Duguet de Boisbriant, Knight of the Military Order of St. Louis, first lieutenant of the king in the province of Louisiana, Commandant in the Illinois; and Marc Antoine de la Loire des Ursins, Principal Commissary of the Royal Company of the Indies; On the demand of the missionaries of the Cahokias and the Tamarois, to grant to them a tract of four leagues square in fee simple, with the neighboring island, to be taken a quarter of a league above the small river of the Cahokias, situated above the Indian village, and in going up following the course of the Mississippi, and in returning towards the Fort of Chartres, running in depth to the north, east and south for quantity. We in consequence of our powers have granted the said land to the missionaries of Cahokias and Tamarois, in fee simple, over which they can for the present work, clear and plant the land, awaiting a formal cession, which will be sent from France by the directors general of the Royal Company of the Indies. At the Fort of Chartres, this 22nd day of June, 1722.[7]

The "village of the Holy Family of the Caoquias" had been previously established by the missionaries of the Tamarois and Cahokia Indians. The Company of the Indies (later the Company of the West), dissolved and surrendered its patent to the crown on April 10, 1732. All grants thereafter emanated directly from the crown of France. The French government confirmed the original grant to the missionaries of the Tamarois and Cahokias in August,

[6] *Ibid.*
[7] *Ibid.*

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KASKASKIA COMMONS

1743, through Monsieur Vadreuil, then Governor, and Salmon, Commissary of the Province of Louisiana. The supreme court of Illinois thus comments on this grant in its relation to the commons.[8]

It will be perceived, there are no words in this grant, designating the land granted, or any portion of it as a common—nor does it appear for what special use it was granted, but generally for the use of the mission there established. Upon it the missionaries established their church and village—granted portions of it for cultivation, whilst the largest portion was suffered to remain for the common use of the inhabitants for pasturage, wood and other purposes.

Congressional Recognition

The act of the Congress of the United States passed March 3, 1791, which provided for the granting of lands to the inhabitants and settlers at Vincennes and in the Illinois Country, in the territory northwest of the Ohio and for confirming them in their possession; in the fifth section thereof provides,[9]

that a tract of land containing about five thousand acres, which for many years has been fenced and used by the inhabitants of Vincennes, as a common, also a tract of land including the village of Cohos and Prairie du Pont, and heretofore used by the inhabitants of said villages as a common, be, and the same are hereby appropriated to the use of the inhabitants of the said villages respectively, to be used by them as a common, until otherwise disposed of by law.

As the limits of the said commons were left by the said law undefined, and could not be found described in the ancient records, it became a subject of compromise and agreement between the citizens of the said villages and the acting Governor of the territory, about the year 1797; and, by their consent, two tracts, containing, in the whole, five thousand four hundred acres, ordered to be laid off for this purpose, were surveyed accordingly by a surveyor appointed by Governor St. Clair.

The commissioners appointed by virtue of the act of Congress, subsequent to the instructions given to the Governors of the Territory to investigate the titles of the ancient French grants, in their report to Congress dated Kaskaskia, December 31, 1809, which was confirmed by an act of Congress of May 1, 1810, reported on the Cahokia commons thus,[10]

But, on an examination into this business, the Commissioners have discovered that the said surveys have been inaccurately and improperly made; that, for Cahokia, in particular, containing, (instead of about four thousand acres, as it ought to have contained), about twenty thousand acres. This circumstance, and

[8] *Ibid.*

[9] *Laws of United States,* II, 221. 27 Ill. cit.

[10] *Laws of United States,* II, 608.

the situation of the said tracts, not accommodating the inhabitants, this Board have thought proper, at their request, to permit a new location to be made for each of the said villages, on lands more conveniently situated for them. The limits and position of that part which has been re-located will be found described in the annexed plats.

We have the more readily done this, as the land which the inhabitants abandon is of more value to the United States than that which they have taken.[11]

The Prairie du Rocher Commons, the revenues of which still serve the support of education in the village of Prairie du Rocher, are referred to by the commissioners cited above in their report of December 31, 1809, thus,[12]

This is a tract lying on the hills east of, and bounded by, the before described tract, and extending one league back. This land is of little value, except as it may afford wood and pasturage for the inhabitants of the village, to whom it was granted as a common on the 7th of May, 1743, by Delaloire Flancourt, commandant of the Illinois, and by whom it seems to have been quietly possessed since: its breadth seems to have been commensurate with that of Prairie du Rocher, which we believe extended at the time of this grant from the said line of Dutisney on the south, to the lower line of the said grant to Chassin and Delisle on the north, viz: to the lower line of the tract of four arpents, claimed by Pierre Lecompt, as laid down on the plat; the record number of said claim being 972; contains ....x.... arpents in front.

This Board, satisfied that the above-described grant of this tract has been always respected, do affirm the title accordingly.

Since the other Illinois commons of Fort Chartres,[13] St. Philippe,[14] Grand Prairie[15] and Prairie du Pont[16] seem never to have served any other purpose than that of pasturage and woodland, they will not enter into the scope of the present essay.

When in 1763 France ceded to Great Britain Canada and her domains east of the Mississippi River, it was agreed that the French grants and titles of the inhabitants should be respected. In 1778 George Rogers Clark by conquest wrested from England the Northwest Territory and it became a possession of the Colony of Virginia. This colony by authority of an act passed October 20, 1783, ceded to the United States on March 1, 1784, the Northwest Territory, and in the deed of cession, among other things, safeguarded the ancient French titles by the following provision:

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[11] *American State Papers,* Public Lands, II, 167. 27 Ill. cit.
[12] *American State Papers,* Public Lands, II, 156.
[13] *Ibid.,* II, 159. Plat. 160.
[14] *Ibid.,* II, 162. Plat. 164.
[15] *Ibid.,* II, 182.
[16] *Ibid.,* II, 167. Plat. 172.

That the French and Canadian inhabitants and other settlers of the Kaskaskias, St. Vincent's and the neighboring villages, which have professed themselves citizens of Virginia, shall have their titles and possessions confirmed to them and be protected in the enjoyment of their rights and liberties.[17]

The Commons and Land Titles

On August 29, 1788, the Congress of the Confederation adopted a resolution instructing the Governor of the Western Territory to proceed without delay to the French settlements on the river Mississippi, and to examine the titles and possessions of those settlers "in which they are to be confirmed." Thus originated a class of titles know as a "Governor's confirmation." These confirmations proved to be erroneous and irregular, which obliged Congress to appoint a commission to examine the ancient French grants. This commission on December 31, 1809, at Kaskaskia compiled and signed its report to Congress. Anent the commons of Kaskaskia it reported as follows:[18]

On the 14th of August, 1743, Monsieur Vaudreuil, Governor, and Monsieur Salmon, Commissary Ordonateur of the province of Louisiana, granted to the inhabitants of Kaskaskia a tract of land as a common for the use of the said inhabitants, which seems to have been bounded north by the southern limit of the village, east by the Kaskaskia river, and south and west by the Mississippi and the limits of the common field, so called, which will be found laid down in the plat annexed, on certain conditions unnecessary here to state, since they relate to the domestic police of said village, reserving, however, to the government a right to grant away to such individuals as have settled or might settle in said village, such portions of said commons as it might think necessary.

Congress approved the action of the commissioners by the acts of May 1, 1810, and of February 20, 1812, thus:

That all the decisions made by the commissioners appointed for the purpose of examining the claims of persons claiming lands in the district of Kaskaskia, in favor of such claimants, as entered in the transcript of decisions bearing date the 31st of December, 1809, which have been transmitted by the said commissioners to the Secretary of the Treasury according to law, be and the same are hereby confirmed.[19]

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[17] 27 Ill. cit. Stead, Attorney-General of Illinois, vs. President and Trustees of Commons of Kaskaskia. 243 Ill. 239.

[18] *American State Papers,* Public Lands, II, 221.

[19] *Ibid.,* II, 148.

[20] *Laws of United States,* II, 607, 678.

The decisions made by the commissioners heretofore appointed for the purpose of examining the claims of persons to lands in the district of Kaskaskia, in favor of such claimants to town or village lots, out-lots, or rights in the common to commons and common-fields, as entered in the transcript of decisions bearing date of the 31st of December, 1809, which have been transmitted to the Secretary of the Treasury according to law, be confirmed to all such rightful claimants according to their respective rights thereto.[21]

When the Illinois Territory entered into statehood in 1818, and the first constitution of the state was adopted in the same year, the commons were recognized and protected by that instrument by the following provision:

All lands which have been granted as a common to the inhabitants of any town, hamlet, village or corporation by any person, body politic or corporate, or by any government having power to make such grant, shall forever remain common, shall not be leased, sold or divided under any pretense whatever.[22]

(To be continued.)

FREDERICK BEUCKMAN.

Belleville, Illinois.

[21] *Laws of United States*, II, 678.

[22] *State Constitution of Illinois*, 1818. Art. 8, Sec. 6.

OLD KASKASKIA WAYS AND DAYS*

When Father Marquette, that courtly, yet childlike Jesuit, that weak emaciated bony frame of a man, yet with a mind true as Castilian steel to his church and pupils, entrusted his body to a birch bark canoe and his soul to God, and paddled through the Fox and Wisconsin rivers in 1673, he stepped boldly, with open eyes, into the great unknown, and dared more highly than even Christopher Columbus. For in so much as death by fire at the stake with all the accompaniments of Indian torture exceeds the ill of death by drowning did his venture surpass that of the other. Marquette entered the Father of Waters from the Wisconsin and was not troubled by Fox, Sioux or Sac. He floated quietly down the great river, passed the beautiful Rock river and came to the Des Moines. Here an Indian trail came down to the Mississippi. He stopped and followed it to the west, and came to an encampment of many lodges.

Reflect what courage it required to step boldly from the timber and walk out into the open field and advance toward those painted savages who stood in silent wonder to see the black robe approach. An old chief met him with a welcome and the pipe of peace. He was entertained by a repast. First he was given sampine or sagamité, a species of corn mush, then broiled fish from which the bones were carefully taken, then with the greatest delicacy of all, roast dog. Each dish was taken and the first three mouthfuls were placed in his mouth by the hand of the chief, then the calumet pipe was smoked in religious gravity; these were the general customs of the Indians. Then, and not till then, was he asked where he came from and where he was going. To his question as to who they were, the chief replied, *Inini* or perfect men, so named to distinguish them from the Iroquois who were called beasts by the western Indians. This word Inini was changed to Illini by the French and in the Algonquin plural should have been Illiniwug but with the French plural became Illinese or Illinois, and thus our State obtained its name.[1]

Marquette passed the Missouri and the Illinois, the Kaskaskia, which then had another name, and the place where afterwards our

*About the most interesting account written of Old Kaskaskia is one by Stuart Brown, published in *Transactions of the Illinois State Historical Society,* 1905. The most interesting portions of this account are here reproduced together with several notes of interest.

[1] *Jesuit Relations,* vol. 72, p. 310 (references on the variations of name).

Kaskaskia was built; passed the Ohio and when he ascertained that the Mississippi did not flow into the Pacific and probably did enter the Gulf of Mexico, returned on July 17th, to the North. Everywhere his Illinois calumet brought him peace and safety. On his return he entered the Illinois River and saw the prairies; soon he came to the original town of Kaskaskia, which was the home of the Indians of the same name. There were then seventy-four lodgs. It was on the wide bottom and directly south of Utica in LaSalle county.[2]

This nation was very friendly and desired Marquette to return, and he did so in 1675 and established there a mission which he called "The Immaculate Conception of the Blessed Virgin." This was *the* Old, the oldest, Kaskaskia [near what is now Utica, LaSalle County]. When Father Claude Allouez [S. J.] came to it in 1676, there were 351 cabins ranged along the river, and Membré in the same year estimated the number of Indians at seven thousand. It was probably one of the largest, if not the largest, Indian town in this country. The immediate successor of Allouez was Rasles [Reverend Sebastien Rale, S. J.], then came Gravier [Very Reverend James Gravier, S. J.], who studied the language and stated its principles. In the meantime LaSalle and Hennepin had seen it. Tonti had lived and fought there. The Iroquois had descended upon the Illinois and killed thousands of men, women, and children.

The Migration of the Illinois

Through the dispersion of the Illinois by the Pottawattomi and the Iroquois and the change of route of the voyagers and fur traders, who found the way by the Fox and Wisconsin rivers to the Mississippi shorter and less difficult, the French post at Fort St. Louis [Starved Rock] was abandoned and Father Gabriel Marest [S. J.], who was in charge there of the Jesuit Mission, persuaded the Illinois tribes to move down the Mississippi to get away from their foes and be in better touch with the French, who were settling at Mobile and at the mouth of the Mississippi. In the summer of 1700, Marest stopped at the mouth of the river which was later called Kaskaskia after the tribe. Then began the real Kaskaskia, *Our Kaskaskia.* The place took its name from the Kaskaskia tribe of the Illinois Confederacy of the Algonquin nation, and was spelled in many different

[2] Cf. this narrative with that of Marquette in *The Jesuit Relations,* (Thwaites ed.) vol. 59, pp. 89-163.

ways at first: Cachecachequia, by Marquette; Kachkachkia, by Allouez; Cascaskias, by Membré; Cascasquias, by Marest; Kaskasquias, by Charlevoix. At an early date in the eighteenth century it was settled, however, as Kaskaskia. Its significance in English, so far as I know, is unknown; but it is a singular fact that the only names containing the three K's in any language are all of the Algonquin tongue: Kalkaska, Michigan; Kekaskee, Wisconsin; Keokuk, Iowa; Kaskaskia and Kankakee in Illinois.[3]

The Illinois Confederacy was composed of the Kaskaskias, Cahokias, Tamaroas, Peorias and Mitchigamias, and at one time was numerous, but finally was driven south by the Pottawatomi and Iroquois and all its tribes settled in or near Kaskaskia. In 1830 they were all merged into the Kaskaskia tribe and in 1833 migrated in a body to the West. In 1849 there were 165 Peorias and Kaskaskias at Quapaw, Indian Territory. Ducoigne, their last chief, boasted that his tribe had never shed the blood of a white man. The early explorers found them to be of a somewhat gentler and more refined nature than other savages. In later times they cultivated some corn in the American Bottom, exchanged furs with the white traders, became drunken, lazy, and degraded and lost that simple dignity which the American Indian is supposed to possess.

The Site of Kaskaskia

The site of the new settlement was fixed on the right bank of the Kaskaskia river about six miles above its entry into the Mississippi River and about two miles from the latter. Here the Kaskaskia River was about three hundred and fifty feet wide, and the bluffs on the opposite side were about two hundred feet high. The village was named by the Jesuits "Le Village de l'Immaculée Conception de Cascasquias," and was not laid out in any regular form but like most Indian villages consisted of a row of lodges or huts scattered along the river. The scenery at the confluence of the two rivers is said by all observers to have been beautiful: the point of land with its cottonwood trees coming to the rivers; the bluffs of the east towering above the placid river; crowned with a virgin forest, descending on the east gradually to the open prairies with their beautiful grasses and flowers. The place was well adapted to become a center of influence for the western country; half way between the Wisconsin and

[3] Cf. *Jesuit Relations.* (Thwaites ed.) vol. 53, references in index under *Kaskaskia.*

Natchez, when the river route was the only way from Canada to New Orleans; with the richest of alluvial soils to furnish hominy and flour and bacon for the voyageur; with the Kaskaskia to float down the peltries of Central and Eastern Illinois to the fur trader; with the Merrimac, a short distance above to lead out into Missouri and within one hundred miles above the great tributaries, the Missouri and the Illinois; with wood inexhaustible for building and firewood; with water in abundance and stone of good quality in the bluffs; with the Mississippi as a barrier to the hostile western Indians; with the friendly Illinois to protect them from the murderous Shawnees of the southwestern part of Illinois, the warlike Pottawattomi of the north, and the thieving Kickapoos of the east; with the English and the Spanish too far away to be threatening. This surely was a paradise for the hunter and voyageur.

To the Jesuits, the Indian was as good a soul to save as the white man. For the *coureur du bois* and the voyageur the Indian woman made a good wife to take care of his house and toil for him in his winter holidays. There are few chronicles of this period except such as are contained in the letters of the missionaries and the church marriage and baptismal registers.

But in 1712, on September 14, Louis XIV granted to one Anthony Crozat, a merchant of Paris, for the term of fifteen years a sole monopoly of commerce and a direction of affairs of all the vast territory from the Carolinas to Old and New Mexico and from the Illinois to the mouth of the Mississippi. Crozat was after gold and silver and only incidentally expected profit from furs. Until his advent Kaskaskia was a portion of Canada; now it was a part of Louisiana. Crozat's exploring parties in all directions did not find gold or silver, but they did discover large deposits of lead and iron in southeastern Missouri, and the miners at these places had to draw their food supplies from Kaskaskia. Besides, many who came to work in the mines found the half nomadic life of Kaskaskia more attractive and located at Kaskaskia. Crozat's venture not proving a profitable one, he gave it up in despair and surrendered his rights on August 23, 1717, and thereupon the government reverted to the crown.[4]

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[4] Up to this time and for many years afterward Kaskaskia was self-governed. Judge Sidney Breese in his *Early History of Illinois*, says:

"No evidence is to be found among our early records of the exercise of any controlling power, save the Jesuits; up to the time of the grant to Crozat in 1712, and I have no idea that any such existed in the shape of government, or that there was any other social organization than that effected by them and of which they were the head." And even after Crozat and the company of the

The Frenchmen of Kaskaskia

The history of a single voyageur and hunter will be enough to make a type of old Kaskaskia. Jules may have come to Mobile as a soldier under Iberville and concluded to remain after his term of enlistment had expired; he may have accompanied Phillippe Renault, who after stopping at San Domingo with his 200 artisans and purchasing 500 African slaves, came to Kaskaskia in 1719. It is more likely that Jules was a Canadian born in the woods and accustomed to the birch canoe since infancy. The birch canoe was the great carrier of the wilderness, the Frenchman's steamboat. It was of three sizes usually; the smallest for one or two oarsmen, about twelve to fourteen feet long, the second of about twenty feet in length for four paddles, and the largest called the canot maitre, which was thirty-six feet long and could carry fourteen persons and their bundles. All were made of light dry cedar frames, were pointed at the ends and constructed of a single roll of birch bark, fastened to the frame by sinews through holes made by a square shaped awl and made watertight with pine-gum. In these they voyaged on lake or river, and made those long and painful journeys. Capable of transporting heavy burdens, they could, when unloaded, be carried with ease upon the shoulders of men; they could ascend rivers, pass around rapids and falls, ascend mountains or penetrate the forest; a terror to the inexperienced, they were swift and sure carriers for Jules. In one of these perchance he had sailed and paddled through the Great Lakes to Green Bay and then up the Fox and down the Wisconsin and Mississippi to Kaskaskia, or he had gone down Lake Michigan to Chicago and up the Chicago to go down the Desplaines and Illinois. In each case he must take the portage and this was the only craft he could carry.

Jules was light hearted and gay. He was simple and temperate. He was placid as he smoked in his red cap by some cottage door; then he would be excited, raving, weeping, threatening in the crowd. The merriest of mortals, he was one of the hardiest and also the handiest. He could swim like an otter, run like a deer, paddle all day without

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West came on the scene Breese says "their sway was more in name than in fact, for aside from their power to grant land, all real control over the minds and will of the people was with the Jesuits," p. 146. How well they exercised that control is attested by all the writers: "Though this authority was absolute," says Blanchard, "the records of the times disclose no abuse of it, but on the contrary prove that it was always used with paternal care." *Discovery and Conquest of the Northwest*, p. 63.

resting; while he paddled he sang or told stories, and laughter was his dear companion. He could imitate the Indian yell, mimic the hissing rattle snake, could skin a deer, scrape a fiddle.

And now Jules was come to Kaskaskia and he had saved a little sum of gold or silver, which he had concealed in some leathern bag in a place he knew of. And here at Kaskaskia was a place where nature had been bountiful. Here he could raise corn for sagamité and hominy. Here the maple yielded him sugar; here was cotton for garments; and wheat for flour. Around him were fertile, grassy prairies for cattle to grow fat upon, and rivers to travel by. Wild grapes, plums, persimmons and cherries in abundance for his use, and pecans, acorns, hickory nuts, hazel and walnuts for his swine. Here were buffalo, elk and deer for hides and food. The rivers were full of fish, while the forests abounded in fur bearing animals, whose skins he might acquire and sell. Then there were Indians to trade with in many directions. So Jules decided to settle here and marry a French woman, if possible; if not, an Indian maid. Here at Kaskaskia he could find these with music and dancing and a glass of domestic wine to complete his enjoyment. Here he could cut his own lumber, make his own mortar, get a lot near others of his kind and procure a deed for his corn field with a right of common for wood and pasture. Here he would marry and live in elegant ease on what he could farm and shoot, and would make one voyage a year of three or four months long. Here he had no taxes. Here he had a mild, paternal government. Here he was lazy when the mood suited and happy always; with the Father to give him consolation on the doorstep of death and bury him with the rites of Holy Church.

During the time of Crozat, however, the Canadian French as hunters and voyageurs had been coming to Kaskaskia in increasing numbers, and quite a settlement had sprung up at several places on the American Bottom.

The Company of the West

On September 6, 1717, the Compagnie d'Occident was authorized by the Parliament of Paris, upon the plan of the English South Sea Company. It was given the exclusive control of the commerce of Louisiana for twenty-five years, to begin January 1, 1718. The company was under the brilliant, if erratic, leadership of John Law. The most extravagant dreams of the wealth of precious metals, and other products of the valley of the Mississippi were told as facts. The shares of the company were driven up in price until they had

appreciated 1300 per cent; whole streets in Paris were given over to stock jobbers and speculators. Fortunes were made in a day. The gains of regular industry were despised and all classes went wild over the speculation. John Law was a demi-god. The bubble burst in the summer of 1720 and in December of that year John Law was a poverty-stricken wanderer on the face of the earth.[5]

The Company of the West, with all its misfortunes did, however, benefit Kaskaskia. In December, 1718, M. Pierre Dugué de Bois-

[5] "The Mississippi Scheme" was a system of credit, devised and proposed by John Law, a native of Scotland, for the purpose of extricating the French government from the embarrassment under which it struggled by reason of the enormous state debt. "The debt which Louis XIV. bequeathed to his successor, after arbitrary reductions, exceeded two thousand millions of livres; and, to meet the annual interest of eighty millions, the surplus revenues of the state did not yield more than nine millions; hence the national securities were of uncertain value and the national burdens exceeded the national resources. In this period of depression, John Law proposed to the regent a credit system, which should liberate the state from its enormous burdens, not by loans, on which interest must be paid—not by taxes, that would be burdensome to the people, but by a system which should bring all the money of France on deposit. It was the faith of Law that the currency of a country is but the representative of its moving wealth; that this representative need not, in itself, possess an intrinsic value, but may be made, not of stamped metals only, but of shells or paper, that where gold and silver are the only circulating medium, the wealth of a nation may at once be indefinitely increased by an arbitrary infusion of paper; that credit consists in the excess of circulation over immediate resources; and that the advantage of credit is in the direct ratio of that excess. Applying these maxims to all France, he gradually planned the whimsically gigantic project of collecting all the gold and silver of the kingdom into one bank. At first, from his private bank, having a normal capital of six million livres (of which a part was payable in government notes), bills were emitted with moderation; and while the despotic government had been artibrarily changing the value of its coin, his notes, being payable in coin, at an unvarying standard of weight and fineness, bore a small premium. When Crozat resigned the commerce of Louisiana, it was transferred to the "Western Company," or Company of the Mississippi, instituted under the auspices of Law. The stock of the corporation was fixed at two hundred thousand shares, of five hundred livres each, to be paid in any certificates of public debt. Thus nearly one hundred millions of the most depreciated of the public stocks were suddenly absorbed. The government thus changed the character of its obligations from an indebtedness to individuals to an indebtedness to a favored company of its own creation. Through the bank of Law, the interest on the debt was discharged punctually, and, in consequence, the evidences of debts, which were received in payment for stock, rose rapidly from a depreciation of two thirds to par value. Although the union of the bank, with the hazards of a commercial company, was an omen of the fate of 'the system,' public credit seemed restored as if by miracle." Monette, *Settlement of the Mississippi Valley*, pp. 240-46.

briant came to Kaskaskia as commander of, or rather commandant of, the Seventh District of Louisiana, called the District of Illinois and Wabash, and Kaskaskia became the capital of a territory that was claimed to extend from the head waters of the Ohio to the Rocky Mountains. Kaskaskia, however, only enjoyed this eminence for fifteen months; for Boisbriant selected a suitable place for a wooden fort, to be called Fort Chartres, which was located about sixteen miles above Kaskaskia. Here the "company" built its warehouses and the Jesuits erected the Church of St. Anne de Fort Chartres.

About this time Kaskaskia began to assume some form. The increased activity all along the river, the greater security of life, the greater ease and facility of transportation, gave an impetus to agriculture and a market for products of the soil and the chase. The farmer who had heretofore relied on Indian titles now applied to the company and the crown to affirm the same.

Boisbrant laid out the great square or common field on the prairie and designated to each farmer his separate field, one-half arpent in width and one mile in length from the Kaskaskia to the Mississippi rivers. He then established also a common for stock and timber outside of the cultivated fields and running to the mouth of the Kaskaskia. On the east side of the Kaskaskia he also set apart the bottom lands for a cattle range.

The town was laid out in blocks of three hundred feet square with narrow streets at right angles. These blocks were divided into four lots, enclosed by cedar posts touching each other, two feet in the ground and five feet above ground, with tops sharpened to a point. This made a fence difficult to climb. A neat gate just opposite the front door of the house allowed entrance. In each of these enclosures was a house made of posts set in the ground about two feet apart. The interstices were filled with a mortar made of clay and straw mixed. The houses were whitewashed inside and out. The roofs were of straw thatch. The windows were sometimes glazed; the doors were plain batten work. To each house was attached a porch called a gallery, and a stone well with a windlass was in the rear of the house. Later some few of the houses were built of stone.

Though Boisbriant suggested it, not until 1727 did they fence off the common from the cultivated fields, and thus save the continual herding of the cattle.[6] It was during the administration of Boisbriant that France and Spain were at war, and Old Kaskaskia was

[6] For an account of the land system of Commons, see *The French Commons*, by Reverend Frederick Beuckmann, in ILLINOIS CATHOLIC HISTORICAL REVIEW.

saved from possible future trouble by the mistake of Indian guides. The Spaniards intended to employ the Osages to slaughter the Missouris but were led to the Missouris, and in ignorance exposed the plan, thus inviting their own destruction.[7]

The Deliverance of Kaskaskia

Here is the way the news came to Old Kaskaskia.[8]

Monsieur Boisbriant was playing cards one Sabbath afternoon with St. Gemmé Beauvais who afterwards made the long river journey to Duquesne and helped defeat Braddock; and with Langlois De Lisle, who was some years later burned at the stake with D'Artaguette, the young people were making merry with music and dancing in the large room of the barracks, with a father from the Jesuit college to watch, when the "assembly" sounded at the guard post on the Mississippi. You may be sure there was much hurry by the soldiers and young men to doff their Sunday best cloth and get into buckskin. By the time the culverines were loaded and the militia were properly disposed, a strange cavalcade came into sight. First came sixty Missouri warriors armed with flint lock, saber, and hatchet, each bearing what looked like a lacrosse stick, but on closer inspection appeared as a scalp stretched on a willow frame attached to a pole. Then came old Merameck, chief of the Missouris, mounted on a beautiful grey roan with Spanish saddle and silver bit, and Father Sénat threw up his hands in holy horror and told his beads rapidly; for, awful to relate, around the horse's neck was hung the holy chalice, as if it was a bell, while on Merameck's naked, painted body was the chasuble and suspended from his grimy neck the paten; other warriors on horses came next, decked in garments of holy church. In grave silence they dismounted, gathered together and sat down upon the ground, and said, "We come in peace, not war, O Chieftain." After the bread was broken and the pipe lighted in Indian religious gravity, Boisbriant said, "Why do you come, O Merameck, and what bring you?"

And Merameck spoke as follows: Not half a moon ago we had just finished a fast of three days by the hung deer to appease Manito who had sent but little game to our hunting grounds; our sages had slept on fresh deer skins to bring wisdom from the dream god, when

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[7] Cf. Bossu, *Travels through that part of North America formerly called Louisiana.* Vol. 1, pp. 150-154.

[8] Wallace. Ill. and La., pp. 268-269, from Bossu's *Travels.*

one of our young men came running up and said that a vast cavalcade from the Santa Fe country was approaching led by the riding Comanches. Soon we saw a captain with yellow face and hair of night, followed by seventy horsemen with as many more led horses and cattle loaded with burdens. When they approached, we received them with hospitality and Manito unlocked their lips to tell us that they were Spaniards come by a long hard journey from the southern mountains to attack Kaskaskia. Manito also led them to believe we were Osages and, oh! wonder of wonders, they asked us as Osages, who, as you know, are our mortal enemies, to attack and slaughter the Missouris ourselves, knowing that as Missouris we would not permit you to be harmed. We asked to counsel on the matter and as they yet did not know us we promised to help them. Then they took down some of the burdens and gave us 500 muskets, sabres and hatchets. We asked for three days to assemble our warriors, and on the morning of the second day at dawn we attacked these perfidious ones and killed all but one blackrobe whom we spared and allowed to flee as he was dressed as a woman and not as a warrior. This horse we bring to you, O chieftain, and these ornaments which we cannot use we would exchange for goods.

And Boisbriant gave them goods and took the holy ornaments which he afterwards sent to Bienville at New Orleans with his account of the tale. And that night, the fifteenth day having arrived, the people of Kaskaskia went to the Missouri camp fire and saw them dance the scalp dance and bury the scalps. For it is the custom of these people, after scalps have been taken, for fifteen days, each day, before retiring to rest, to gather in a circle around maidens who hold the sticks aloft upon which are the scalps, and dance madly around, emitting yells and war cries which would arouse the dead, feinting and striking at each other as if in war. And on the fifteenth night they do bury the scalps lest the spirits of the dead warriors may come to haunt them.

The Establishment of Fort Chartres

Sometime in the summer of 1720 Boisbriant removed his headquarters to Fort Chartres and Kaskaskia ceased to be the capital of the District. In 1725 Boisbriant became acting governor of Louisiana and went to New Orleans, and in this year the first great overflow of the Mississippi occurred. He was succeeded by Captain de Liette of the Royal Army, who had many troubles with the Fox Indians on the north.

In 1730 Captain St. Ange was Commandant. In 1731 the India Company gave back to the Crown the province of Louisiana and Louis XV assumed control on April 10, 1732. In 1734 Bienville came back as governor of Louisiana and appointed Captain Pierre D'Artaguette as Major-Commandant at the Illinois. It was during his administration of the Illinois country that the war with the Chickasaws was carried on.[9] Here is a picture of his march and fate. I introduce it to show what perils the old Kaskaskian soldier had to face besides the ordinary dangers of a war in the wilderness, without surgeons, without anaesthetics, without other food and powder than they could carry on their backs.

(Continued in July number.)

STUART BROWN

[9] Cf. Dumont. *Memoires Historiques de la Louisiane.* (Paris 1753) pp. 228-231; and Bossu's Travels, vol. 1, pp. 311-312.

THE DEVELOPMENT OF THE CHURCH

(1844 to 1919)

[NOTE.—The present is the fourth and last of a series of articles on the Catholic Church in Illinois designed to outline the history of the Church in the state and territory. The first article, appearing in the July, 1918, number, was entitled "The Jesuit Succession in the Illinois Missions." The next, in the October, 1918, number, was "The Missionaries Contemporary with the Jesuits," and the third, in the January, 1919, number, was "The Church in Illinois in the Transition Period." The preceding articles are more detailed than the present, and made so advisedly. The period treated herein requires much more space and a different manner of examination, which, it is hoped, may be supplied at a later date in perhaps a much better form.]

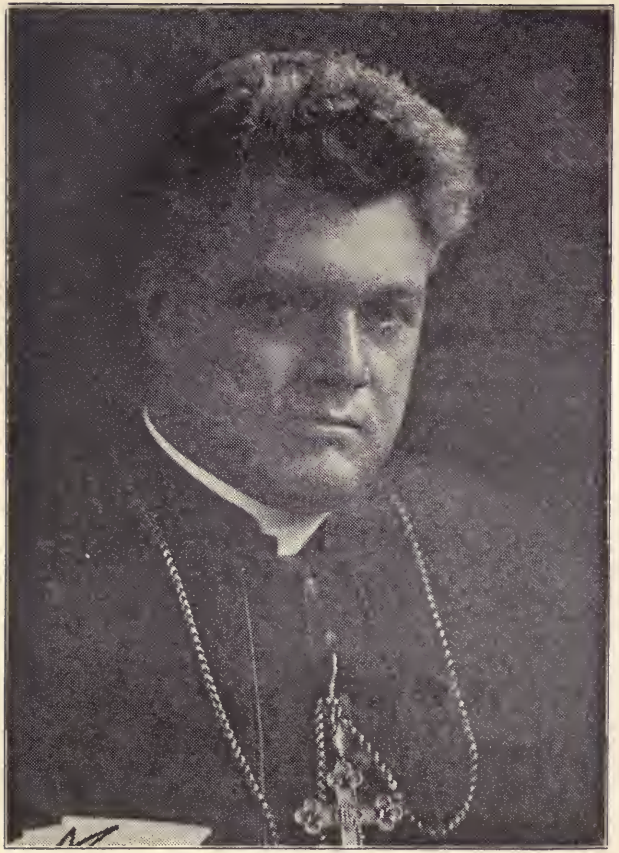
Heretofore we have been following the Church through the wilderness and upon the trail made chiefly by self-sacrificing priests in quest of scattered souls.

We have seen the missionaries from Canada and New Orleans devoting their lives both to the Indians and the slowly increasing number of white men that ventured after the missionaries had blazed the trail. We have seen an hierarchy established in Canada and the Illinois Territory made subject thereto. We have noted, too, that after the Revolutionary War, Rome, recognizing the importance of the new country, appointed Reverend John Carroll Prefect-Apostolic, who assumed jurisdiction in 1790 and ruled the Illinois Territory direct until the See of Bardstown was created, and until the good Bishop Flaget took charge of that See in 1811, with complete jurisdiction until the See of St. Louis was created in 1827 and the learned Joseph Rosati was appointed Bishop; that the See of Vincennes was created in 1834 and Rt. Rev. Simon William Gabriel Bruté was appointed Bishop; that Bishop Rosati and Bishop Bruté exercised joint jurisdiction over Illinois for several years, and both were very active and diligent in the performance of their episcopal functions.

THE CHICAGO DIOCESE

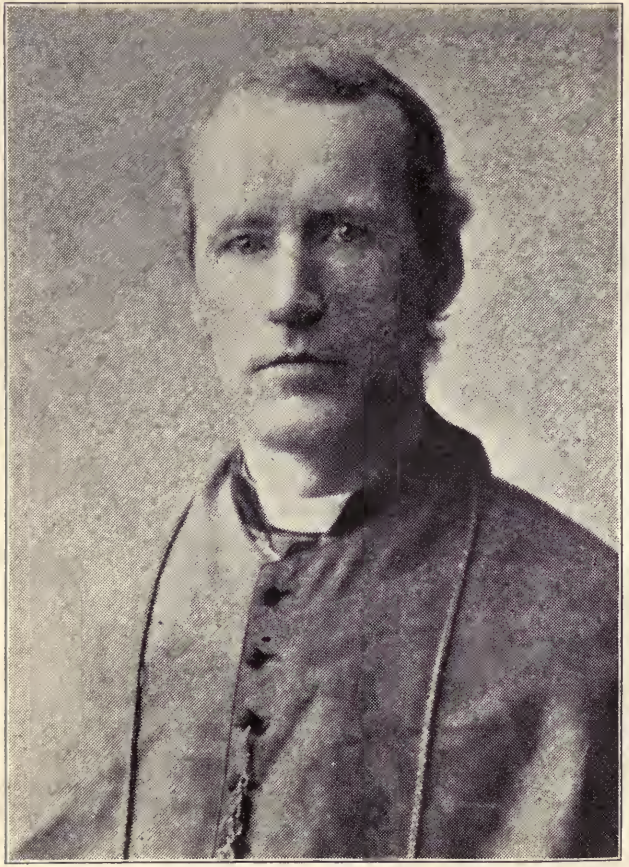
The Provincial Council of Baltimore in 1843 adopted a decree recommending several new dioceses, amongst them that of Chicago, and nominated Reverend William Quarter for Bishop of the Chicago diocese. The Holy See acted upon the nomination favorably November 28, 1843, and Bishop Quarter was consecrated in St. Patrick's

MOST REVEREND GEORGE WILLIAM MUNDELEIN, D. D., Present Archbishop of the Chicago Diocese.



Rt. Reverend Edmund M. Dunne, D. D., Bishop of Peoria. (Cut by courtesy of *New World*.)

Rt. Reverend Peter J. Muldoon, D. D., Bishop of Rockford. (Cut by courtesy of *New World*.)



Rt. Reverend James Ryan, D. D., Bishop of the Diocese of Alton. (Cut by courtesy of *New World.*)

Rt. Reverend Henry Althoff, D. D., Bishop of Belleville. (Cut by courtesy of *New World.*)

Cathedral, New York, by Right Reverend John Hughes, Bishop of New York, on March 10, 1844.[1]

Bishop Quarter assumed his duities on May 5, 1844, saying his first mass in the diocese on that date.[2]

With the erection of the Chicago diocese, which included the entire state, and the appointment of Bishop Quarter, begins the record of the organized Church in the state. To treat adequately of the history of the Church from this period to the present, would require much more space than can possibly be made available, and a satisfactory review of Church activities would demand an intimate knowledge of the records of the diocese and even the parishes which the present writer does not possess, and which can be obtained only by close application and study in every part of the state for a long period of time. The hope is indulged that through the Illinois Catholic Historical Society, with the assistance of similar societies in surrounding states, and the approval and co-operation of the bishops and clergy, such information as is necessary to the preparation of a satisfactory history of the state may be gathered. Here we can only pass in review the progress of the Church and note important dates and salient features.

Bishop Quarter died April 10, 1848; his successor, Right Reverend James O. Vandevelde, D. D., was consecrated February 11, 1849. Bishop Vandevelde was transferred to Natchez July 29, 1853, and died November 13, 1855. Right Reverend Anthony O'Regan, D. D., was consecrated the third Bishop July 25, 1854, and was transferred to Dora June 25, 1828, and died November, 1866. Right Reverend James Duggan, D. D., was consecrated Bishop of Antigone and Coadjutor to the Archbishop of St. Louis May 1, 1857. Bishop Duggan was transferred to Chicago January 21, 1859. On account of infirm health, Bishop Duggan retired in 1870 and died March 27, 1899. Right Reverend Thomas Foley, D. D., Coadjutor-Bishop and Administrator of the diocese, was consecrated Bishop of Pergamus February 27, 1870, and died February 19, 1879. Most Reverend Patrick A. Feehan, D. D., the first Archbishop of Chicago, was consecrated Bishop of Nashville November 1, 1865, and was promoted to Chicago September 10, 1880, when the diocese was raised to an Archbishopric. Archbishop Feehan died July 12, 1902. Most Reverend James Edward Quigley, D. D., was consecrated Bishop of Buffalo February 24, 1897, and promoted to the Archbishopric of Chicago

[1] Shea, *The Church in the United States, 1844 to 1866*, p. 225.
[2] Ibid. p. 229.

January 8, 1903. Archbishop Quigley died July 10, 1915. Most Reverend George W. Mundelein, D. D., was consecrated Titular Bishop of Loryma and Auxiliary Bishop of Brooklyn September 21, 1909, and was promoted to the See of Chicago December 9, 1915.

The diocese of Chicago now includes the counties of Cook, Lake, Du Page, Kankakee, Will and Grundy.[3]

The Diocese of Alton

The next diocese to be erected in Illinois was that of Alton. This diocese was first designated as the Diocese of Quincy, erected July 29, 1853, and transferred to Alton January 9, 1857.[4] The Diocese of Alton at present comprises that part of Illinois lying south of the northern limits of the counties of Adams, Brown, Cass, Menard, Sangamon, Macon, Moultrie, Douglas and Edgar and north of the southern limits of the counties of Madison, Bond, Fayette, Effingham, Jasper and Crawford. The first bishop of the Alton Diocese was Right Reverend Henry Damian Juncker, D. D., consecrated April 26, 1857, died October 2, 1868. He was succeeded by Right Reverend Peter Joseph Baltes, D. D., consecrated January 23, 1870, who died February 15, 1886. The next and present Bishop of Alton is Right Reverend James Ryan, D. D., consecrated May 1, 1888.[5]

The Diocese of Peoria

The Diocese of Peoria was erected in 1877 and comprises a cross section of Illinois including the counties of Bureau, Champaign, Dewitt, Ford, Fulton, Hancock, Henderson, Henry, Iroquois, Knox, La Salle, Livingston, Logan, Marshall, Mason, McDonough, McLean, Mercer, Peoria, Piatt, Putnam, Rock Island, Schuyler, Stark, Tazewell, Vermillion, Warren and Woodford. The first Bishop of Peoria was Right Reverend John Lancaster Spalding, D. D., consecrated May 1, 1877, resigned September 11, 1908, appointed Titular Archbishop of Scitopolis October 14, 1908, died August 25, 1916. Right Reverend Peter J. O'Reilly, D. D., was consecrated Titular Bishop of Lebedos September 21, 1900, and was the Vicar-General of Archbishop Spalding. The present Bishop of Peoria is Right Reverend Edmund M. Dunne, D. D., consecrated September 1, 1909.[6]

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[3] See *Official Catholic Directory, 1918,* p. 48.
[4] Shea, *The Catholic Church in the United States, 1844 to 1866,* p. 625.
[5] See *Official Catholic Directory, 1918,* p. 234.
[6] See *Official Catholic Directory, 1918,* p. 576.

The Diocese of Belleville

The Diocese of Belleville was erected January 7, 1887, and comprises the whole of Illinois south of the northern limits of the counties of St. Clair, Clinton, Marion, Clay, Richland and Lawrence. The first Bishop of the Belleville Diocese was the Right Reverend John Janssen, consecrated April 25, 1888, died July 2, 1913. The present Bishop is Right Reverend Henry Althoff, D. D., consecrated February 24, 1914.[7]

The Diocese of Rockford

The Diocese of Rockford comprises the counties of Jo Daviess, Stephenson, Winnebago, Boone, McHenry, Carroll, Ogle, DeKalb, Kane, Whiteside, Lee and Kendall. The first and present Bishop of the Diocese is Right Reverend Peter James Muldoon, D. D., consecrated Titular Bishop of Tamassus and Auxiliary Bishop of Chicago July 25, 1901, appointed Bishop of Rockford September 28, 1908.[8]

The Growing Church

In the brief space which it would be proper to utilize in an article of the present limited scope, it is impossible to follow individual clergymen, though there were many of them eminently worthy of extended mention; nor is it practical to attempt details with reference to the progress of Church work in individual localities or through special or selected periods. About all that can be done is to direct attention to results.

As a matter of interest, it should be stated that many of the clergymen with whose names we were made familiar during the pre-organization period, continued to honor themselves and faithfully serve God and His Church in Illinois as we are made aware by following Church work under the new bishops. An evidence of this fact is found in the roster of the First Diocesan Synod held in Illinois, which convened on April 18, 1847, and was attended by the following named priests: Reverend Jeremiah Kinsella, Reverend Dennis Ryan of Lockport, Reverend Patrick McCabe, whom we have seen recorded as working in various parts of the State, Reverend Augustus Brickweddie, whose name has frequently occurred before, Reverend Patrick McMahon, Reverend Bernard McGorrisk, Reverend John Ingolsby, Reverend Andrew Doyle, Reverend J. H. Fortmann and Reverend

[7] See *Official Catholic Directory, 1918,* p. 250.
[8] See *Official Catholic Directory, 1918,* p. 627.

Michael Carroll, two old acquaintances, Reverend John Brady, Reverend Gerhard Herman Plathe, Reverend John Cavanagh, Reverend P. J. Conlin, Reverend Patrick Thomas McElherne, Reverend James Galagher, Reverend Mark Anthony, C. M., Reverend James Kean, Reverend Michael Prendergast, Reverend Vital Van Cloostere, whose name we have met in the records of many missions and stations throughout the State, Reverend Raphael Rainaldi, Reverend Alphonsus Montuori, Reverend P. J. Scanlan, an old acquaintance, Reverend T. J. Schaefer, Reverend G. H. Ostlangberg, one of the very active early clergymen whose name has been seen on many different parish or mission records, Reverend William Feely, Reverend James Griffith, Reverend Francis Derwin, Reverend George A. Hamilton, Reverend W. Masterson and Reverend John Rogan.

There were other priests in the State who were not able to be present at this first synod, amongst whom were the Very Reverend Stephen Theodore Badin, who, about the time the Chicago diocese was created came into the new diocese and labored in and near Bourbonais and Kankakee. At this time he was in New Orleans. The Reverend M. Jung of Shoal Creek was absent, as was the Reverend Mr. Drew of Shawneetown. Reverend Thomas O'Donnel was in Brooklyn, New York, at the time. The Very Reverend W. J. Quarter, brother to the Bishop, could not be present nor could Reverend P. Donahoe of Kaskaskia, or Reverend Kemster of Teutopolis. The Reverend Messrs. Murray and Brennan were in Ireland at the time. Reverend Father McAuly was at the time sick in Galena.[9]

So that there were accredited to the diocese itself at that time forty-two priests.

Needless to say that the Church grew constantly since the organization of the first diocese. There were periods when the growth and progress was not so marked as at other times. There were many difficulties to surmount. There were the Know Nothings and other anti-Catholic agitations, and a few disagreeable and disturbing scandals.

Introduction of Protestantism

At the time that the Protestant sects were introduced, about 1800,[10] and thereafter for many years their ministers attacked the

[9] See *Church in the Chicago Diocese,* by Reverend J. J. McGovern, in the *New World,* April 14, 1900, p. 25.

[10] The first non-Catholic meeting house ever erected in Illinois was a log house for camp-meeting purposes at Shiloh, six miles northeast of what is now

Catholic Church and circulated as publicly as possible from their pulpits and their press all of the stock slanders which had been invented up to that time and added new ones which it was thought might serve the purpose of injuring the Catholic Church and perhaps assist their own particular organization or belief. The books, tracts and leaflets prepared by the representatives of the Protestant denominations in this period, and indeed up to the last quarter of the nineteenth century, contain many of the irresponsible calumnies that the "ex-priest," the "escaped nun," the anti-Catholic agitators and publications have always made use of.[11]

Belleville. It was built at the direction of Bishop William McKendree, Methodist, in the summer of 1807. John Mason Peck in Reynold's *Pioneer History of Illinois*, p. 267.

In 1814 Samuel J. Mills, a Presbyterian minister sent out from Connecticut by the Missionary Society of Connecticut, reported: "In this whole territory (Illinois) is not a solitary Presbyterian minister, though there are several families of this denomination in the different settlements. * * * The Baptists have four or five small churches consisting of not more than 120 members. The Methodists have five itinerants besides some local preachers, and perhaps 600 members in their society." Carrie Prudence Kofoid in Publication No. 10 of the *Illinois Historical Library*, p. 273.

"Before 1825 but few congregations (Protestant) owned houses of worship, their public services being held in barns or private residences." Patterson, Robert W., D.D., *Early Society in Southern Illinois*, p. 31, published by the Chicago Historical Society, 1881.

"It was not, however, until 1816 that the first Presbyterian church in what is now Illinois completed its organization under the leadership of Reverend James McGready, a missionary from Kentucky, and this little rural church at Sharon, in what is now White County, had to wait eight years until (in 1824) it had a minister of its own in the person of Reverend Benjamin Franklin Spilman, justly called 'The Father of Presbyterianism in Illinois.'" H. D. Jenkins, D.D., *The History of Presbyterianism in Illinois*, Publication No. 19, Illinois State Historical Library, p. 61.

[11] A few quotations from non-Catholic sources will illustrate this paragraph.

"The Apocalyptic Beast is watching with intense anxiety and straining his eyeballs for a favorable moment to spring upon us with one immense bound and make us his prey. Rome has more men, more money, more cunning and more perserverance than we have. Rome never stops short of universal victory or universal defeat." From address delivered in Plainsville, Ohio, and published in the Home Missionary, June, 1844. Cited in Publication No. 10, *Illinois Historical Library*, p. 325.

"Romanism was classed with intemperance and slavery as an evil threatening the country." *Ibid.* "Rome and despotism are pouring in the materials of which mobs are made." *Home Missionary*, November, 1845.

"The West is the arena where the contest is to be carried on between

Early activities of the Protestant sects in Illinois were, too, of a more or less ludicrous character. The ministers were quite generally men of no education and less culture.[12] Their followers "got

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Infidelity, Romanism, Mormonism and Satanism on one side and Christianity on the other." Cited in Publication No. 10, *Illinois Historical Library*, p. 326.

The first preacher to arrive at Chicago, Jeremiah Porter, wrote immediately upon lading, "A papal priest reached this place from St. Louis a fortnight since and I hope Providence has sent a counteracting influence here just in season." See publication No. 10, *Illinois Historical Library*, p. 287.

Professor Park of Andover was afraid the Pope would come over here at that early day and wrote: "Send our armies to the great valley (of the Mississippi) where the Pope will reign unless Puritanism be triumphant." *Home Missionary*, September, 1845, quoted in publication No. 10, *Ilinois Historical Library*, p. 325.

This bigotry was common to the early non-catholic promoters as will be apparent from published utterances of such early (?) "Missionaries" as John Mason Peck where he ridicules the Pope as "an old man who sits in Rome" and speaks of priests as encouraging ignorance and violence. See Babcock's *Memoirs of Peck*.

[12] In the views of the native preacher, "the man filled with learning was so much less filled with spiritual power." Publication No. 10, *Illinois Historical Library*, p. 304.

Peter Cartwright, the great apostle of Methodism in Illinois, was opposed to education and took occasion to ridicule the educated. Saying in a "powerful" sermon at Jacksonville, "I have never spent four years of my life rubbing my back against the walls of a college." Julian M. Sturtevant, *An Autobiography* quoted in Publication No. 10, *Illinois Historical Library*, p. 305.

"The ministers were often unable to read the Bible without making gross blunders. Many of the anti-mission Baptist ministers could not speak three sentences together without violating the most familiar rules of grammar." Patterson, Robert W., D. D., *Early Society in Southern Illinois*, p. 24

"In regard to calls to the ministry, the most singular fancies used to be put forward. In one case, as was repeated to me at the time by credible witnesses, a minister stated to his congregation that he knew he was called to the ministry, from the fact that on a certain occasion he dreamed that he swallowed a wagon, and the tongue projected out of his mouth, which he took as an indication that he was to use his tongue in preaching the Gospel. The story, in substance was published a few years ago in *Harper's Magazine*." Patterson, Robert W., D. D., *Early Society in Southern Illinois*, p. 29.

"The years 1800 and 1801 were distinguished by an uncommon religious excitement among the Presbyterians of Kentucky. This excitement began in Logan County, and soon extended all over the state, and into the neighboring states and territories. Besides increased attention to the usual and ordinary seasons and modes of worship, there were during the summer of these years, large camp-meetings held, and four or five days and nights at a time were spent in almost incessant religious exercises. At these meetings hundreds, and in some cases, thousands of people might have been seen and heard at one and the same time, engaged in singing, and prayer, and exhortation, and preaching,

religion'' in the shape of ''jerks'' and spasms. A camp meeting was more barbarous than an Indian dance, and it was more than fifty years from the time that Protestantism was introduced into Illinois until the sects took on reasonable and decent dignity and decorum. A Protestant of ordinary culture of today would disown his Methodist, Baptist or Presbyterian forbears could he see them in the ''throes'' of a ''Protracted Meeting'' of any time from 1805 to 1880 or even somewhat later.[13] As might be expected, there was not com-

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and leaping, and shouting, and disputing, and conversing. It was in meetings and in exercises of this kind that the Cumberland Presbyterian had its origin.

From ''*An Outline of the History of The Church in the State of Kentucky during a period of forty years,* containing the memoirs of Reverend David Rice and sketches of the origin and present state of particular churches, and of the lives and labors of a number of men who were eminent and useful in their day. Corrected and arranged by Robert H. Bishop, Professor of History in Transylvania—Lexington (1824). Conditions were similar in Illinois.

[13] J. F. Schermerhorn of the Dutch Reformed Church, one of the agents sent West by the Connecticut Missionary Society in 1812, speaks of the ''religious revival'' talked about as setting in at the beginning of the 19th century. ''The Methodists say there has been a very great revival of religion among them as also do the Baptists. From the best information that we could obtain from eye witnesses of this work, there is great reason to belive that it was principally terror and fear which induced members to join these societies: for their work began and ended with the earthquakes in those countries and the whole strain of preaching by the Baptists and Methodists was, that the end of all things was at hand, and if the people were not baptized or died not joining a society, there was no hope for them.'' This was said in 1812. In 1852 the conditions are said to be the same. ''The effect of the senseless haranguers and consequent spurious revivals with which we are cursed and of which the people are very fond, is similar to the raging of fire that sweeps through the forest, deadening and bleckening everything which it leaves unconsumed.'' See Publication No. 10, *Illinois Historical Library,* pp. 304-305.

Referring to a camp-meeting held in the same year as that spoken of in Note 10 above, Governor Reynolds says: ''The first camp-meeting that was ever held in Illinois was commenced on the premises of Mr. Good, about three miles south of the present Edwardsville. This meeting convened in the spring of 1807, and I attended it. At the meeting, many persons were curiously exercised by the 'jerks' as it was called. It semed an involuntary exercise, and made the victims sometimes dance and leap until they were entirely exhausted, and would fall down helpless on the ground. When they were in these furious motions, the parties would generally shout and cry aloud on the Lord. It was supposed to be contagious by sympathy. These jerks remained with the people for many years, but have long since disappeared. The clergy encouraged it for many years, but at last they turned a deaf ear to it and it ceased among the people.'' Reynolds, *My Own Times,* pp. 64. 65.

The preachers who produced or induced ''jerks'' at this camp-meeting and another at Shilo, St. Clair County, held the same year, both of which were

plete harmony amongst the Protestant sects, nor even in any single sect in the early days, but there was one thing upon which they all agreed and that was a violent opposition to the Catholic Church.

These remarks are not intended as a reflection upon our non-Catholic fellow citizens. They are interjected only for the purpose of noting the difficulties under which the Catholic Church and Catholics labored. The common opposition to the Catholic placed him at a considerable disadvantage, and undoubtedly succeeded in discrediting the Church in the eyes of many,—to such an extent that many weak men and women gave up their religion. There could be no possible doubt as time passed but that the non-Catholic had signal advantages in temporal concerns over his Catholic neighbor and fellow citizen. The seed of prejudice being sown, flourished to such an extent that in many places Catholics were ostracised, were denied business advantages and could not secure public preferment either in the shape of offices or legitimate advantages which accrue from public recognition. The Know Nothing and American Protective Association organizations, whose activities were directed against the Catholic

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attended by Reynolds, were the Reverend William McKendree, afterwards Bishop and leading Methodist churchman in early Illinois, and Reverend Jesse Walker, afterwards presiding elder of the Methodist Church, and several other preachers. Reynolds, *My Own Times*, p. 120.

In a late work, Col. Wm. Stone, of New York, thus speaks of this "great revival:"

"About thirty or thirty-five years ago, there was an extensive revival of religion (so called) in Kentucky, characterized by the greatest fanaticism, accompanied by a great variety of bodily affections, and running into many painful excesses. These fancies were reducible to various classes, some of which were affected by 'falling exercises;' and others, by what was called 'the jerking exercise'; others were moved by the Spirit to propose 'the running exercise'; and others again 'the climbing exercise'—all of which exercises are sufficiently indicated by their names. It was a frequent occurrence for a number of people to gather round a tree, some praying, and others imitating the barking of dogs, which operation was called, in familiar parlance among them, 'treeing the devil.' (!) It was stated also concerning the same people that in their religious assemblies, or other places of worship, religious professors of zeal and standing, would get out into the broad aisle, and go down upon their knees together, playing marbles, and other childish games, under the notion of obeying the saying of the Savior—'Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven'; others would ride up and down the aisle of the church, on sticks, etc..

Parkman and other historians have indulged in some levity anent the child-like simplicity of the early Catholic missionaries, who on various occasions prayed for sick people or applied relics or holy articles in the hope of relief. The antics of ministers and others as hero noted would seem to be much less rational.

Rt. Reverend Henry Damian Juncker, D. D., Diocese of Alton. (Cut by courtesy of Reverend A. Zurbonsen.)

Rt. Reverend Peter Joseph Baltes, D. D., Diocese of Alton. (Cut by courtesy of Reverend A. Zurbonsen.)

Most Reverend John Lancaster Spaulding, D. D., formerly Bishop of Peoria Diocese.

Rt. Reverend John Jansen, D. D., Belleville Diocese.

Church and Catholics, were very active and quite powerful in Illinois. These facts help some to account for the greater material prosperity of the average non-Catholic than his fellow citizen of the Catholic Church and to explain the disparity of numbers between Catholics and non-Catholics in places of distinction.

Catholic Tolerance and Forbearance

It can truthfully be said for the Catholic Church as an organization and for individual Catholics, however, that they have never retaliated in kind. Ten or more years ago, if one were to go into ten or more Protestant churches of different denominations and listen to the sermon in each church, it would be strange if he did not in each sermon hear the Pope, the priests or some dogma of the Catholic Church assailed. The writer has been a member of the Catholic Church, and a reasonably diligent attendant, since childhood, and does not recall ever having heard a Protestant sect or doctrine abused or misrepresented. Neither has he ever known an individual Catholic to make a distinction on account of religion either in his business dealings or in his voting for public officers.

Catholics are in a sense philosophers; they know the manner in which their non-Catholic neighbors and associates have been raised; that Catholics have been represented to them as monsters of iniquity and the Church as the mother of iniquities. They know that such teachings and beliefs are untrue, and have an abiding confidence that men of intelligence will discover the untruth. Therefore, they pursue their quiet way, and as a rule speak only when duty demands, trusting the growing intelligence and the spirit of fair play under God's guidance, Whose affair religion really is, to do justice. They recognize as the best argument for their belief, virtuous conduct. Example as superior to precept.

It has been along such lines and under such circumstances that the Church has developed in Illinois, and no better evidence of its progress and success can be cited than its present situation. A very large percentage of the population of the State is Catholic. A great deal of the educational work of the State is conducted through Catholic schools and Catholic educational institutions. An immense amount of the charitable work is in charge of Catholic institutions, and the Catholic Church stands at the head of all other organizations in the assimilation of foreign-born populations.

The figures with reference to Catholic Church membership, religious, charitable and educational institutions are interesting:

There are, according to the *Official Catholic Directory of 1918,* 1,121 Catholic churches, chapels and stations in Illinois; there are 1,680,574 communicants or members of the Catholic Church in Illinois; of Catholic schools and colleges there are 609 in the State with students and pupils aggregating 168,726. There are under the control of the Catholic Church in Illinois seventy-five charitable institutions, amongst which there are alone fifty-six hospitals. There are homes for the aged, refuges for fallen women, schools for the deaf and the blind, and lodgings for the down and out; infant and orphan asylums and training schools for the ragged and abandoned. No form of charity which has shown itself a necessity has been neglected or overlooked by the Catholic Church.[14]

In addition, the Catholic Church even in the State of Illinois has shown itself the strongest bulwark of order and the greatest proponent of respect for constituted authority.

The Catholic Church of today stands at the head of all religious institutions in the State of Illinois in the number of members, the number of Churches and schools and in the extent of its charities. It seeks no public favor, it desires no alliance with government, it excludes no human being from its pale, it coerces no man's judgment and violates no man's rights.

As early as 1842 a characterization of and challenge to the Catholic Church was put out in the *Home Mission,* the organ of the Home Missionary Society. It read:

> The most formidable foe of the universal spread of the gospel is doubtless to be found in the Roman Apostacy—where else could the contest be bloodless, where so successful as here [in the Illinois country], where no racks or tortures forestall the force of argument—here where the benighted children of error will be surrounded and pervaded by the silent but resistless influence of our schools and presses; here, where every one of them may stand erect and feel that he is a man and may assert his right to doubt as well as to believe; to discuss and

[14] STATISTICS—CATHOLICS AND CATHOLIC INSTITUTIONS

	Chapels and Churches	Communicants	Schools and Colleges	Students and Pupils	Charity Inst. and Hospitals
Chicago Diocese	402	1,500,000	352	130,745	29
Peoria Diocese	254	116,000	88	15,432	16
Alton Diocese	206	35,000	52	6,066	9
Belleville Diocese	145	71,324	78	10,368	12
Rockford Diocese	114	58,250	39	6,114	9
	1,121	1,680,574	609	168,726	75

Official Catholic Directory, 1918. See figures under each diocese.

judge as well as to listen and obey. Instead, therefore, of deprecating the coming of so many foreigners as a curse, we should regard it as the fulfillment of our national destiny.[15]

In other words, we were supposed in Illinois to have started off in a fair field and no favors. Catholics may be fairly well satisfied with the result.[16]

Opinions have modified since those early days. Only defectives talk in the strain of that time. Fifty years after the above was written a careful student of the religious history of Illinois unreservedly states:

Public opinion of today does not view certain matters, as, for example, Catholicism, in the same light as did the New Englanders in Illinois forty or fifty years ago; but in many directions we must acknowledge the exceeding excellence of their ideas and ideals. They stood for order, thrift, economy and enterprise. They encouraged the formation and expression of public opinion. They looked with intelligence beyond their own communities to the welfare of state and nation. They valued personal integrity above all things. To foster this, churches with all their allied organizations were multiplied east and west, north and south.[17]

Thus hastily is sketched in outline only the course of the Church in Illinois. The details to be supplied in many different articles of greater interest.

Chicago. JOSEPH J. THOMPSON.

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[15] Quoted in *Puritan Influences in the Formative Years of Illinois History*, by Carrie Prudence Kofoid, Publication No. 10, *Illinois Historical Library*, p. 323.

[16] The latest official examination of churches and church membership by states is contained in reports of the Census Bureau of the United States for 1906. According to these reports the church membership of the ten largest churches in Illinois was as follows:

Catholics, 923,084; Methodists, 263,344; Lutherans, 202,566; Baptists, 152,870; Presbyterians, 115,602; Christians, 105,068; Congregationalists, 54,875; German Evangelical, 59,973; Protestant Episcopal, 36,364; United Brethren, 19,701. *U. S. Census Report*, 1906, pp. 46, 47.

[17] Carrie Prudence Kofoid, Publication No. 10, *Illinois Historical Library*, p. 338.

BEGINNINGS OF THE HOLY FAMILY PARISH, CHICAGO

1857 - 1871

The first Jesuit to visit Chicago after it became a center of civilized life appears to have been Father James Oliver Van de Velde, who spent a few days there in June, 1846, while on his way to St. Louis from the Second Council of Baltimore.[1] Three years later he returned to Chicago as Bishop Quarter's successor. The earliest recorded exercise of the sacred ministry in that same city by a Jesuit priest dates from April, 1847, when Father Francis di Maria, professor of theology in St. Louis University, conducted a spiritual retreat for the clergy of the Chicago diocese. The exercises of the retreat were held in the "Chapel of the Holy Name of Jesus" attached to the University of St. Mary of the Lake. Father di Maria, who was an excellent classical scholar, composed a Latin inscription commemorating the event and recording the praise of Bishop Quarter for having successfully convened his first diocesan synod.[2]

Under Bishop Van de Velde the Jesuits of St. Louis were sometimes heard in the pulpits of the city, especially during Holy and Easter weeks. Father di Maria officiated at the Holy Week services of 1850 in St. Mary's Cathedral, Father Verhaegan at those of 1851 and Father Gleizal at those of 1853. On Palm Sunday night, 1851, Father Verhaegen opened a three days' mission at St. Mary's Cathedral with an introductory discourse on "the Spiritual Exercises of St. Ignatius," preaching, besides, at the Pontifical Vespers on Easter Sunday. On May 2 of the same year he opened at the University of St. Mary of the Lake a retreat for the clergy of the diocese at which Bishop Van de Velde with forty-one of his priests were present. While Father Verhaegen was thus engaged with the clergy, his fellow-Jesuit, Father Francis Xavier Weninger, then entering on a missionary career that was to make his name a household word among the German Catholics of the United States, was preaching a mission to the congregation of St. Joseph on the North Side.[3] During Holy

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[1] Bishop Quarter's *Diary* (June 13, 1846) in McGovern, *Catholic Church in Chicago*, p. 78.

[2] McGovern, *op. cit.*, p. 82.

[3] In 1853 Father Weninger preached missions to the two German-speaking

Week, 1853, Father John Gleizal, Master of Novices at Florissant, preached a mission at the Cathedral. Under date of March 23 of that year Bishop Van de Velde notes in his Diary: "Easter Sunday, General Communion of men. Solemn Pontifical Mass. Sermon by Reverend Father Gleizal. In the evening grand illumination of the Sanctuary in honor of the Blessed Virgin Mary. Consecration of the Catholics of the city to the Blessed Virgin after the sermon by Father Gleizal. Immense concourse of people. Several Protestants admitted into the church by conditional baptism before Vespers." Another entry: "(March) 28. Permission obtained to keep Father Gleizal and continue the exercises for one week longer. Instructions continued."

The unexpected turn given to the fortunes of the European Jesuits by the Revolution of 1848 brought Bishop Van de Velde into communication with Father Minoux, Provincial of the Jesuits of Upper Germany and Switzerland. When Father Minoux saw his communities dispersed in the track of the revolutionary storm, he despatched the seminarians with their professors to America with a view to opening a house of studies in Milwaukee or Chicago. The plan could not be realized, but the exiled seminarians found a home, some at Georgetown and some at St. Louis University. Bishop Van de Velde, seeing the German Catholics of Chicago destitute of pastors of their own nationality and language, now petitioned Father Minoux to send ten or twelve of his priests to Chicago. They were to come at their own expense, but the Bishop felt confident that once in his diocese they would be amply cared for by the congregations under their charge. As to a college in Chicago, they were not to think of such a project for the Bishop was utterly without means to help them. In April, 1849, Father Minoux expressed to Bishop Van de Velde the hope that perhaps one or two of the Fathers of his jurisdiction might be despatched to Chicago; but the hope was never realized and at no time did the members of the dispersed Province of Upper Germany and Switzerland take up the exercise of the sacred ministry in the

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congregations of St. Peter's and St. Michael's. In 1856 he conducted a mission in St. Michael's church on North Avenue, on which occasion he gave the decisive impulse to the erection of a new and spacious church of brick, which was subsequently built only to be destroyed in the great fire of 1871. During his 1853 mission at St. Peter's on Washington Street he led the congregation in procession through the streets of the city to the cemetery on the North Side, the while they recited the rosary, a thing which the good Father long years after declared to be "now quite impossible on account of the crowds that throng the down-town district."

chief city of Illinois. Nor were the St. Louis Jesuits yet in a position to establish a house in Chicago, though Bishop Van de Velde would gladly have seen them permanently settled in his diocese. In 1850 he made overtures to Father Elet, Vice-Provincial of Missouri, for the opening of a Jesuit college in Chicago, and also corresponded on the subject with Father John Rothaan, General of the Society of Jesus; but Father Elet and his advisers deemed the project utterly impracticable in the existing straitened circumstances of the Vice-Province.

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Bishop O'Regan, Chicago's third bishop, had made acquaintance with the St. Louis Jesuits during the years that he presided over the diocesan Seminary at Carondelet. From Chicago he endeavored to secure their services in some permanent form for his diocese. Already in the spring of 1856 Father De Smet, the noted Indian missionary, at this time assistant to the Vice-Provincial of Missouri, informed a correspondent in California, "Bishop O'Regan offers us his college with two churches. But where are the men?"[4] Lack of men was indeed the barrier that stood between the St. Louis Jesuits and the numerous enterprises of charity and zeal for which their services were now being sought in many quarters. With a personnel of only seventy priests, they were conducting colleges in St. Louis, Cincinnati, Bardstown, and Indian schools among the Osage and Potowatomi Indians, besides serving parishes in Louisville, Milwaukee, and other points in the Middle West. However inviting a field for their energies both in education and the sacred ministry Chicago might appear to be, with every promise of tremendous future growth written unmistakably on its brow, it had perforce to lie for the present outside the range of their activities. But the moment when they were to establish themselves in residence there was not long delayed.

In the summer of 1856 Father Arnold Damen, pastor of the Jesuit church of St. Francis Xavier in St. Louis, assisted by three associates of his order, Fathers Isidore Boudreaux, Benedict Masselis, and Michael Corbett conducted a series of missions or spiritual revivals in Chicago at the invitation of Bishop O'Regan. A communication, under date of August 26, 1856, to the St. Louis *Leader* stresses the very gratifying results that attended the efforts of the missionaries:

[4] De Smet to Congiato, April 20, 1856.

The spiritual retreat which our Right Rev. Bishop has provided for the Catholics of this city has just now closed. For the last three weeks the exercises have been conducted by five Jesuit Fathers under the guidance of Father Damen. The fruits of their holy and successful labors are already manifest. Many Protestants have embraced the Catholic religion, and the Catholics—to be counted by thousands—many, very many of whom had for years neglected their spiritual interests, crowded the churches and confessionals.

The zeal, the piety and labors of Father Damen and his associates, and his practical and persuasive eloquence, have won for these eminent servants of God the love and veneration of all our citizens, Protestant and Catholic. From four in the morning until after midnight, these zealous Fathers and the parochial clergymen have been occupied with the duties of religion, yet all this was insufficient, such was the holy importunity of the people whom God moved to profit by their ministry.

It is understood that twelve thousand, at least, have received communion. None of the churches could accommodate the multitude that crowded from all parts of the city. The cathedral, with its galleries newly put up, being found altogether too small, the mission was transferred to the large enclosure on the North Side known as the church of the Holy Name and here, as if nothing had been previously done, a new harvest is found already mature.

Years of spiritual indolence are atoned for and a new life—the life of grace—is begun by hundreds who for many long years knew not how great a blessing this was. How consoling to the heart of the Right Reverend Bishop and of the missionaries must not be this fruit of their labors, this fresh evidence of the vitality of the Catholic spirit, which it would seem neither time nor circumstances the most unfavorable to its culture can root out of the soul of the sincere believer.

This is the third retreat with which, within the brief period of five months, the Catholics of Chicago have been blessed, the first being given by the Jesuit Father Weninger, and the second soon after by the Redemptorist, Father Krutil. May we not now hope that henceforth the religious progress of our city will keep even in advance of its astonishing material prosperity.

Concedat Deus. Amen.

M. Dillon.[5]

Father Arnold Damen, the central figure in these missionary revivals to which the Catholics of Chicago were summoned in the August of 1856, was a Hollander by birth, having been born in De Leur, Province of North Brabant, Holland, on March 20, 1815. He came to America in 1837 in the company of Father De Smet, then returning to his fellow Jesuits of St. Louis aften an absence in Belgium of five years, and entered the Society of Jesus at Florissant in Missouri, November 1, 1837. Becoming a priest in 1844 he was Director for three years of the parochial schools attached to the church of St. Francis Xavier in St. Louis and in 1847 became pastor of that church, retaining the charge until his transfer to Chicago in

[5] The St. Louis *Leader*, August 15, 1856. The correspondent was apparently Father Matthew Dillon, pastor of the Holy Name parish.

1857. Of large, commanding physique, with splendid energy to match, he soon attracted attention by his unflagging zeal in the ministry and the obvious success with which he managed the parish affairs entrusted to his care. As a pulpit orator he was singularly earnest and effective, hitting the mark no less by physical appeal of voice and gesture than by the burden of his discourses, which was ever the essential truths of salvation and the peremptory duties of the Christian life. A very straight-forward pursuit of God's glory and deep personal piety marked his labors from the beginning and he was said to have made a vow early in his Jesuit career to decline no task, however unpleasant, tendered him by his Superiors. His ceaseless output of energy led in the spring of 1856 to a nervous collapse, from which however he speedily recovered.[6]

With the results of Father Damen's missionary appeals in Chicago in the midsummer of 1856 Bishop O'Regan declared himself to be highly gratified and he took advantage of the Father's presence in the city to renew again his invitation to the Jesuits to establish themselves in the metropolis. Father Damen, having previously obtained the sanction of his Superior in St. Louis for the course he now pursued, showed himself disposed to accept the invitation and began at once on his own account to look over the ground to determine a suitable location for a new parish.[7] The Bishop offered him the still unfinished church of the Holy Name on the North Side in the most promising part of Chicago, but the missionary was more disposed to start a new parish, preferably on the West Side, where large numbers of Irish Catholic immigrants were settling down. A few weeks after Father Damen's return to St. Louis he received a communication from Bishop O'Regan.

CHICAGO, ILLINOIS,
September 15, 1856.

To Reverend Father Damen, S. J., St. Louis:

DEAR FATHER DAMEN—I have just now written to Father Provincial and I want you to assist me with him that he may grant the request of establishing

[6] De Smet to Congiato, April 20, 1856. "Father Damen had two attacks of apoplexy—he rather overworked himself. He is very well at present. For a little while they prevented him from preaching and hearing confessions. He is not idle; in a fortnight he has collected about twelve thousand dollars to commence an industrial school under the Sisters of Mercy for poor and young girls. It was much needed in St. Louis to counteract the doings of the enemies of the church who stretch every nerve to take in Catholic children."

[7] Father John B. Druyts was Superior of the Jesuit Vice-Province of Missouri during the period 1856-1861.

a House in Chicago. You know its necessity and the prospects before it and hence I have referred to you as one who can give to the Provincial and others all the requisite information on this subject. May I beg of you to do so? You could not co-operate in a holier work. You would be a most efficient instrument to build up religion in this city and diocese. Land can be had quite near to the locality you wished for, but in a still better place, at a fair price and in large quantities. In one place as much as six acres can be had. By buying *all this*, you would, in one year, have two entirely free. The increased value caused by your establishment would affect this. This is a positive fact.

I would also request of you not to correspond *on this matter* with anyone whatever in Chicago, except myself, not even with those, who, in other respects, would be found most trustworthy. Already Catholics whom you regard much are actually speculating on the subject and if they knew you or I had a preference for a particular place, they would soon have it bought up. You will write to me soon again.

I am sorry that I did not merit your thanks better whilst you were in Chicago. I can never sufficiently express my esteem for you and your worthy Fathers.

I would have written sooner to you and to Father Provincial, but I wished to know more about the land.

With kindest regards for Father De Smet and the earnest wish of seeing you soon permanently at work in Chicago where you are most ardently expected, I am,

Reverend dear Father Damen, very truly yours,

ANTHONY, *Bishop of Chicago and Administrator of Quincy.*[5]

In a second letter which Bishop O'Regan wrote to Father Damen a few weeks later he declares his inability to lend on the part of the diocese the financial help which Father Damen had solicited.

I know I cannot do a better work for religion, for the diocese or for my own soul than by establishing here a house of your Society, and this is the reason I have been so very anxious to effect this. It was on this account as also from my personal regard and affection for your Institute as for many of your Fathers individually, that I so urgently and perseveringly tried to see this good work accomplished.

But, as to resources which it would appear you suppose me to have—I have no such, as I think you must know. You are aware how much we are in debt, and how much must be expended before any revenue can be derived from our churches. We have also to erect a hospital, two Asylums, a House of Refuge and a House of Mercy; we must build School Houses, Priests' Houses, buy lots for churches and build churches. I must also at once provide a cemetery, which will cost at least $32,000, without any prospect of much revenue in my lifetime. All these wants are known to you and my inability to supply them, or even a small portion of them. How then, very dear Father, can you talk of my leaving

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[5] St. Louis University Archives. Father Damen's letters to Bishop O'Regan have not been available to the writer of this sketch. They have probably not been preserved.

property to my successor? If your Society comes here, I will leave them wealth, a spiritual wealth practiced by you and I hope by myself.

What I say to you is this. Let you yourself come here and keeping *your mind to yourself* buy six acres of land, and this is *now* to be had in a most convenient place. In about twelve months two or at most three of these acres will pay fully for all—and thus you will have a fine property free.

I beg of you not to think lightly of this. By adopting it you will be able to effect much for religion and for your Order. My thousand dollars will go to make a part of the first payment.

* * *

Bishop O'Regan's invitation to the St. Louis Jesuits to extend the field of their labors to his own episcopal city, now fast becoming an influential center of Catholicity in the West, came at an opportune moment. In the course of 1856 the closing of the Jesuit college in Louisville as the final solution of the difficulties which had attended the upkeep of that institution since its beginning was taken under consideration by Father Druyts, Vice-Provincial of Missouri, and his consultors. Chicago appeared to them a more inviting field for the educational and ministerial activities of the Society than Louisville, which had, in fact, been something of a disappointment. At a meeting of the Vice-Provincial and his consultors held in St. Louis October 1, 1856, two weeks later than the date of Bishop O'Regan's first letter to Father Damen, it was determined that the consultors should communicate with the Father General, Peter Beckx, explaining the situation in Louisville on the one hand and on the other the promise of a plentiful spiritual harvest held out by the large and rapidly growing city of Chicago.

A communication from Father Peter Beckx, the General, made under date of October 30, through Father John Etheridge, Assistant to the General for the English-speaking provinces, was encouraging:

> Father General has received a letter from Father Damen through me on the expediency of our establishing ourselves in Chicago. In reply his Paternity has directed me to confer with you and he has desired me moreover to apprise you of the answer and to beg of you to advise with your consultors on the subject without delay and to let his Paternity know your judgment upon it and your ability to find men and means for undertaking the work. If you can undertake it without incurring debt and without trenching on the full formation of ours in Noviceship, Studies and Tertianship, his Paternity thinks that it may be an enterprise worthy of our zeal and perfectly conformable to our Institute; but before deciding he would wish to know your opinion and the grounds of it.[9]

The contents of Father Etheridge's letter were laid by Father

[9] Etheridge to Druyts, October 30, 1856.

Druyts, the Vice-Provincial, before his consultors on December 1. To the General's inquiry whether men and means were available for the contemplated residence in Chicago, it was agreed to return an answer to the effect that two Fathers could be spared for the work in July, 1857, and that the necessary money could be raised by popular subscription. If money could not be found by this means, then the residence was not to be attempted. Father Druyts, having acquainted Father Beckx with the view of his consultors, was answered by the latter in January, 1857: "I am pleased with your Reverence's proposition and I grant you the permission which you ask of me in your letter of December 2, namely that of sending some one to the city of Chicago to find out whether the citizens will furnish the needed alms and other means for establishing there a church and residence. I feel with your Reverence that we can be of great service in promoting the Catholic faith in that central city which seems to be ever on the increase."[10] Subsequently, Father Beckx authorized Father Druyts to close the college of Louisville, if he saw fit, and at the same time to open a house in Chicago. "I grant your Reverence permission to buy ground in Chicago on which to build, provided that such step be opportune and in keeping with the ministry of our Society. The conditions laid down in your Reverence's letter are to be attended to, namely: first, that no debt be contracted with outsiders; and secondly, that the Vice-Province is to advance all the money for the purchase of the property at an annual interest of 10 per cent; and thirdly, that the church is to be built with the alms of the faithful and in size and interior finish is to be in keeping with the amount of said alms."

* * *

Even before this last communication of Father Beckx had reached St. Louis, Father Damen, in accordance with the General's previous concession, had been dispatched to Chicago to determine how far, if at all, his Order could rely upon financial aid from the Catholics of the city. It did not take Father Damen long to arrive at the conclusion that he would not have to stand alone in the enterprise he had taken in hand; he could count on ready and adequate assistance from the people to whose spiritual welfare he was to lend his services. He wrote March 10, 1857, to Father Druyts:

[10] The population of Chicago increased during the decade 1850-60 from 29,963 to 112,172.

The answer from Philadelphia has come about the Bull's head property. They will sell at $600 a lot, which would make a total of $24,600 [*sic*] for the 44 lots. The acre which is in litigation cannot be settled yet. With this acre included, there would be 52 lots, and this would make a total of $31,400 [*sic*]. Of this $2,500 would be paid by two Protestant gentlemen towards the improvment. I went out this afternoon and made inquiries about the number of Catholic families in the neighborhood and I could not find a dozen around the place. I therefore concluded that the place should be rejected as one that would not pay us for the sacrifices we have to make. Should your Reverence think differently, telegraph (*buy the Bull's head*). Bishop still continues recommending this place and says that we will regret it; but I cannot believe that informed as I am at present about the few Catholics in that vicinity. Moreover, here we would have to put up $10,000 improvements tho first year; that is a part of the bargain.[11]

Now I have accepted the Southwest Side, three acres at $5,500 an acre, that is thirty-two lots. Here we will have a large Catholic population at once, sufficient to fill a large church. We can put up a frame church, which will answer the purpose till all the land is paid off. Then it will answer for a school, and the rest of the land, which we can sell, will help us to build the college and the new church. In my opinion, it is decidedly the only place we can take here.

I will leave here on Thursday, the 12th inst. Should you not approve of this, telegraph to Mr. B. J. Caulfield, (*do not buy*). However, should you not be willing to take this, I am willing to take it on the responsibility of the Sodality investing Jane Graham's donation in this.[12]

Having thus determined on a site for his new church, Father Damen returned to St. Louis where he soon advised Bishop O'Regan that the business just concluded by him in Chicago had received the indorsement of his Superior. Further plans for the expansion of Catholicity in Chicago were now communicated by the Bishop to Father Damen:

CHICAGO, ILLINOIS, March 21, 1857.

To Reverend A. Damen:

REVEREND DEAR FRIEND—I have received your note with the agreeable news that Father Druyts has confirmed your acts in Chicago. I have given thanks to God for this great blessing and I pray that He may always aid with His abundant graces the holy work. I would strongly impress on you to come as *soon as possible* after Easter to collect and commence the work. This can now be more effectually done, because the Sisters of Mercy have given up the project

[11] The Bull's Head was a tavern at the southeast corner of Madison Street and Ogden Avenue, where the Washingtonian Home stood in later years. It was built in 1848 by Matthew Laflin and owed its name to the neighboring cattle-yards, the first to be opened in Chicago.

[12] Jane Brent Graham was a daughter of Major Richard Graham, U. S.A., and Catherine Mullanphy, the latter a daughter of John Mullanphy, St. Louis' first millionaire and most distinguished philanthropist in the early decades of the last century.

of building a Hospital. Moreover, some one else might be walking over your ground unless you come in good time. I would at once define your Parish, *announce* it, and you would attend the sick calls from my house and have the emoluments and a better claim in collecting.

I have now another trouble to give you. It is this: I want to bring the Ladies of the Sacred Heart or some of them to Chicago and I want this to be done this summer. I will give all the patronage in my power, and this is the only aid I can give. But at present this patronage is money or worth it. It stands thus:

The Sisters of Mercy are to give up their Boarding School this summer and to convert that house into an hospital. They now have 46 boarders—it may be more. All these would at once pass into the school of the Ladies of the Sacred Heart, with many others, I am sure. In order to receive them it would be necessary to have a house built and completed at farthest on the middle of next September. This can be easily done by a community able to raise money, as I am sure The Sacred Heart can. I consider all this as a happy coincidence and as the voice of God calling to us at one time the Jesuits and the Ladies of the Sacred Heart.

Do, Dear Father and Friend, complete the good work you have begun. Use all your influence to have this effected. Now is the fitting time. Property can be conveniently had not far from your church. In three months, a house can be finished, and when opened, it will be filled. It will be a transfer from one house here into another.

I write this day to Madame Galway and, through God and his Virgin Mother, I implore success for this good and holy project. I depend very much on you. Write soon and work hard *for the Sacred Heart's sake.*[13]

Yours most affectionately,

ANTHONY, *Bishop of Chicago.*

The property which Father Damen had finally selected as a location for his church lay a block west of the intersection of Twelfth Street with Hoosier, or, as it was subsequently called, Blue Island Avenue. It consisted of thirty-two lots, making up the entire block

[13] Madame Galway with ten other ladies of the Sacred Heart arrived in Chicago in August, 1858, at the invitation of Bishop O'Regan and subsequently of Bishop Duggan. The community resided first on Wabash Avenue and later at the corner of Rush and Illinois Streets where they conducted a school for girls. Madame Galway, having acquired twelve acres on Taylor Street on the West Side, within the limits of the new Jesuit parish of the Holy Family, built there a new convent which was first occupied by the nuns on August 20, 1860. In the fall of the same year the frame building on the North Side formerly occupied by the nuns was moved to the northwest corner of Taylor and Lytle Streets and in it was opened a "free-school" for the girls of the Holy Family parish. In 1864 Madame Galway enlarged the convent-building, establishing in it an academy and boarding-school for girls. In 1866 a brick building with capacity for 1,000 children was erected for the "free" or parochial school at the corner of Taylor and Lytle Streets. Andreas, *History of Chicago,* 3:774.

between Twelfth, May, Eleventh and Austin (Aberdeen) Streets. N. P. Iglehart and Co., a local real estate firm, were the agents for the property, which was owned by Mrs. Mary Ann Shays, a widow residing in Hamilton County, Ohio. A preliminary agreement to buy the ground, subject to Mr. Caulfield's opinion of the title and to Father Druyts' approval, was signed by Father Damen on March 11, 1857. Twenty-five of the lots were to be paid for at the rate of $600 each. A warranty deed for the property was executed April 20, 1857, by Mary Ann Shays through N. P. Iglehart, her attorney, in favor of John P. Druyts of St. Louis, for a consideration of $17,900. The money was to be paid in installments for which Father Druyts gave a series of notes payable in one, two and three years' time. The notes were secured by a mortgage on the property. As a matter of fact, all the notes were taken up and paid by Father Druyts by September 24, 1857. The circumstances which led to this premature payment of the debt throw an interesting light on the great panic of 1857.[14]

On October 13, 1857, Father De Smet touched on the financial situation in a letter from St. Louis to Mr. John Lesperance, a Jesuit scholastic then pursuing his theological course at Namur in Belgium:

> The money crisis in the United States is awful. The banks of New York started the ball and it rolled with lightning speed all over the Union—from every quarter it is now rolled back again to the great metropolis of the East, and

[14] N. P. Iglehart, like many others, felt the pinch of the money stringency and was in consequence ready to deal liberally with such of his creditors as could offer him cash. "I explained to Mr. Damen," he wrote to Father Druyts September 15, 1857, "that I would deduct a very liberal sum, if you would place me in funds at once. My object was two-fold—I desired the money and I was also anxious that you or your institution should reap the benefit." On September 16, Father Damen wrote to Father Druyts: "The very lowest that Iglehart will take on the two remaining notes is a deduction of $3,000. The notes are, I believe, $9,700; he is willing to take for them six thousand, seven hundred and some odd dollars; he makes a net deduction of $3,000. I consulted Mr. Caulfield and he told me to accept of it at once; if you delay, he may be over his difficulties in money matters and he will no longer offer it. Send the money to me for Iglehart, for it is necessary that I should get the notes and the mortgage, which Iglehart holds on the property, before I pay him the money. I am so extremely busy that I hardly know what to do first." Iglehart wrote again to Father Druyts September 22, instructing him to pay the net sum due on the notes, $6,122, to J. H. Lucas & Company, bankers of St. Louis. "You have a good bargain, and as it is in a good cause, I trust it will be of general benefit." Father Druyts paid the outstanding notes on September 24. On October 6, the banking house of J. H. Lucas & Company suspended payment in consequence of the financial crisis.

daily we hear of nothing but failures and suspensions of banks and of commercial houses. In St. Louis six banks have suspended—Waterman & Co., failed; the Iron Mountain Company, Chouteau, Harrison & Valle suspended and placed 900 workmen out of employ. Lucas & Co. have acted most nobly—arrangements are being taken for the immediate issue of *certified checks* for all the deposits of this community in the banking house. And these checks will bear interest at the rate of *ten per cent* per annum, from date until paid. And not only so, but these checks will be secured by a mortgage on millions of dollars of real estate in the city of St. Louis. This is a bold move on the part of Mr. Lucas. It entitles him to the admiration of the country and he will receive it. His certified checks, bearing ten per cent and secured, as he with his princely fortune of four millions can, will be hailed as better than gold and even by the suffering, and they will be as current in paying debts as the bills of the Bank of the State of Missouri. What other banker will imitate this noble example?[15]

It was in the midst of this general financial stress that Father Damen took up his work in Chicago. The lack of money, business and commercial depression, the growing number of the unemployed and a general air of restlessness and discontent on all hands were so many circumstances to render the task of collecting funds for a new church an appalling one for even the stoutest heart. Yet Father Damen attempted the task and succeeded. By the end of May, 1857, the subscriptions amounted to $30,000. "I get along pretty well," he wrote in September to Father Druyts, "and people are astonished that I can get money at all." In October he wrote again to the Vice-Provincial: "Swift, you are aware, has suspended business, most people say that he is broken. Almost all the Catholics deposited with him and lose considerably by him. This works against us. Two days before he closed I drew out $1,000 and left with him $207. However, I will get it all. The man who delivers stone to our building has to pay him $2,800, and he has taken my check on Swift, to which Swift has agreed, so that I lose only the interest. We find it next to impossible to collect money at present. The people are all afraid in consequence of the many failures all over the country. Still, up to this time Chicago has kept up better than St. Louis, Philadelphia, Boston and New York. There have been less failures here than elsewhere."[16]

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[15] De Smet to Lesperance, October 13, 1857.

[16] "The year 1857 was one of widespread business disaster. One of those periodical business convulsions had swept over the land. Following the unexpected failure of the Ohio Life and Trust Company, a panic occurred in the great Eastern money centers, so general as to completely destroy for the time all business confidence. The sudden and forced liquidation of all debts which followed so lessened values that insolvency became the rule rather than the exception among business men. Trade at the close of the year was completely paralyzed and the new year showed more business wrecks than any five years

Meanwhile much had been accomplished towards organizing what was to be the third Catholic parish on the West Side, St. Patrick's having existed since 1846 and St. Francis' for the Germans since 1852. The March of 1857 had seen Father Damen make definite choice of a site for the imposing church edifice which he planned to build. May 4 following, he arrived in Chicago from St. Louis in company with Father Charles Truyens to take the work definitely in hand. He carried with him a memorandum of instructions from the Vice-Provincial, Father Druyts, which bespeak the high religious purpose that actuated the promoters of this apostolic venture. "Remember why we go to Chicago, viz. A. M. D. G.—the good of religion, the good of souls. Let us then have the best of intentions and often renew them."[17] Father Damen lost no time on his arrival in giving out contracts for the erection of a temporary frame church, a two-story structure, 20 x 48, with "a neat balcony erected in front of first-story," to be delivered on or before July 15, 1857. July 12 the church was solemnly blessed under the title of the Holy Family by Bishop Duggan of St. Louis. Circumstances had brought it about that Bishop O'Regan, to whose efforts were primarily due the establishment of the Jesuits in Chicago, was not to preside at the dedication of their temporary church.[18] At the dedicatory services the sermon, an eloquent one, was preached by Bishop Duggan.

The throng of worshippers soon taxed the little house of worship beyond capacity and an addition was made to it in August, to be followed by a second addition in the course of 1858. The first church of the Holy Family stood at the southeast corner of Eleventh and May streets. On Sunday, August 23, 1857, Festival of the Most Pure Heart of Mary, took place, with the Bishop, his clergy and a great concourse of the laity in attendance, the laying of the corner-stone of the spacious and permanent edifice of brick. The *Daily Times* in announcing the event declared that "the Reverend gentlemen who have undertaken this enterprise propose to spend $100,000 on the

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before. Chicago could not and did not come out of the storm unscathed. The sudden withdrawal of all orders for the purchase of her grain and other products of export on which the stability of her trade was built and the great depreciation of all state securities on which rested the solvency of the Illinois banks, brought many of her citizens to sudden ruin and forced several of her banks into liquidation." Andreas, *History of Chicago*, 1: 572.

[17] Father Druyts' instruction to Father Damen directed the latter "to conclude no contract without consulting Mr. B. J. Caulfield."

[18] Bishop O'Regan went to Rome in the course of 1857 to lay his resignation before the Holy See.

First Church in Holy Family Parish, built by Father Arnold Damen, S. J., in 1857.

erection of a temple of worship which will surpass in size any other in Chicago, which sum must be raised principally among themselves and also, it is understood, to found a collegiate institution with funds of their own, which it is anticipated will eventually rival that of Georgetown, District of Columbia."[19]

Father Damen's subsequent experiences and especially his harrassing financial worries as he was engaged in the task of bringing to completion the great church he had begun are dwelt on in his correspondence with his Superior in St. Louis, Father Druyts, extracts from which follow:

May 27, 1857. From the above you see Mr. Miller's charges, which I think very high; the Chicago architects charge only one half of that for a large building as ours is to be. You will know, dear Father, how to exercise your own judgment in the affair. I have seen nothing yet of Mr. Miller. If you think that Brother Dohan or Brother Heilers could see the things well executed, you would do well to send either one or the other by the first of July. The house is getting ready for plastering and no money yet. It is too bad.

June 6, 1858. You are no doubt astonished that I have not written to you before this; but I have been so busy getting up the May Festival, etc., etc. The fathers here had hardly done anything towards it, and yet with all my exertions it will hardly bring $600. There is no money in Chicago. I regret I signed any contracts; but it is too late now. We have to go on, and I think it providential that we signed the contract so thoughtlessly for never could we build the church so low as we get it for; we must only exert ourselves and rely on Providence. It will be necessary to sell the lot of Mrs. Hunt and borrow some money or sell Jane Graham's property; I will have money enough till the end of July, but then I must necessarily get some. I have borrowed a thousand dollars here at ten per cent per annum payable in five years from date on the property which has been given to me here. Last Monday week we had confirmation in our church. Two hundred and fifty persons were confirmed. We had about one thousand communions in the morning or perhaps more. Our congregation is really doing wonders; it fills us with consolation.

June 16, 1858. Please send me the remainder of the money of the festival as soon as possible, for I have to make a great many payments. If you cannot get any more than $1,200 for Mrs. Hunt's lot, it is better to sell it for that, because I will be awfully pushed for money; but we must trust in divine Providence.[20] We have prayed so much and as it is for God's greater glory, I feel

[19] Both college and church entered into Father Damen's original plan as disclosed by him on his arrival in Chicago. "We learn that the Order of Jesuits have resolved to establish a Church, College and Free School in this city on a scale of magnitude equal to any of the same character in the United States.—The college building will probably cost about $100,000." *Chicago Daily Journal*, May 19, 1857.

[20] Anne Lucas Hunt (born Sept. 23,, 1796, died April 13, 1879) was the only daughter of Judge Jean Baptiste Lucas, a St. Louisan from the Province of Normandy in France. Her brother, James H. Lucas, reputed St. Louis'

confident that God will help us. We have just opened our free schools. We have already 300 children and they are pouring in fast. The boys' free school costs us nothing except the board of Mr. Seaman (the converted Episcopalian minister). He does remarkably well, keeps excellent order, is sacristan, etc., etc. He is willing and humble. What he gets from the school is to go towards the payment of his debts. If you could effect a loan of seven thousand dollars, I could roof the church this year. Then we could do all the rest ourselves by degrees and pay off that debt slowly. Now, my dear Father, what is a debt of seven thousand dollars on such a church, chiefly, when there is twice the amount of property to pay that debt; it seems to me you ought to see that. I feel confident that the Archbishop would let you have that amount if you were to ask him.

June 25, 1858. Now, my dear father, remember what you have promised me when I asked you whether I should sign the contract, viz. that you would strain every nerve to get money for me. I will not be able to collect much here this summer, for times are very dull here and no money among the people. I feel confident that the Archbishop would lend you on Jane Graham's property five or six thousand dollars. *Do for God's sake ask him and help me.* Remember what I am doing for the Society and for God's glory.

July 19, 1858. Now, dear Father, try to act cleverly for Chicago. Give me $6,000 for Jane Graham's property and I will never ask you again for a cent for Chicago. Had I $6,000 I could make all payments and put the roof on the church; and after all what would be a debt of $6,000 on a church like this, chiefly when there is real-estate enough to pay twice that amount; therefore, effect this loan without fear. Had times not turned out as they have done, I would have plenty of money to meet all obligations; but no one could have foreseen these difficulties.

November 16, 1858. The fair took up all my time day and night. We will make about $2,200. The weather was very much against us, raining all the time. Yet it was well attended to the wonder of all Chicago. This shows the good feeling that exists here towards us.[21]

April 15, 1859. Times in Chicago are very bad; no money among the people. I have paid off all our debts, which were due at this time and I have $400 over for the July payment. I hope to get ready for that payment of $1,700; but the Lord only knows how I shall get ready for the other payments, for there is no prospect of times getting better till we have a good crop.

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wealthiest citizen in his day, was the leading banker of the city in the 'fifties. She married Captain Theodore Hunt, U. S. N., and after his decease, a cousin of his, Wilson Hunt, associated with John Jacob Astor in the northwestern fur-trade and a leading figure in Washington Irving's fascinating narrative "Astoria." The Lucas family held at one time a tract of St. Louis real estate (Lucas Addition), which included almost the entire "down-town" district of St. Louis. Mrs. Hunt's gifts to St. Louis charities were considerable. She wrote her *Memoris*, a contribution to the pioneer history of St. Louis.

[21] A fair for "the completion of the Church of the Holy Family" had been held before this in Metropolitan Hall, December 28-31, 1857, the "managers" being P. Conley, B. J. Caulfield, Capt. Gleeson, M. A. Rorke, R. T. Blackburn, Henry J. Green, Robert Bremner, Michael Kehoe, Henry McCauley, A. B. Taylor, Philip Carlin, Charles O'Connor, Medard Ward, Charles McDonell, Thomas Lonergan. *Chicago Daily Times*, December 30, 1857.

I have been anxiously looking for Brother Hutten. Brother Heiler cannot do by himself the work which is now to be done at the church, raising of joists, beams, etc. Moreover, we have money enough to make a great many things for the church and to keep both brothers busy. If the people see that nothing is done at the church, it will be impossible for me to make collections.[22]

May 20, 1859. We had a visit yesterday from Bishop Duggan accompanied by Archbishop Purcell. Bishop Duggan told me that he had begged you to make a loan of $10,000 to finish the church, but in vain. You remember that when I was in St. Louis, I wanted to sell Jane Graham's donation for $7,000.[23] You said it would be too great a sacrifice. Now, Reverend dear Father, I beg you to take this property for the Vice-Province. Give me the $7,000 and I will finish the interior of the church this year. What we lose on the sale of the property, we gain on the cheapness of the material and the labor by doing it this year. Things are rising in Chicago, and probably next year it will cost us one-third more to do the same work. The increased revenues of the church should also urge you on to this as well as the greater good we would do by giving accommodation to more people; for I am truly astonished that so many Protestants come on Sunday nights to the lecture in spite of the crushing of the crowds. I am sure you will be glad to hear that I have paid the July payment of $1,690.72 to the stone-company; by paying it now, I got $23.74 discount, that is, one per cent a month. The floor of the church has been raised. In a week hence they will take out of the wall the cracks under the transept windows. When will Brother Hutten be here? We want him badly.

Please let me know whether you will accept the property for $7,000, because then I can give out the contract for the plastering. Do say yes for the love of God and the B. V. M.

May 24, 1859. I am working day and night in order to pay off the $5,000 which is to be paid here this summer, and you know well enough that this is no trifle in these hard times. We think it better to make a sacrifice and have the church finished and do more good and secure a larger revenue than to leave the church unfinished. I have already bought 22,000 feet of lumber and paid for it, because lumber is rising in price. The architect is preparing things, and in a few days I will give out the contract for plastering; for we have no time to lose if we wish to have it done before the cold weather sets in.

Our congregation is doing wonders. We have the exercises of the month of May at eight o'clock in the morning and the church is full; we have them again at 7:30 o'clock at night for those who cannot come in the morning, and the church and school-rooms are overflowing. On Sundays hundreds of people are obliged to go away, not being able to get into the church or schools. Fainting takes place often in the church, although all the windows are open. Our collection last Sunday was $35.00, the largest we have had on an ordinary Sunday since we are here.

We concluded (the) month of May last night. Perhaps a thousand people had to go away, could not get into the church. It seems as if the whole city was pouring to us, crowds from all sides procession-like.

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[22] The services of the Jesuit lay-brothers, which were contributed gratis, represented a considerable saving of expense in the construction of the church.

[23] *Supra*, note 12.

Yesterday I gave a dinner to the Bishop (Duggan) as Bishop of the Diocese. All the clergy were invited with his Lordship. It was a grand affair. After dinner I and Father Halpin walked with him in the new church, which he admired very much, and he pressed me very much to borrow the money to finish the interior.[24]

June 15, 1859. Every week we look for Brother Hutten. Brother Heiler says he will believe that he is coming when he sees him; for I have been speaking about it so long that they, our folks here, have turned unbelievers. Brother Heiler requested me to say that he should bring his tools along, for it would be a terrible item to buy him a chest of tools; two men already are working with Brother Heiler's tools.

We have a strange summer, cold, raining and thunder. Our lightning-rod has been struck two or three times.

* * *

Early in 1860 contracts were let to Patrick O'Connor for the towers and front wall of the church and to Robert Carse for the stained-glass windows, "work to be equal to that of the windows in St. James' church, North Side." Progress in bringing the great structure forward to completion was now so rapid as to permit of the solemn dedication in the midsummer of 1860. The ceremony took place on Sunday, August 26, Feast of the Immaculate Heart of Mary, a day in the church's calendar dear to the heart of Father Damen, and was carried out with a degree of splendor hitherto quite unprecedented in the ecclesiastical history of the Middle West.[25] Thirteen members of the hierarchy were in attendance, Bishop Duggan being the officiating prelate; Bishop Fitzpatrick of Boston, celebrant of the Pontifical Mass; and Archbishop Kenrick of St. Louis the preacher of the dedication sermon, while in the progress of the ceremony sermons were delivered in English by Bishop Carrell of Covington, in German by Bishop Henni of Milwaukee and in French by Bishop de St. Palais of Vincennes. Besides the prelates named there were present in the sanctuary Bishops Smyth of Dubuque, Juncker of Alton, Grace of St. Paul, Whelan of Nashville, Lefevre of Detroit, Luers of Fort Wayne and Timon of Buffalo. Mozart's Twelfth Mass,

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[24] Bishop Duggan, who had been administrator of the diocese of Chicago after the resignation of Bishop O'Regan, received his appointment to that See on January 21, 1857.

[25] Father Damen had all through his life a very special devotion to the Immaculate Heart of Mary and his last spoken words on his death-bed were, "Immaculate Heart of Mary, I offer my life and sufferings."

It is significant that he selected the feast of the Immaculate Heart of Mary for both the laying of the corner-stone and the dedication of the Holy Family Church.

rendered under the personal direction of Father Maurice Oakley, one of the priests serving the parish, was the musical feature of the occasion. To Father Damen perhaps no day in all his career was quite like this in the splendid tokens of success with which it crowned his labors of the preceding three years. "The Reverend Arnold Damen," wrote in 1866 James W. Sheahan of the Chicago *Tribune*, "is the Hercules who has in a few years wrought all this work. To his energy, his ability, his sanctity, his perseverance and his great practical intelligence is due not only the erection of this magnificent edifice but the great spiritual success which has crowned the labors of the Society."[26]

The new church of the Holy Family occupies ground on the north side of Twelfth Street, a short distance east of May Street. It measured originally 146 x 85 feet, with a nave 61 feet high. Later two transepts were added, increasing the width to 125 feet, while in 1866 an extension of 40 feet was made to the length, making the total length 186 feet. The architects were Dillenburg and Zucher, while the interior was designed by John Van Osdel. The style is heavy Gothic and the material brick with trimmings of Illinois cut stone. The main altar, designed and constructed by Anthony Bucher, was dedicated in the presence of seven bishops on October 25, 1865. Though of wood, the massive proportions, richness of detail and general impressiveness of this great work appeal to all lovers of ecclesiastical art. The splendid organ, designed and manufactured by Louis Mitchell of Montreal, was introduced to the congregation in an elaborate musical recital, October 21, 1870.

Several years spent in the management of the parish or as they were called "free" schools attached to the church of St. Francis Xavier in St. Louis had made Father Damen very much alive to the supreme importance of this side of parochial service. In Chicago, accordingly, he set himself without delay to organize the "free" schools of the Holy Family parish. In September, 1857, only a few months after his arrival in the city, he opened a boys' and girls' school in a rented house. In June of the following year three hundred children were in attendance, the boys' classes being taught by Mr. Seaman, a converted Protestant minister. In May, 1859, Father Damen engaged at an annual salary of $800 the three sisters, Mary, Sarah and Margaret Ghent "to conduct the choir, play the organ and teach school for females." In the fall of 1860 the Ladies

[26] From an album of Chicago views (1830-1866) with letterpress by James W. Sheahan.

of the Sacred Heart, under the direction of Madame Galway, opened a parochial school for girls in a frame building at the northwest corner of Taylor and Lytle Streets.[27] In 1867 a second school for girls was opened in the Holy Family parish on Maxwell Street, immediately west of Jefferson, under the direction of the Sisters of Charity of the Blessed Virgin Mary.[28]

After the opening of the new church the boys' school was held in the old church until the destruction of that pioneer structure by fire in May, 1864. The following Sunday Father Damen at a meeting of the parishioners laid before them the project of a school building adequate to the needs of the parish. A canvass of the parish having netted $7,000 in subscriptions, property was purchased on the east side of Morgan Street, between Twelfth and Maxwell Streets, and the corner-stone of a new school house for the boys, to be of brick and three stories in height, was laid thereon in July, 1864. Opened in January, 1865, the institution became known as the Brothers' school from the circumstance that the management of it from its earliest days was in the hands of Father Andrew O'Neil and his brother, Thomas O'Neil, lay-brother of the Society of Jesus. Their connection with the school lasted through a period of thirty-five years.

Not only were schools thus established for the children of the parish, but various organizations of a spiritual and philanthropic character were established one after another for the welfare of the parishioners. The Archconfraternity of the Immaculate Heart of Mary was established in 1857; the Altar Society in the same year; the Married Men's Sodality in 1858; the Society of St. Vincent de Paul (first council in the city) in 1859; the Rosary Society, Married Ladies' Sodality, Young Ladies' Sodality, and Holy Angels Sodality in 1861; the Acolythical Society in 1863; the Apostleship of Prayer in 1864; the Young Men's Sodality, the Sodality of the Annunciation

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[27] *Supra*, note 13.

[28] Sister Mary Agatha Hurley with eight other members of the Congregation of the Sisters of Charity of the Blessed Virgin Mary, arrived in Chicago, August 6, 1867, at the invitation of Father Damen. On August 19 they opened a girls' school in a rented building on Maxwell Street, between Jefferson and Clinton, residing meanwhile at 512 Halsted Street until the completion of the brick convent and school of St. Aloysius erected for them by Father Damen on the south side of Maxwell Street between Jefferson and Union. The story of the foundation, growth and educational activities of this Sisterhood of Charity is told in *"In the Early Days. Pages from the Annals of the History of the Sisters of Charity of the Blessed Virgin Mary, 1833-1837*, St. Louis, 1912.

and the Bona Mors Society in 1868; the Temperance and Benevolent Society in 1869.

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Though the energies of Father Damen during the first decade of his residence in Chicago went almost entirely into the rearing of the great shrine of Catholic worship on West Twelfth Street and the development of the parochial interests that centered about it, the project of a college, announced by him to the Catholic public at his first arrival in the city, was at no time lost sight of. Along the east side of the church property ran Aberdeen Street, which was subsequently closed by city ordinance between Eleventh and Twelfth Streets, thus making the church property continuous with the block of ground lying to the east. This block, consisting of some thirty lots, was acquired by Father Damen from various parties, the first lots being purchased as early as 1865. Along the Twelfth Street frontage of this property where at one time had stood a Lutheran church, Father Damen planned to build the college. Circumstances made the time an opportune one for the venture, for in 1866, the University of St. Mary of the Lake, Chicago's pioneer Catholic institution of learning, had closed its doors under stress of financial embarrassment.

Ground for the new college building was broken and the foundations laid in the autumn of 1868. The structural work of the middle section and east wing was complete before the end of the following year and by the summer of 1870 the building was ready for occupancy. The building, of brick with stone trimmings, and five stories in height, including basement and spacious exhibition hall, was T shaped, being designed as one main section flanked by two wings. The cost of construction was approximately $230,000. With two classes of students and a staff of four professors, the college was formally opened in September, 1870. Father Damen retained the direction of the college from its establishment until October, 1872, when the duties of President were assumed by Father Ferdinand Coosemans. St. Ignatius College, the nucleus around which has developed the Loyola University of today, owes its origin to the same zealous, indefatigable Jesuit missionary, whose organizing genius and limitless energy brought into being the Holy Family parish, that great seething center through so many decades of intense, unspoilt Catholic faith and practice.

Though Father Damen, as Superior of the Chicago Jesuits during the period 1857-1872, was the recognized center of their activities

and especially the chief organizing force in the making of the Holy Family Parish, he was not left to carry forward his tasks single-handed. At no time was he without able and zealous assistants, sharing with him the vast range of ministerial duties that went with the spiritual care of so many thousand souls.[29] It thus became possible for Father Damen even at his apparently busiest seasons, as when engaged in seeing the church forward to completion, to withdraw at intervals from his duties in Chicago for the purpose of preaching missionary revivals up and down the country. His merits as a preacher of rugged eloquence and remarkable driving power, the Catholic Beecher he was called by one of the great metropolitan dailies, soon met with recognition in Catholic circles throughout the land and his services for the conduct of parochial missionary revivals became accordingly much in demand.

Associated with Father Damen in this ministry was Father Cornelius Smarius, also a Hollander by birth and a distinguished pulpit orator, who after a few years of residence in the United States wrote and spoke English with an idiomatic ease and propriety and a wealth of diction extraordinary in one to whom the language was not an inherited gift but a laborious acquisition. His funeral oration over Governor Bissell of Illinois and his address to the Union soldiers at their St. Louis camp during the dark days of the Civil War, are examples of an oratory singularly dignified and impressive if somewhat too overwrought for the simpler taste of more recent days. Every visible token of undoubted success marked the parochial missions preached by Fathers Damen and Smarius. During the twelve months, September 1861 to September 1862, each of the two had conducted eighteen missions, resulting in 600 conversions to the Faith and in 120 reclamations of fallen-away Catholics to the Church. Moreover, they distributed during the same period 50,000 Holy Communions, at least one-fifth of these being to persons who had long neglected their religious duties, some for as many as ten, twenty, thirty and even fifty years. The two missionaries were destined to

[29] The Jesuit priests in charge of Holy Family parish from its establishment up to 1871 included Fathers Arnold Damen, Charles Truyens, James Bouchard, Michael Corbett, Ignatius Maes, John Coveny, Peter Tschieder, Maurice Oakley, Cornelius Smarius, George Watson, James Converse, Dominic Niederkorn, Benedict Masselis, Michael Lawlor, Andrew O'Neill, John De Blieck, John F. O'Neil, Florentine Boudreaux, John Setters, John Schultz, John Verdin, Michael Van Agt and William Van der Heyden. A three-story residence of stone for the attendant pastors was erected at the northwest corner of Twelfth and May Streets.

45-6a

Reverend Arnold Damen, S. J., Founder of Holy Family Parish.

pursue their ministry of the spoken word with undiminished zeal up to the very period of their decease. Father Smarius died in Chicago, March 1, 1870, being only forty-six years of age, while Father Damen, conducting a mission in Wyoming at the advanced age of seventy-five years, was stricken with paralysis and died in Omaha six months later, January 1, 1890.[30]

The fire of 1871 sweeping away from its point of origin through the central and north-side districts of the city, left the Holy Family parish untouched by its consuming breath. So it was that the Fathers in charge found occasion to offer hospitality under the college roof to Bishop Foley after his stately residence on Michigan Avenue had been laid in ashes. The period of the great conflagration saw the Holy Family parish almost if not quite at the heyday of its growth, with more than four thousand children attending its schools and well-night twenty thousand souls sharing in the ministrations of its pastors. Later years were to see this amazingly developed parochial unit of Catholic Chicago shrink into humbler proportions of numbers as the racial complexion of its territory underwent almost complete transformation before an advancing tide of Jewry. But no one who was privileged to know the Holy Family parish in the season of its ripened growth will fail to realize the place it once occupied in the Catholic life of Chicago with its thousands of school children, its Sunday Masses thronged with worshippers to the point of suffocation, its huge-sized Sodalites and Societies, its impressive Confirmation-day parades, and above all, its overshadowing, omnipresent spirit of religious faith, simple, unabashed, militant and genuine to the core, the pearl of great price brought from overseas by a generation of

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[30] A transient visitor at Chicago in 1875 remarked that "a letter which arrived while I was there, announced to Father Rector the happy conclusion of a mission at Scranton, with 12,000 Communions, 19 converts, 200 adult First Communions, etc., but I found it was scarcely minded, such items being commonplace there. In 1879, after twenty-two years of excursions from Chicago, it was reckoned that Father Damen had conducted in person 208 missions, averaging two weeks time for each; he had travelled on an average of 6,000 miles each year; he and his different bands of companions together had given 2,800,000 Holy Communions and had made 12,000 conversions to the Faith. At one church in New York a party of his missionaries in the course of four weeks distributed no less than 42,000 Holy Communions." Thomas Hughes, S. J., *Ms. notice of Father Damen.* It may be interesting to note that General Longstreet was converted during a mission given by Father Damen in New Orleans in February, 1877, and that twenty-seven of the Father's converts had been Protestant ministers.

immigrant settlers as honest and God-fearing as ever labored to good purpose for the upbuilding of Church and State.[31]

GILBERT J. GARRAGHAN, S. J.

St. Louis.

[31] Not finding the pertinent data at hand, the writer of this sketch has found it impossible to enlarge upon the splendid, self-sacrificing co-operation of the pioneer members of the Holy Family parish with the efforts of their pastors. Without a record of this co-operation the story of the origins of the parish will be very inadequately told. It is to be hoped that the part thus played by the laity in the making of the Holy Family parish will before long be placed on record.

41-8a

Ancient Church of the Holy Family still standing at Cahokia, Illinois. Mission established in 1698; above structure built in 1798. (Photo by courtesy of *Chicago Historical Society*, Miss Caroline M. McIlvain, Librarian.)

THE OLD CHURCH AT CAHOKIA

Almost within the limits of the city of East St. Louis, Illinois, stands a venerable building which has the honored distinction of being the oldest ecclesiastical edifice within the borders of our state. Indeed, one could travel far through the Middle West and not find its equal in point of age. Its architecture is unique and the beauty of its proportions remarkable. Its walls and roof form a pyramid, the staunchest construction known. Its wide-spreading roof, extending a full yard beyond the walls, seems to symbolize the hen gathering her brood beneath her wings, or the fold of that Good Shepherd, to whom the building was dedicated 119 years ago. This building is the walunt-timbered church at Cakokia. This stately edifice is the successor of several churches erected from time to time in that village. The first of these churches was built in the spring of 1699[1] by Father Jean François Buisson de St. Cosme, a priest from the Seminary of Foreign Missions at Quebec.

Fathers François Jolliet de Montigny, Antoine Davion and St. Cosme together with LaSalle's lieutenant, Henri Tonti and twelve other laymen composed a party of apostolic adventurers who set out from Quebec in the fall of 1698[2] to supplement the work of the Jesuits in the vast wilderness, recently explored by the dauntless Marquette and Jolliet. The Jesuits had occupied the Illinois river country since 1675 and had accomplished wonders among the tribes of the Illini who made that region their hunting ground. The seminary priests were empowered to take possession of the Mississippi River country and, with Cahokia as a center, to work up and down the great river and carry the light of the gospel to the numerous tribes along its banks.[3] The seminary priests and their party arrived at Cahokia on the eighth day of December, 1698,[4] but contented themselves with a survey of their future headquarters, and that same day continued their voyage to locate the tributary missions on the lower reaches of the river. Father St. Cosme returned to Cahokia early in 1699, and by the 20th of May, had built his house,

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[1] Letter of St. Cosme to Bishop Laval, quoted in *Transactions of Illinois Historical Society*, No. 13, p. 236.

[2] Shea, *Early Voyages Up and Down the Mississippi.* Letter of St. Cosme to the Bishop.

[3] Shea, *Catholic Church in Colonial Days*, p. 538.

[4] Shea, *Early Voyages Up and Down the Mississippi*, p. 66.

baptized thirty people and had the lumber ready for his chapel which he proceeded to erect.[5] These acts mark the definite establishment of the mission of the Holy Family and give us the date of the building of the first church. In the following year Father St. Cosme descended the river to Natchez and was succeeded at Cahokia by Father Jean Bergier.[6]

The Indians at Cahokia were tribes of the Illini and, therefore, the Jesuits of the Illinois River country must have claimed jurisdiction over them. Father Gravier, S. J., had visited their village before the arrival of the seminary priests,[7] and, while the seminarists were down the river exploring the sites of prospective missions, Father Bineteau, S. J., stopped at the village [8] and expected to return later and establish the mission.[9] When Father Bergier took charge, an accomodation was entered into between the Fathers of the Foreign Missions and the Jesuits according to which, Father Pinet, S. J., was to minister to the Indians at Cahokia and Father Bergier to the French.[10] Father Pinet may have erected a chapel for his Indians, probably outside the village in order that the Red Man might be kept separated from his white brethren. Such was the recognized Jesuit custom, exemplified years before in South America and later at Kaskaskia. The Indian chapel, if one existed, disappeared after Father Pinet's departure in 1701, and from that time on, the Indians worshiped together with the French in the village church of the Holy Family.

Just at what time Father St. Cosme's church was replaced by another, remains to be determined, but we may feel certain that the original structure, small and poorly constructed as it must have been, could not for long satisfy the requirements of the Missionaries who came down from the Seminary of Quebec. Fire destroyed most of the mission buildings in 1735,[11] and soon after, the Seminary sent down Father Nicholaus Lorens with 25,000 livres for their restoration.[12] The church which arose from the ashes of this disastrous fire may

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[5] Letter of St. Cosme to Bishop Laval, quoted in *Transactions of Illinois Histroical Society*, No. 13, p. 236.

[6] Bernard de la Harpe, *Journal Historique*, in Margry, V. p. 404.

[7] Shea, *Early Voyages Up and Down the Mississippi*, p. 45.

[8] Thwaites', *Jesuit Relations*, LXV, p. 71.

[9] Letter of St. Cosme to Bishop Laval, quoted in *Transactions of Illinois Historical Society*, No. 13, p. 256.

[10] Shea, *Early Voyages Up and Down the Mississippi*, p. 117.

[11] Shea, *Catholic Church in Colonial Days*, p. 576.

[12] *Ibid.*

have been in service when, on that eventful day in November, 1763, Abbe du Verger, the last of the Seminary Priests, sold the entire mission property to the highest bidder, went down the river to New Orleans and sailed for France.[13] The mission property changed hands several times in the succeeding years, but no one took any care of the buildings, and in the course of time the church collapsed and the stone parsonage stood bare and bleak, without roof, doors or windows.[14] The mission of the Holy Family which once owned land to the extent of four leagues square, which it held for its people, and possessed for its own use a farm in the common fields, a large lot in the village, church, parsonage, mills and slaves,[15] was now reduced to such straitened circumstances, that a rented house in the village served as a place of worship when the Curé of Kaskaskia came occasionally to administer to the few faithful.[16] Brighter days, however, were in store for the old mission. Other apostolic men were to succeed those gone before. St. Pierre was to come and the immortal Gibault and the learned Sulpicians, Levadeaux and Richard, and the brothers, John and Donatien Olivier.

Father Paul de St. Pierre, a Carmelite, arrived on the scene in 1786, and his coming was in very truth providential. He worked with great zeal to restore religion in the hearts of the people and succeeded to a surprising degree. The people respected him as a priest and admired him as a leader and readily espoused his cause when opponents in the rival village of Kaskaskia attacked him.[17] This attachment of the people to Father St. Pierre lightened his work such as nothing else could and paved the way for the recovery of the mission lands and made possible the rebuilding of church and parsonage. The mission property which Abbe du Verger sold some twenty years before, was returned to the parish of the Holy Family after a dramatic discovery by Father St. Pierre. In examining the documents of the mission, he found that Abbe du Verger had no legal right to sell the property, and the village court promptly declared the sale null and void.[18] Father St. Pierre took advantage of the enthusiasm, aroused by this decision, and induced the people to build a parsonage which cost 5,000 livres, and was preparing to

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[13] *Illinois Historical Society Collections,* V. X., p. 48.
[14] *Ibid.* Vol. V., p. 561., et seq.
[15] *Ibid.* Vol. X., p. 48.
[16] *Ibid.* Vol. V., p. 564.
[17] *Ibid.* Vol. V., p. 555.
[18] *Ibid.* Vol. V., p. 562.

erect a church at an expenditure of 15,000 livres,[19] when he was called by the Spanish authorities to St. Genevieve in 1789. The erection of the church probably was begun by Father Gabriel Richard, the Sulpician, who later sat in the halls of Congress. Father Richard left for Detroit in May, 1797, and his successor, Father Lusson, did not arrive till December, and remained only four months; but at his departure the church was almost completed.[20] The people now appealed to Bishop Carroll for a priest, but their prayer was not answered till February the following year when Fathers John and Donatien Olivier were sent west. John took charge at Cahokia and Donatien at Prairie du Rocher. The new church was finally dedicated by Father Rivet, vicar-general and pastor of Vincennes, who also offered the first Mass within its walls, Wednesday, September the 4th, 1799.[21] Although the mission had always been known as that of the Holy Family, this church, for some unknown reason, was dedicated to the Good Shepherd.

This church is built upon a stone foundation, 31x74 feet. The walls are hewn walnut logs placed upright six inches apart and leaning in from the perpendicular about eight inches. The sides of the logs facing each other are beveled to a depth of two inches to receive and hold the mixture of stone and mortar with which the interstices are filled. The logs are securely mortised into heavy timbers below and above, and braced at each angle of the building. Not a nail was used in the entire structure, but huge wooden pegs were employed where needed. The roof timbers are oak, squared to the dimensions of 4x4 inches, and originally were covered with cypress clapboards. Wide sycamore boards cover the floor which slopes gently from the front wall to the altar rail with a fall of six inches. Originally the church had no sacristy, but this need was supplied in 1833 in the form of a small chapel projecting from the north wall. In the same year a corresponding chapel was built out from the south wall to accomodate the organ and choir. Later, in 1840, a larger sacristy was added to the rear of the building, and a confessional was placed in the north chapel. The church as it came from the hands of the builders 119 years ago is substantially intact today. Additions have

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[19] *Ibid.* Vol. V., p. 563.
[20] Shea, *Life of Bishop Carroll,* p. 483.
[21] *Cahokia Parish Records.*

been made, indeed, but practically nothing of the original building has been removed.

REV. ROBERT HYNES [22]

East St. Louis, Illinois.

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[22] Father Hynes is pastor of St. Mary's Church, East St. Louis, and is thoroughly familiar with the Cahokia country. Rev. J. F. Weimar is the present pastor of Holy Family church at Cahokia and in a recent letter to the Editor spoke of some of the relics of the old church. He tells us that the bell which is said to have been presented by the first Napoleon has been installed on the belfry of the rock church, and is used daily for ringing the Angelus, as also for church services.

In the line of relics there are on hand an old monstrance, from the year 1717; a missal from 1668; and two blocks of an old altar.

A souvenir postcard with a cut of the church contains the following description and references:

The first church at Cahokia was destroyed by fire in 1783. The second, which is shown on the picture, was built in 1799. The walls were hewn walnut timbers, the floor, split cottonwood, and the roof, cypress clapboards. The Church was solemnly blessed by Father Rivet, Pastor of Vincennes and Vicar General, who also said the first Mass therein.

A new rock church was built in 1889 by Rev. John F. Meifuss. The old church was then abandoned as a place of worship. As time went on, it seemed that the venerable old building would go to ruin. In 1913, Father Robert Hynes, then Pastor, made a determined effort to save the building. Aided by subscriptions from all over the country, and by the personal labors of himself and parish members, he completed the restoration in November, 1913. While some of the original material had to be replaced, the old walnut timbers could be retained, and may be seen by visitors. In May, 1914, electric lights were installed thus bringing the interesting relic of the 18th century into remarkable touch with the achievements of the 20th.

The building is now used as an auditorium for meetings and church festivals.

Cahokia can be reached from East St. Louis, by the East St. Louis, Columbia & Waterloo Electirc Ry., and from St. Louis, by the Sidney St. Ferry, which has its landing about 1½ miles Northwest of Cahokia.

WILLIAM J. ONAHAN

William James Onahan, distinguished citizen, exemplary Catholic, devoted father, beloved friend and trusted neighbor, the President of the Illinois Catholic Historical Society, departed this life on January 12, 1919.

During the more than sixty years that Mr. Onahan was a resident of Chicago he was active in every beneficial enterprise of his city and during all that time was an influential leader in every important Catholic movement. There was no society or organization that made any impress upon the period but had his approval and support and in many of the organizations he was the recognized leader.

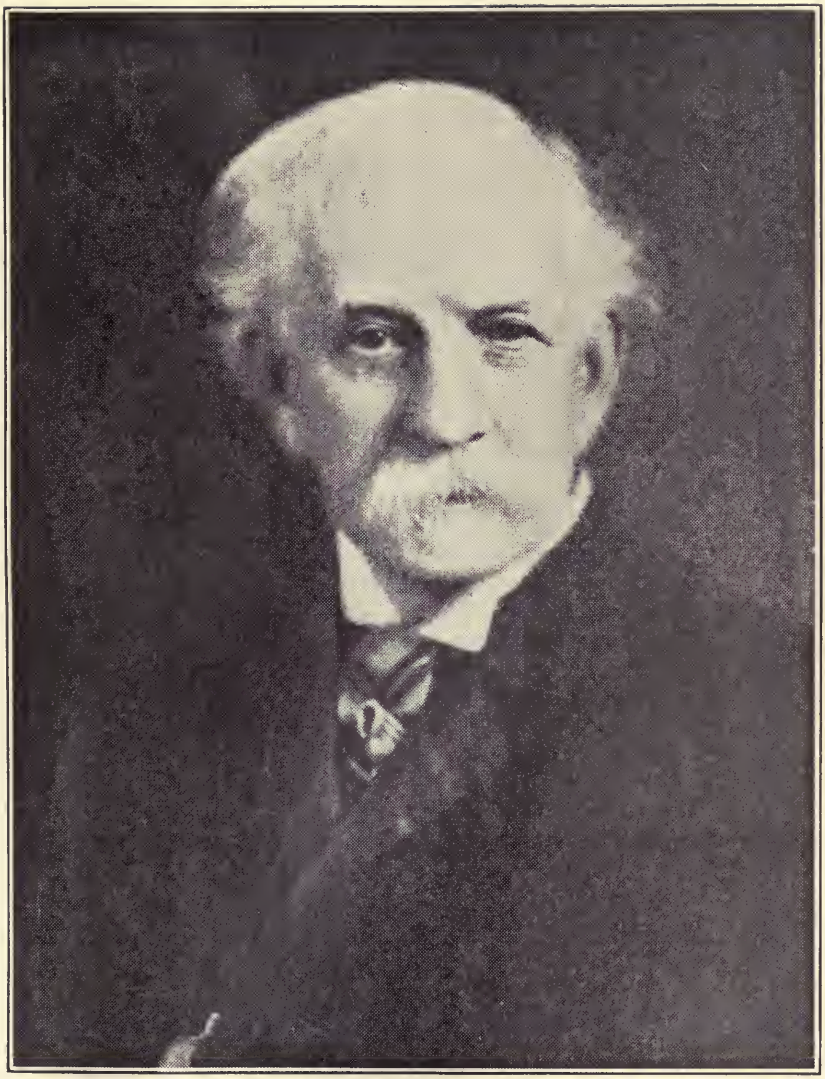
It seemed most fitting, therefore, that he should round out his career as head of a society whose purpose it is to gather and record the story of Catholic progress—a story in the making of which he assisted so materially.

William J. Onahan's career has, since his decease, been noted throughout this and other lands. Scarce a Catholic publication in America, Europe or Australia has failed to publish his eulogy. His life has been interestingly portrayed and his death sincerely mourned through the columns of hundreds of publications, but it has remained for the one whom of all the living he loved most, his talented daughter, to give to the world an absorbing, intimate view of his worthy career.

A LIFE WELL SPENT

On November 24, 1836, William J. Onahan was born in the little town of Leighlin Bridge, County Carlow, Ireland. His father, John Onahan, was a carpenter or possibly a ship builder. One of the family heirlooms is a wooden box like a small trunk in which were contained John Onahan's tools,—ivory rulers and less intelligible tools, such as sextants and quadrants, pointing to the ship-building trades.

William was still very young when the family, probably driven by the poor outlook in Ireland, migrated to Liverpool. Here one of his sisters was born, a sister whom he devotedly loved but whom none the less he often teased by the taunt of being an Englishwoman. He attended school in Liverpool and served Mass at St. Matthew's church there, possibly the Mass of one who later became his dear friend,



WILLIAM J. ONAHAN, Born November 24, 1836; Died January 12, 1919. Blessing written on picture by Pope Benedict XV. (Translation) "From the heart we accord to William J. Onahan the apostolic blessing".

Monsignor Nugent. Many years later on his return to Liverpool he went to the sacristy of this same church and pointed out the very spot where as a boy his cassock had hung.

Religious feeling ran high in Liverpool in those days. When the boys coming from Catholic schools met other boys of the Protestant faith there was often trouble and stones and missiles of all sorts flew through the air. Young William Onahan was as ready to defend his faith in those early days as later in life. There was a scar over his forehead made by a stone that had hit him in one of these fights, and he always pointed to that scar with pride.

His mother died in Liverpool of the cholera. Under the title "My Mother" in his journal of 1857 is the following account of her death:

> I now recall the scene of her deathbed as vividly and distinctly as though it were but yesterday. At the time I was about thirteen. In the morning I was awakened by my father and pressed to run and obtain remedies for cholera, my mother being very sick. These were at hand as soon as my boyish limbs could speed them. Again (later) I was hurried off for the doctor and the priest in sad succession, then for my Aunt Mary (mother's sister). They came, friends thronged the darkened chamber in anxiety and sorrow. Hours that to some of us seemed endless sped by and the symptoms became worse and worse.
>
> Nearly all had left the chamber—father, aunt, the doctor, the priest and myself were there when a "William" summoned me to the bedside of my dying mother. In her last moments I was still, as always, her favorite boy. Dearly she loved me. With a look and tone that even now seem to be breathing upon me, mother said she was going away. She enjoined me to be ever good and pious, never to forget the love of our holy religion nor the honor and reverence due to my father, and while I lived to cherish and care for my sisters. "William, God bless you" were the last words I heard my mother say.

How faithfully that trust was fulfilled all who knew him can testify, for his love for those two sisters, both of whom later became religious of the Sacred Heart, was one of the marked characteristics of his life. His fidelity to the dead was another. Just a few weeks before his own death, when lunching downtown with a dear friend, the Right Reverend Monsignor Riordan, he said to him on parting, "Will you remember my mother in your Mass next Monday? It is the sixty-ninth anniversary of her death." And he had a Mass said in St. John's Church in Chicago for his father on every anniversary for fifty-nine years. He was present at this Mass himself until very recent years, when he was unable to go.

Nor did his devotion to the dead cease with his own family. One of the unusual books in his library is a Birthday Book of the Dead in

which is inscribed in his own wonderful copperplate hand the names of many of his friends who preceded him to the grave.

After the death of his mother the family struggled along in Liverpool for a while. Then the voice that had called them from Ireland called again. The little home was again broken up and the Onahan family set sail for America. The voyage took six weeks in a sailing vessel and they reached the harbor of New York on St. Patrick's day. There was a small boyish figure in the prow of the ship, and two little girls by his side all looking eagerly to the land in which their lot was to be cast. Bands were playing, men were marching, the green flag was flying everywhere. It was a happy omen to the young Irish lad whose staunch Americanism was to be all the hardier for the Celtic root from which it sprang.

Arrived in New York he immediately got a job in a lawyer's office, sweeping and dusting and doing the usual office chores for the munificent sum of $1.00 per month and his board and clothes. Once in later life when he was testifying in a lawsuit the judge said to him:

"Mr. Onahan, from your answers you must have studied law."

No, your honor," he replied, "the only law I ever studied was what I picked up in the sweepings of a lawyer's office in New York when I was a lad." But he had the legal mind.

Small as his pay was he soon began to buy books, and his nights were spent in reading and study.

His father, hearing glowing tales of the West, left New York after a short stay for Chicago, taking with him the two little girls; but his young son, with characteristic independence, preferred to remain behind. His father once settled in Chicago kept writing to him to join them and at last, partly owing to the pleadings of his two sisters, the boy acceded. He arrived in Chicago in 1854 and at once set about securing employment.

His first job was with the Rock Island railroad, where he was a shipping clerk. He gave up this position after a short time because the office at the corner of Taylor and Wells streets was too far out of town! He then became a bookkeeper for Hale and Co., packers, boarding at this period on Buffalo Street. About 1862 he became a member of the Board of Trade and organized the commission firm of Onahan and Dickson on South Water Street, which lasted three years. Forty years later while at sea on a trip to Europe he was approached by a gentleman who asked him if he was not William J. Onahan of Chicago. Being answered in the affirmative he said he

was Mr. Dickson, his old partner, then and for many years living in Texas.

Chicago in those early days was a primitive city, most of its streets unpaved, many of them with signs stuck in the mud "No bottom here". The sidewalks were of wood, all ups and downs, the different levels connected by wooden stairs. The population was cosmopolitan with a large percentage of Irish. William Onahan became at home at once. He was a very handsome young man and something of a dandy in his dress. He brought with him from New York three plaited white shirts and a number of embroidered vests which made something of a sensation. Indeed, so frequently were these articles borrowed or requisitioned by his room mates that it began to be remarked that the young gentlemen never all went out together. There were not enough flowered vests to go around! After awhile he went to board at Mrs. Napier's on Wabash Avenue, the fashionable boarding house of those days.

A debating society was founded in 1852, known as the Chicago Lyceum. He became its secretary, January, 1856. The roster of its members contained the names of many afterwards well known in the history of the city. All are dead now save Nehemiah Hawkins, editor of the *Uplift* of New York, who in a letter of condolence mourns his departed associate as the sole survivor.

Shortly after reaching Chicago Mr. Onahan joined the Catholic Institute, a society of Catholic laymen, and became a very active member.

Among the books in Mr. Onahan's library is a set of Bancroft in ten volumes, the gift of the Chicago Catholic Institute, with an inscription from its president, James A. Mulligan. It runs thus: "Presented to William J. Onahan by the Chicago Catholic Institute as a Token of the Benefit it has derived from his Zeal and Energy and in Appreciation of his many Amiable Qualities." Signed J. A. M. Many lectures were given under the auspices of this society and there are interesting accounts of all of them in Mr. Onahan's diaries which run back to 1854. Among those who lectured in Chicago were John Mitchel, Thomas Francis Meagher, John B. Gough, Bishop Spalding, Dr. Orestes A. Brownson, James A. McMasters, Thomas D'Arcy McGee, Reverend Donald McLeod, and others. Of John Mitchel the following entry is made:

> In Metropolitan Hall was gathered together thousands of his fellow countrymen anxious to see and hear the man who had done and suffered so much for Ireland. About eight o'clock the Shields Guard entered and took seats on the

stage. Presently came James A. Mulligan and a man of medium height, firmly built but very sallow complexioned, wearing an overwhelming moustache and beard almost entirely concealing the lower portion of his countenance. His hair was combed down on one side of his forehead (thus bearing out much of the likenesses I have seen of him). The commencement of the lecture was commonplace enough and for some time there was but little evidence of the man, but presently and by degrees came the biting sarcasm, the withering scoff, and John Mitchel was now indeed before us. In a loud key he would tell us of friendly treaties, pledges of amity among the crowned heads and in a whisper would ask what meant the keen solicitude, the anxious interest in the movement of neighboring armies and fleets. He would tell us of joy and gaiety and gladness in palace halls and of marriages and betrothals. And he would then in the shadow of the palace gates point us to the prowling pauper who with his gaunt, spectral form stalked in gloomy moroseness around and about the gate. Bitterly would he ask you if there was hope for the people and point you to the thronged dungeons of the European capitals, or the penal colonies in the far southern hemisphere and claim your judgment whether this state of things could long continue.

In another entry Mr. Onahan describes a lecture by the noted Dominican, Father Tom Burke, given in St. Louis. Coming forward in his white robe and black mantle he poured out a glass of water for himself from the pitcher on the table and said, "Here's to the health of old Ireland in the waters of the Mississippi."

Mr. Onahan participated in the first conference of Society of St. Vincent de Paul on December 31, 1857, and became president of the conference established in Holy Family parish.

Mr. Onahan organized the St. Patrick's Society, in 1865, for years a very active force in Chicago, and was for twenty years its president. He was also one of the founders and most active members of the Union Catholic Library, before which he gave many lectures.

When the Civil War broke out Mr. Onahan had much to do with organizing and equipping the 23rd Illinois Infantry, known as the Irish Brigade. He was a great admirer of Stephen A. Douglas and made public the fact that the Little Giant had on his deathbed embraced the Catholic faith.

He began to take part in civic affairs when he was scarcely of legal age and he looked even younger than he was. He was elected to the Board of Education in 1863. The story is told of him that when he reported for the first meeting of the Board the grey-bearded member (they were all many years older than the new incumbent) who opened the door for him said, "Oh, you are looking for the superintendent of schools. He is on the floor above." He mistook him for a schoolboy. At that time each member of the Board had charge of

a certain number of schools and had complete jurisdiction over them. Mr. Onahan was in charge of the Kinzie and the Haven Schools.

On July 8, 1860, he was married to Margaret Duffy. Her grandfather, Jeremiah Sullivan, was Justice of the Peace in Chicago, a handsome, scholarly looking man as his portrait in his old-fashioned stock and broadcloth suit shows. Her uncle was Lieutenant Sullivan who was a favorite hero if the then Mayor John Wentworth, familiarly known as "Long John" owing to his great height. Lieutenant Sullivan was a gallant and fearless fellow and it was a common boast in those days that it took a Chicago boy to show Maximilian how to die. He made a raid into Mexico, was captured and shot.

When Mr. Onahan came to Chicago in 1854 Right Reverend Anthony O'Regan was its Bishop, shortly to be succeeded by Bishop Duggan with whom Mr. Onahan held most intimate and cordial relations. He read the address of welcome to Bishop Duggan when he came to the city as he welcomed all succeeding bishops up to the present.

Mr. Onahan early became interested in the activities of the various religious orders that came to the city. The Ladies of the Sacred Heart, the Sisters of Mercy and of Charity, the Sisters of the Good Shepherd all found in him a friend and adviser. He formed a connecting link between these orders and not only the Catholic but also the non-Catholic people of the city, and in this way widened their influence and power. He was a devoted friend of Madame Gallway, pioneer of the Sacred Heart order in this city, and did much in conjunction with the well-known missionary, Father Damen, S. J., to bring the community to Chicago.

Mr. Onahan had almost as many friends among the non-Catholic citizens of Chicago as he had among those of his own faith, and his influence did much to break down the walls of religious prejudice. He often told the story of meeting Mr. Philip D. Armour on the street one day (it was at the time of some disturbance in Italy) and of the following conversations which ensued:

"Mr. Onahan, what's this story in the papers about the Pope leaving Rome?" asked Mr. Armour.

"Really I don't know, Mr. Armour," Mr. Onahan answered. "It's probably only a newspaper sensation."

"Maybe not," said Mr. Armour; and then he added, "What's the matter with bringing the Pope to Chicago?"

Mr. Onahan gasped at the audacity of the suggestion. "Why, Mr. Armour, you probably do not know what it means if the Pope

should have to leave the Vatican. It means arranging for the governmental machinery of many millions of people. It means great palaces and offices, a great church to take the place of St. Peter's. Why, it's out of the question."

"Not at all, not at all," said Mr. Armour. "Why, don't you see we can buy a great tract of land close to the city, build all the palaces and churches that are needed. Five million? All right. Ten million? All the millions that are necessary. Why, we can make enough money on the increase in value in the rest of the land to pay for the whole thing. You are the man to put the thing through. You know how to go about it. Now go ahead and call on me for all the funds that you require."

Needless to say, Mr. Onahan did not go ahead with the project; but he acknowledged years afterward on seeing the magnificent buildings of the World's Fair spring up almost in a night that, after all, Mr. Armour's scheme of bringing the Pope to Chicago was not so wild and impracticable as it at first seemed.

He was one of the organizers of the Hibernian Savings Bank. The names of those present at the first meeting at which the bank was organized are as follows: Reverend Dr. Dennis Dunne, Reverend Dr. Thaddeus J. Butler, J. F. Blackburn, J. J. W. O'Donoghue, R. Prindiville, J. V. Clarke, C. C. Copeland, Philip Conley, Thomas H. Buhn, W. J. Onahan, Joseph McDonald, M. Keeley, J. J. McGrath, James Walsh, John J. Corcoran, P. J. Towle and P. J. Garrity.

Always a great collector of books, Mr. Onahan's library is one of the best in the country. His Irish library is especially remarkable, comprising as it does everything of value that bore on Irish history, literature, or folk lore.

He was elected City Collector in 1869 and appointed five times to this office. Politics were even more strenuous in those days than in our own. It was before the inauguration of the Australian ballot and one of the jokes of the day was that the returns from the Stock Yards were always held out to the last in order to see, as it was significantly put, how much was needed.

Mr. Onahan held many public offices, being appointed City Collector under the elder Harrison in 1879. He was reappointed each two years thereafter till 1887, when he was appointed City Comptroller, an office which he held under both Democratic and Republican administrations. He was appointed Jury Commissioner in 1897.

Always interested in the Public Library he was on its Board

for a number of years part of the time as President. He also took a leading part in the organization of the Columbus Club, a leading Catholic society and was one of its first presidents.

In conjunction with a number of Catholic prelates, notably Bishops Ireland, Spalding, and Riordan, and Catholic laymen he organized the Irish Catholic Colonization Association, an organization which had for its purpose the bringing of emigrants from the poverty-stricken districts of Ireland and establishing them on farms in Minnesota, Nebraska, and Arkansas. This society met with wonderful success.

A constant contributor to the Catholic magazines and journals, Mr. Onahan's writings cover a wide range of subjects and in extent would fill a dozen volumes. In recognition of his literary ability he received honorary degrees from the University of Notre Dame; St. Xavier's College, Cincinnati; St. John's College, Fordham, N. Y.; and St. Ignatius College, Chicago. In 1890 he was honored by the University of Notre Dame by the gift of the Laetare Medal. The beautifully illuminated address which accompanied the medal reads as follows:

SIR—If there were a statue of Frederic Ozanam in Chicago, the Catholic citizens might, without flattering you, write on its base the word Resurrexit. The conditions of your life differ much from those which the great French layman moulded by his obedience to rightful authority, his zeal for the poor of Christ, and unceasing devotion of his talents to God. In you we find the same qualities adapted to a newer state of society, and we find them not less effectively employed.

As we regard Frederic Ozanam as the ideal French Catholic layman, so we regard you as the ideal American Catholic layman. Your name has given repute to every work of charity and patriotism in which the initiative of the lay element in the Church seemed necessary. You have been at the right hand of the Bishops in all the movements in which the co-operation of their flocks was needed. As a leader you have been great; as a follower of the pillar of cloud, even greater. A patriot of patriots, you have never failed to see that the golden chain uniting religion and patriotism "about the feet of God" can not be broken. If to your heart you hold the Rosary of the Blessed Mother of God, if you would die for her honor, the love of your native land and city, whose laurels you wear, comes next in your regard. Your labors in the organization of the first Catholic Congress are a part of history; and no chronicle of the progress of the Church in the United States would be complete without the frequent repetition of your name. You have been the supporter and consoler of the men who fought the good fight and reached the goal. Brownson, McMaster, Hickey, Father Hecker, knew and valued your practical knowledge and never-failing trust in the future of Catholicity. When you look back, this remembrance must give even greater satisfaction than any present honor. You, who by general consent can be called, without exciting any other murmur than that which greeted the name of Aristides,

Christian, good citizen, scholar and flower of gentlemen, you have shown over and over again that you do not seek honors; and because of your humility you have been exalted. The University of Notre Dame, on this day, when the Church sees a gleam of light from the coming splendor of the Resurrection break over its altars, offers you the Medal already bestowed on others as worthy of the respect, gratitude and emulation of all who love God and Fatherland. Notre Dame can give you no place in a Pagan Pantheon when you are dead, but she offers you while you live, in your strength and fervor, her highest mark of love and respect; and she gives it to you from the hands of your beloved Archbishop whose consecrated touch gives it more value in your eyes than if it were encrusted with the gems of all the mines. To you Notre Dame gives her best, for you have proved most worthy.

Another project in which Mr. Onahan was keenly interested was the founding of the Catholic University. His activities in this and other projects brought him into intimate relations with Bishops Ireland and Spalding, friendships which lasted throughout his life and grew stronger with the years. His friendship with Archbishop Ireland especially was wonderfully tender and strong. They were constant correspondents and whenever the Archbishop passed through the city he sent for Mr. Onahan.

When the great World's Fair was organized, Mr. Onahan was its first treasurer. Along with Mr. C. C. Bonney he organized the World's Congresses which were held in Chicago during the progress of the Fair. It was for the wonderfully successful Catholic Congress held here at the Art Institute lasting a week, which attracted notables from all over the world, as well as for his previous work with the Congress in Baltimore, that Pope Leo XIII conferred upon him the then rare distinction of *Camereri* of the Cape and Sword.

Mr. Onahan was nominated for this distinction by Cardinal Satolli, and from Washington, D. C., the Cardinal wrote him the following letter:

WASHINGTON, D. C., December 28, 1913.

Mr. Onahan:

DEAR SIR—I feel very glad to inform you that I had the pleasure of recommending you to the Holy Father as one of the most distinguished Catholic laymen of this country for so many praiseworthy works accomplished by you to the greatest advantage of the Church and society. I felt it was my duty to state to His Holiness that the Feast of the Centennial of Columbus and the happy success of the Catholic Congress in Chicago were due to a very great extent to your wise and zealous co-operation. His Eminence, Cardinal J. Gibbons, and His Grace, Archbishop J. Ireland, added their recommendations to mine; and I can say that every bishop and all good citizens consent to my statement and applaud it.

After my recommendation the Holy Father, so able to appreciate the merits of men, and willing to reward them as far as he can, has named you a *"Cameriere Sagreto di Cappae Spada Sopranumeraria"* of His Holiness. I

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INSIGNIA OF DISTINCTIONS Conferred upon WILLIAM J. ONAHAN.
(1) Cameriere Segreto di Spada e Cappa. (2) Laetare Medal. (3) President's badge of St. Patrick's Society worn by Mr. Onahan as President for twenty years.

consider it a great honor for me to give you such news, and to send to you the authentic letter of said nomination, while I beg to express my best and sincerest congratulations for such an honor conferred upon you.

In order to better appreciate the value of your nomination, and to know what privileges are annexed to it, I refer you to Mr. H. Cassell, now living in Denver (909 10th Ave.) who has the honor of belonging to the same rank of the Pontifical Household since many years.

Yours respectfully in Christ,

+ CARD. ARCHB. SATOLLI,
Del. Apost.

Mr. Onahan had never been to Rome, and when Archbishop Ireland, returning from one of his visits, told him that Pope Leo had asked him, "Why does he not come to see me?" he said, "These words are a command," and immediately made preparations to go to Rome. In company with Monsignor O'Connell (now Bishop of Richmond) he sailed on the *Savoy* for Havre. While they were on the ocean word was received of the serious illness of Pope Leo. They hastened at once to Rome, only to find that the Holy Father was dying. In spite of this fact Cardinal Rampolla sent word to Mr. Onahan that he would be admitted to the bedchamber of the pontiff. But Mr. Onahan refused to avail himself of this privilege, saying that it would be cruelty to intrude upon a dying man. In a few days the Pope died. Preparations were begun for the funeral which was to take place as was the custom at midnight in the Vatican. As a member of the papal household Mr. Onahan was invited to take part. At the appointed hour in evening dress and with his Camereri chain around his neck he went to the Vatican. A vast number were in line in the procession, wending their way slowly through the great halls of the Vatican.

"It seemed as if we marched for hours," is the entry in the diary. "Finally quite tired and weary I dropped out of line and took a short cut to the Sistine Chapel where I knew the final ceremonies were to be held. As I approached the chapel the Swiss Guard were drawn up on either side of the great doors. They presented arms to me, seeing my decoration, and the major domo advanced and unlocked the door, ushered me in, and then locked the door behind me. I was alone in the chapel, alone save for the illustrious dead. There on a high catafalque, raised almost to a sitting position, was Pope Leo XIII. As I gazed at him, awe-stricken in the gloom and the solitude, the words almost came to my lips, 'You sent for me, Holy Father, I am here.' For half an hour I was locked up alone with all that was mortal of the great Pope, I a stranger from Chicago.

Then the funeral cortège arrived, the great doors were again unlocked and the obsequies proceeded."

On March 10, 1902, Mrs. William J. Onahan died after a three months' illness. She had been a most devoted wife and mother and her loss was keenly felt. Of the six children born to them, all died in infancy save the youngest. Mrs. Onahan was of quiet, gentle, retiring disposition, mingled as little as possible in public affairs, devoting herself entirely to her home duties and to the large circle of poor in whom she was always interested. Her piety was remarkable and unless prevented by illness she went to Mass every day of her life. Archbishop Ireland came down from St. Paul to preach her funeral sermon and a marble altar in St. Elizabeth's church commemorates her memory.

Great reverses of fortune came, too, in his later years. Mr. Onahan was president of the Home Savings Bank at the time it was swept down in the crash if the Chicago National Bank. This blow fell from a clear sky and astounded the country almost as much as the collapse of the Bank of England would have done. Mr. Onahan was on his way to Mass early Monday morning, December 19, as was his custom, when a woman met him whom he knew only by sight. She stopped him and asked, "Mr. Onahan, is there any truth in the story that the Chicago National Bank has closed its doors? My daughter has an account with the Home Savings Bank and so we are anxious."

"Not the slightest truth in the story," Mr. Onahan replied. "Your daughter's savings are perfectly safe."

Nevertheless the question was a disquieting one and he wondered where she could have got the story. After breakfast he went down town as usual and as he approached the bank he saw a long line of people, extending for a block on either side, waiting to get in. And affixed to the great bronze doors was the ominous sign, "Closed by order of the United States Government".

When a short time later a member of his family reached the bank, thinking he would be overwhelmed by the disaster, she found him standing on a platform instructing the assembled throng in clear, ringing tones how to get their money out in the shortest possible time. The great office room of the bank was one solid mass of people, many of them his personal friends, and all were drawing out their accounts. After an hour or so, seeing that the panic showed no signs of diminishing and realizing that almost their entire fortune was in the bank he was asked, "Aren't you going to draw out?" "I'll be the last man out," he replied. "Shall I draw out?" he was asked.

''Dont ask me'' he answered. ''Ask your husband''. After a hurried consultation in a corner of the bank the verdict was ''If your father is the last one out I think he would like to feel that you are the second to the last. Let the account alone.'' And so one depositor, not without misgiving but feeling that after all money was not the really important thing in the world, turned homeward empty handed.

It was always a matter of great relief to Mr. Onahan that although the greater part of his own fortune was swept away, no depositor in the Home Savings Bank lost a cent. The loss fell only on the stockholders, of whom he was one of the heaviest. Through it all never did one word of reproach or faultfinding fall from his lips toward the one who was largely held responsible for the crash. Loyal to John R. Walsh in the days of his prosperity, he was even more loyal when disaster fell upon him. Probably the greatest grief that the bank failure caused him was that it meant the curtailment in some measure of his charities. Always the most generous of men, Mr. Onahan had little patience with the new-fangled, modern methods of dispensing charity. ''Bureaus of this and bureaus of that,'' he would say impatiently, ''and often the poor creature will die or the family be disrupted while these paid philanthropists are doing their investigating.''

He had a string of ''tramps''—only he never permitted them to be called that—continually at his door. To the remonstrance, ''Don't you know that fellow is steering straight for the nearest saloon with that dime you gave him?'' he would reply whimsically, ''Well, if a drink does that poor creature any good, let him have it,'' a sentiment which would have quite scandalized some of his prohibition friends.

One day one of his family, coming in rather excitedly, said: ''I just met one of those tramp friends of yours around the corner and he had on an overcoat which looked exactly like the one that was stolen from you last week.''

''Is that so?'' he replied as he paused in his writing and looked up from his desk. ''Well, I'm quite sure the poor fellow needs it more than I do.'' It was hopeless to modernize a man with such old-fashioned ideas of charity.

The morning after his death a letter came addressed to him from Father Coyle, the parish priest of his native town Leighlin Bridge, Ireland, thanking him for the gift of five pounds for the poor of his native town at Christmas, his annual present to them. All who were in trouble sought him out. He was the confidant of many sorrows and never did he betray his trust. Whenever any scandalous story

was hinted at in his presence he immediately waved it aside. "There was nothing to it at all. Such things should not be spoken of. Probably not a word of truth in the story." In some cases it afterward developed that he knew all about the matter long before any hint of it became public, but no whisper of it ever came from his lips. One of his favorite poems pasted on the inner lid of his desk was James Whitcomb Riley's *Let Something Good be Said:*

"When over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame or proof of thus and so,
Let something good be said.

No generous heart may vainly turn aside
In ways of sympathy: no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye by the thorny crown,
And by the cross on which the Saviour bled,
And by your own soul's hope of fair renown,
Let something good be said."

His list of correspondents was world-wide and ranged from the highest to the humblest. The Comte de Mun, the family of Montalembert, Count Kuefstein, brother of the premier of Austria, Lord and Lady Aberdeen, a number of Cardinals, and statesmen of England, France, and as far away as Australia. Sometimes in the same mail were letters from Alaska and from New South Wales. But when all were winnowed down the friendship that was dearest of them all to him was that of the great Archbishop of St. Paul. A few months before his death he read the following letter to a friend and said: "I am a poor man but I would not take a thousand dollars for this letter." It is dated St. Paul, December 24, 1915.

My dear old Friend—Alone in my room I recall the Christmas days that are gone and the friends whose affections were twined around them. But an insuperable sadness overpowers me as I call one name after another, and hear no response, save that the grave has taken them to its cold embrace. So many gone: Am I the last rose of summer—the lone pine-tree of a once dense forest? Almost so indeed. Yet a few—a very few—are still standing, ready to return salute to salute. I cherish them all the more for their very rarity.

You are one of the few—the one so long nearest to me—the one readiest to understand my loneliness and to assuage its sorrows. Well, here then is "A Happy Christmas to you and a blessed New Year. May the Infant of Bethlehem be most gracious to you, shedding upon you His smiles of love and filling your soul with joyousness.

Well, I must say no more. I must cease remembering the fallen pine-trees, the friends whom I am not to see again on earth, lest I be sad and make you sad, when we all should be happy and hopeful—hopeful of a life to which there is no end, of a bliss to which comes no surcease.

My regards to Mr. and Mrs. Gallery: my prayers are for their happiness.

Sincerely,

JOHN IRELAND.

There is a story attached to a picture of Mr. Onahan which prefaces this article. About a year ago Mr. Onahan had a special copy of the book "Blessed Art Thou Among Women" which had been dedicated to him and had a foreword by Archbishop Ireland bound in white vellum for the Holy Father. He sent it to Cardinal Gasquet to give to him and when wrapping up the book almost as an afterthought he slipped in this picture of himself, intending the picture for the Cardinal. Whether by accident or design Cardinal Gasquet left the picture in the book when he took it to the Vatican. When Pope Benedict saw the likeness the face must have appealed to him and he wrote in his own hand the inscription at the bottom of it. The Cardinal returned the picture to Mr. Onahan and it was one of his most treasured possessions. The following is Cardinal Gasquet's letter:

PALAZZO SAN CALISTO, (TRASTEVERE) ROMA,

October 11, 1917.

DEAR MR. ONAHAN—You will be thinking that I must have forgotten all about presenting your book to the Holy Father. But no; I was away for ever so long and two days ago I took the volume which the Pope admired and said he would look through after his dinner. I showed him your photo and he wrote a blessing upon it and I am sending it herewith to you.

I hope you are keeping well.

Ever sincerely yours,

A. CARDINAL GASQUET.

The loneliness that Archbishop Ireland spoke of was beginning to be keenly felt by my father too. His greatest joy and solace in life were in his grandchildren. Still he missed his old friends. His two dear friends in the Northwest, Bishop Cotter and more recently that gentlest of souls Bishop McGolrick, were gone. Everywhere he looked there were gaps till in moments of depression he sometimes said he had more friends out in Calvary than anywhere else. When the telegram came from Archbishop Ireland's sister, Mother Seraphine, telling the sad news of his death, it was early in the morning and so it was kept from him for several hours. After he had his breakfast, had read the morning paper and had smoked his cigar, only then was it brought to him. He was sitting in his Morris chair before

the grate fire in his parlor when the one who received the message entered the room holding the yellow slip in her hand. He took one look at her face and said, "Well, well, it has come."

"Yes, dear, it has come."

He put his hand over his eyes to hide the tears and said brokenly, "The light of my life has gone out."

He went up to St. Paul to the funeral and he seemed fairly well after it, but he was never quite the same. The loneliness that had been gradually growing of late owing to the death of so many of his dear friends was now greater than ever. It seemed as if a chord in his heart had been broken, one that no human power could ever again vibrate. They were much alike in character and in loftiness of ideals. Their vision was always broad and high, they viewed things in the large. Their Americanism was deep seated, omnipresent and fearless, and in both instances it sprang from vigorous Celtic roots.

His last public appearance was at the State Centennial Celebration of the Illinois Catholic Historical Society and opening of the Quigley Memorial Hall, December 3, 1918. He had a peculiar interest in this school because one of his grandsons, named after the great Archbishop Ireland, he loved so well, was a student there. The meeting was held under the auspices of the Illinois Catholic Historical Society of which he was President. He made the opening address and introduced Reverend Frederic Siedenburg, S. J., as chairman, who in turn announced Most Reverend George William Mundelein, Archbishop, and other speakers. He was at early Mass and Holy Communion Christmas morning. It was a bright, cold morning, the sun shining but the ground all white with new-fallen snow, but the snow was no whiter than his silver hair as he came home from church that morning with two of his grandchildren (both as tall as he) on either side of him.

His last sickness was of only a week's duration and it seemed so slight at first that he would not allow a doctor to be called in. When on the second day a physician was summoned in spite of him, there seemed to be nothing alarming. But on Wednesday night an artery in his foot became clogged and gangrene set in. On Thursday evening the physician said it was the beginning of the end. He was not told the verdict but that night he himself said quite simply, "The call has come." He received the Last Sacraments Friday. Saturday afternoon he sat up in his chair by the fire and asked for the morning papers. When he laid them down and someone attempted to remove his glasses he put up his hand saying, "No, let them alone." At

midnight when the little nun who had come in a few hours before thought it advisable to remove them from around his neck he again put up his hand to prevent it.

Someone asked him, "Do you want anything?" "No," and after a moment's pause he hastily added "thank you," the soul of courtesy to the last. "Are you suffering now?" "No." And later he said brokenly, "I—can't—talk—any more." After awhile he seemed to want something. The cross which had been taken from my mother's coffin, and which according to his instructions was to be placed on his own, always hung above his bed. "Maybe it is the Cross," said someone who was kneeling beside him. It could not be got down without disturbing him, but a small crucifix was held to his lips. Again and again he kissed it with the most passionate fervor. So with a smile upon his lips and a look of perfect peace and serenity on his face without a sigh, without a tremor, gently, fearlessly he stepped gallantly out into eternity. The world became indeed desolate but surely Heaven opened wide its gates to admit a rare and beautiful soul.

Chicago. MARY ONAHAN GALLERY.

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THE FUNERAL OBSEQUIES

The solemn funeral rites were an eloquent tribute to the rectitude of William J. Onahan's life. The sublimity of the Catholic ritual, than which nothing human is more impressive, was made manifest in the assemblage of prelates and clergy vested in accordance with church laws and usages for such a solemn occasion.

The Requium Mass was solemnized at St. Patrick's Church of which the deceased had been one of the earliest and most distinguished parishioners. The Mass was celebrated by the pastor, the Reverend William J. McNamee, assisted by the Reverend Frederic Siedenburg, S. J., Dean of Loyola School of Sociology and First Vice-President of the ILLINOIS CATHOLIC HISTORICAL SOCIETY, as deacon, and the Very Reverend F. A. Purcell, D. D., rector of Quigley Preparatory Seminary, sub-deacon. The sermon was preached by the Very Reverend John A. Cavanaugh, C. S. C., president of Notre Dame University. The Most Reverend George W. Mundelein, D. D., was present and gave the last absolution. The Reverend John B.

Furay, S. J., president of Loyola University, and the Very Reverend Andrew Morrissey, C. S. C., of Notre Dame University, and Provincial Superior of the Congregation of the Holy Cross, were deacons of honor to His Grace, the Archbishop. In the sanctuary were the Right Reverend A. J. McGavick, D. D., the Right Reverend Msgr. Daniel J. Riordan, the Right Reverend Msgr. E. A. Kelly, LL. D., and the editor of the *Ave Maria,* the Reverend D. E. Hudson, C. S. C. Numbers of representatives of the various religious communities attended the funeral, among them, Reverend Mother Seraphine, Provincial of the Sisters of St. Joseph, St. Joseph's Academy, St. Paul, Minn., and sister of the late Archbishop Ireland.

The panegyric was preached by Reverend John Cavanaugh, C. S. C., D. D., President of the University of Notre Dame and one of the dearest friends of the deceased. It was one of the most brilliant and masterly utterances ever heard from an American pulpit. After an eloquent introduction the reverend orator paid the following personal tribute to the deceased:

* * * * *

PERSONAL TRIBUTE TO THE LATE WILLIAM J. ONAHAN, LL. D., BY THE REVEREND JOHN CAVANAUGH, C.S.C., D.D., PRESIDENT OF THE UNIVERSITY OF NOTRE DAME, NOTRE DAME, INDIANA.

Born at Leighlin Bridge, County Carlow, Ireland, in the year 1836, William Onahan had the good fortune of inheriting the noblest and most heroic blood of Europe. His ancestry embraced the men and women who, during centuries of sublime devotion and endurance, held faith against the wiles of statecraft, the brutal power of infamous government and the most alluring seductions of the world. Brought up on the hero tales and ballads of a noble but oppressed people, the very fibre of his soul, in his earliest years, was refined and strengthened by the sights and sounds of every day life. Nourished on the ancient and beautiful literature of Ireland, the gentlest, strongest, loftiest instincts of his nature grew from year to year, when, as a young man, he turned his back on the ancient and mellow civilization of Ireland for the rudeness and crudeness of life in America at that period. He embodied, in his striking physique, in his agile and adaptable mind, in his gift of graceful and dynamic expression, in his loyalty to the old land, the old creed, the old memories, the old traditions, the very genius of the Irish people.

Shortly after his advent to this friendly haven into which had sailed so many hundreds of thousands of his own people in quest of peace and opportunity, Mr. Onahan arrived in Chicago. From that moment he became the leader of his people. Gifted with a handsome figure, with noble features, with engaging manners, with rare instincts for leadership, young Onahan at once assumed a prominent place among men of Irish blood in Chicago. Sixty years ago the Irishman was little understood in this country. The vulgar comedian on the stage, and the more vulgar newspaper paragrapher, had joined forces with the ribald bigot to misrepresent the Irish character. God knows, we were not without our faults, but they were gentle faults, capable of discipline and willing to be disciplined, and they were associated with marvelous virtues and excellencies which America needed and which America would love when she came to know them. On the other hand, the American people were unknown in many ways to the Irish immigrant. With quick intuition he would soon come to understand. But in the meantime it was necessary for someone to interpret the Irish immigrant to the American and the American himself to the Irish immigrant. This was a golden opportunity for the right man. The venerable Patrick Donahoe did it in Boston; the great Archbishop Hughes did it in New York; the ever-to-be-lamented Boyle O'Reilly did it through his poems and his newspaper work over the whole country. It was William J. Onahan who did it most conspicuously and brilliantly for Chicago and the Middle West. For years it was he who must appear on any public occasion to represent our people. For years it was he who must have membership and activity in historical societies to keep us in countenance. For years it was he who must guide and advise the inexperienced and unskilled in political policies. For years it was he who must stand out as the leading Catholic layman of the West.

Is it any wonder, then, that naturally and unconsciously he came to assume before the whole American people a position of prominence. His place among the laity of America was comparable to the place held by his illustrious friend, Archbishop Ireland, among the hierarchy. These two devoted friends were not the only great leaders we have had, but each was mighty and zealous, most venerable and most honored. It was this perhaps more than anything else in the life of Mr. Onahan which made him peculiarly beloved and trusted throughout the length and breadth of America. It was no mere rhetorical flash in the pan which dubbed him universally, "The Premier Layman of America".

A service so distinct and peculiar as to call for special remembrance he also performed. Perhaps I may best express it without offense by saying that he added public respectability to the Irish colony in the Middle West. Like that fine spirit, Colonel Mulligan, he was anxious that the Irish-American name should be honored, the Irish-American spirit respected, Irish-American dignity and taste always vindicated and sustained, and hence whatever was tawdry or low-toned, or unrepresentative, he fought and vanquished and banished from our community life. To the end of his days this fine enthusiasm burned bright and hot. His zeal for the Church and his patriotic passion for the people from whom he sprang made him intolerant of anything that was low-class or inferior.

This is not the place to evaluate his services in the political life of this city. Another will do this in his own way and with better understanding. But at least it may be said that Mr. Onahan bore his share in the responsibilities and solicitudes of national and local citizenship. Lifted up to a high and venerable place in the confidence and affections of the people of Chicago, he served them with conspicuous brilliance and scrupulous integrity. No finer example of the Catholic man in politics has been seen in our country. Mr. Onahan had vision also. "Where there is no vision," says the prophet, "the people perish." And, indeed, people were perishing—our Irish-American people were perishing spiritually, physically and economically in the overcrowded tenements of the city and in dark, dirty spots where life and health and wholesomeness could not come to them. At the same time in the great virgin prairies and opulent valleys in the West and Northwest lay vast domains, vacant and smiling to the sun. There were great figures in the hierarchy who saw an opportunity to serve both the nation and the Irish-American immigrant. But the layman who, above all others, saw and appreciated the opportunity and the duty was William J. Onahan. There are vast communities in the Northwest whose forefathers were saved to the Church and placed on the crest of opportunity by the foresight and enthusiastic energy of bishops like Ireland and Spalding and such a layman as Mr. Onahan.

It would require a volume to enumerate the large parts this striking figure has played in the public life of the nation, but it is impossible to close even this fragmentary sketch without mention of the great Catholic Congresses of Chicago and Baltimore which were organized chiefly by Mr. Onahan and whose success are in such large measure due to his wisdom and initiative. Always the dreamer of

great dreams, always the doer of great deeds, always the leader with prophetic gift and unfailing judgment and sure instinct; always the loyal and self-sacrificing servant of his Faith and his Fatherland and America, this chivalrous knight who, in spite of his modernity and practicality made one think sometimes that he had just stepped out of some ancient century away back in the ages of Faith, moved with grace and dignity down the highways and byways of life, receiving and giving blessings, enjoying honor, prosperity and acclaim from all good men. Universities deemed it an honor to themselves to confer degrees upon him. Notre Dame pinned upon his bosom her choicest distinction when she made him the Laetare Medalist of 1890. The Holy Father himself, from those ancient watchtowers upon which he sits in solitude to look out over the whole wide world, deigned to single him out for what was then a most signal honor, by making him a Count of the Sword and Cape.

And so, he went his gentle, beneficent way through life and so, in God's good time, in a spirit of faith and fortitude, he fell asleep in God. His body lies in the midst of those whom he knew and loved best in life, and his spirit is with the saints. May his memory be his benediction!

* * * * *

At the conclusion of the ceremonies the Most Reverend Archbishop George William Mundelein pronounced the last absolution and all that was mortal of the distinguished dead was tenderly borne to Calvary cemetery for interment, followed by the esteem and prayers of a multitude of friends who could not but wish that they each when their hour shall come might be credited with a similarly righteous and useful life and that they might be assured of a death that held such promise of peace hereafter.

ILLINOIS' FIRST CITIZEN—PIERRE GIBAULT*

Besides the eulogistic utterances of Judge John Law[1] and William H. English[2] and the extended references of Clarence Walworth Alvord[3] and many references by other writers, including Father J. J. Conway, S. J.,[4] there have been three valuable studies of Father Gibault which it is desired to make known as widely as possible. The first of them in the order of time was written by Pauline Lancaster Peyton[5] in 1901, the next by J. P. Dunn[6] in 1905, and the last by Charles George Herbermann, Ph. D., and Henry F. Herbermann, A. B., in 1913.[7]

These three papers are based upon original research, and, though written by persons far distant from the scene of Father Gibault's labors, breathe a spirit of admiration for his lofty character, his indomitable zeal and dogged perseverance.

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*This is the fourth of a series of papers which began in the July, 1918, number of the ILLINOIS CATHOLIC HISTORICAL REVIEW. The former papers have treated of the following subjects:

I. Gibault the Patriot. First Paper—Introduction; The Capture of Kaskaskia: Second Paper—The Winning of Vincennes; Conciliating the Indians; Indian Treaties; Sustaining Clark. Third Paper—The Reconquest of Vincennes; Sustaining the Government; Contemporary Opinion.

[1] *A History of Vincennes.*

[2] *The Conquest of the Northwest and Life of George Rogers Clark.*

[3] *Kaskaskia Records,* Ill. Hist. Coll. Vol. 5. Introduction.

[4] *The Beginnings of Ecclesiastical Jurisdiction in the Archdiocese of St. Louis.* Publication No. 14, 1897, of the *Missouri Historical Society.*

[5] In 1900 the American Catholic Historical Society of Philadelphia offered a prize of $100, donated for the purpose by Mr. Martin Maloney, one of its members, for the best essay on an American Catholic historical subject. This prize was awarded to Miss Pauline Lancaster Peyton, a graduate of St. Mary's Academy, Notre Dame, Indiana, and her essay was published in the records of the American Catholic Historical Society, Vol. XII, No. 4, p. 452, et seq.

[6] *Father Gibault, "The Patriot Priest of the Northwest."* A paper read at the Sixth Annual Meeting of the Illinois State Historical Socity, January 25, 1905, published in *Transactions of the Illinois State Historical Society,* 1905, Publication No. 10, p. 15, et seq.

[7] *Very Reverend Pierre Gibault, V.-G.,* with some newly published documents. Historical Records and Studies, *U. S. Catholic Historical Society,* New York, Vol. VI, Part II, p. 130, et seq.

Many historic circumstances in the life of Father Gibault have been told by these writers much better than I could hope to tell them, and for that reason and also because it is the common desire of all those who have an interest in establishing the worthiness of this good priest and citizen to bring the record of his deeds into the full light of the present, the present writer takes the liberty of quoting liberally from these papers and other researches.

Ancestry, Education and Ordination

The first paper mentioned, that by Pauline Lancaster Peyton, is quite circumstantial in the account of Father Gibault's youth, ordination and ministry. We quote:

In ancestry, he was one of the French-Americans. There was a generation of them before him. During the reign of the Grand Monarch, when things were valued only because they could pour *louis d'or* into the royal coffers, Colbert, in his colossal financial schemes, did not overlook the resources of Canada. Old St. Malo for more than a century[8] had been sending out her tiny fleets yearly, to return laden with cod from the exhaustless Newfoundland fisheries, and Basques frequented the same treasure ground; hardy Bretons hunted down the walrus for ivory tusks; *coureurs de bois* traced the arteries of the great continent in birchen canoes, fearless alike of nature or native, and came back again, at the end of the season, to Tadoussac with boats piled high with beaver and seal and ermine, to load the ships for home. But these industries were carried on on a small scale. What were not personal enterprises of the merchants in that great commercial renaissance were primitive attempts made under the authority of religious orders, who cared more for the soul of the Indian than for the treasures of his country. So minister represented the state of things to monarch, and Canada was changed from an ecclesiastical mission to a secular government in 1663.[9] The French West India Company tried its hand at colonizing, and failed immediately after the change had been made; for when the crown resumed possession, the whole population numbered only eight thousand.[10] Immigration was now encouraged by a minister of energy and sagacity, and among those who came with the flood-tide was Gabriel Gibault.[11] He brought his young wife with him from Old France

[8] Parkman's *Pioneers of France in the New World*, p. 200.

[9] *History of Upper and Lower Canada* (R. M. Martin), chap. i.

[10] Larned's *Hist. Encycl.*, vol. i.

[11] Archives of Quebec.

to settle in Quebec, at this time the capital of the royal province of that name, a vast domain bounded by New Mexico and Canada, and extending in all directions as far as the sources of the rivers that flow into the Mississippi.[12]

There is a record of the marriage of Pierre Gibault, the son of this pioneer, to Marie-Joseph Saint-Jean, in 1735, at Sorel, a small town two-thirds of the distance from Quebec to Montreal up the river. Pierre, their first child, was born in 1737 at Montreal. Of his early surroundings and the influences active in forming his character, we can only conjecture, but the family was large, and in reduced circumstances, so the little Pierre must early have learned lessons of privation and endurance. When he decided to devote his life to the service of God, the means to procure him the education of a priest were lacking. He went to Quebec, and the Messieurs of the Seminary agreed to accept him at their own expense. At the age of twenty-nine, he received the tonsure and minor orders in the Jesuit College in the same city, and later was made subdeacon in the Chapel of the Hospital-General. He returned to the Seminary to be created deacon, and on the feast of St. Joseph, [March 19,] 1768, he was ordained in the Ursuline Chapel. Immediately, Monsignor Briand commissioned him Vicar-General of the Illinois country, but subordinate to Father Sebastian Meurin, who held the vicarship of Louisiana as well.[13]

ASSIGNMENT TO THE ILLINOIS CHURCH

It was first intended that Father Gibault should reside at Cahokia to revive the old Tamarois mission, but the post had fallen into decay. The Seminary had transferred all its rights to property here, which M. Forget,[14] also a missionary, had sold, without orders from the Messieurs of the Seminary, to Bishop Briand and the parish of the Holy Family. Father Gibault received the power of attorney to annul the sale, but he did not concern himself about fulfilling his order, since he never sojourned at Cahokia. The house on the property served as a fort and storehouse for an English company. We find many allusions to the loss of his property in the Bishop's letters to his representative, and again and again he reproached Father Gibault's apparent indifference in the matter. But in this case it seems the priest was more sinned against than sinning. It was

[12] Dillon's *History of Indiana*, p. 4.

[13] Archives of Quebec.

[14] Very Reverend François Forget Duverger, F. M., the last of the Fathers of the Foreign Missions of Cahokia.

all important that he should not antagonize the authorities, or place himself in an unfavorable position in the eyes of his new flock; but the Bishop does not seem to have accepted this view of the case, and urged him several times on the point. Another action of the Seminary threatened to compromise him in the eyes of the people. They passed the following ordinance, which became public in the parish concerned. The records read:

> The mission of Louisiana, whose establishment cost the Seminary more than thirty thousand livres, should now furnish itself with missionary priests, by contributing to train them at the Seminary, and that they shall share in the cost of the education of Mr. Gibault, a priest just sent to them, who had been at the expense of the Seminary during all his studies.[15]

Such disclosure was bound to lessen the prestige of their pastor.

In a letter written to his bishop during that first year of self-reliance and labor, after he had become thoroughly acquainted with the condition of affairs, Father Gibault speaks about the choice of a fixed place of residence. In defence of his decision he writes:

> All wish me to make my residence with them, but I am constrained for several reasons to choose my residence at Kaskaskia, because those live here who addressed a packet to Your Excellency, which you responded to by letter to Father Meurin, in which you promise them a curé. These are they who have engaged to defray the expenses of my trip, and this is the most populous village.

The wishes of the English governor also influenced his decision, and doubtless he had the hearty approval of Father Meurin, who was a faithful and admiring supporter from the first. This disinterested man left the populous posts, which offered the best means of support, to his youthful co-worker. He retained Cahokia and Prairie du Rocher, and made occasional visits to Fort Chartres[16] and St. Philippe. The inhabitants of Prairie du Rocher built him a house, supplied his needs,—which were few,—furnished him with a horse and caleche, and a servant. He made one more trip to Vincennes with Father Gibault, but, with this exception, spent the evening of his life in a quiet routine in the little Illinois settlement.

Reviving the Faith

Father Gibault wisely began his apostolic duties at home, then began to take in the nearest towns, one by one. St. Genevieve, which Father Meurin had quitted as soon as he was appointed Vicar-

[15] *Histore du Seminaire de Quebec* (Cardinal Taschereau), p. 177.

[16] *Conquest of the Northwest by English*, p. 185.

General,—for the Spanish could not forget that he was a Jesuit,—had been neglected ever since. The commander was a man "all devout," and readily gave Father Gibault permission to enter the town. The English officer was not unwilling, for the friendly spirit existing between towns so close as these was to be maintained at all costs. Hardly had he determined what to do first, when he was attacked by the fevers of the country, "an ordinary tribute one pays to become acclimated," he says philosophically. Such an impediment was particularly trying at this time. Many men had not approached the sacraments for ten years or more, owing to their prejudice against Spanish priests and Jesuits, but they came eagerly to the French-Canadian, who was interested in all, kindly, and earnest. The harvest was overripe, and one man could cut a narrow swath at best. Hopefully, and with the conviction that his appeal would be heard, he writes to Quebec:

> Still two more missionaries are needed, one for Tamarois, twenty leagues from here, the other at Post Vincennes, which is eightly leagues away;

and he urges

> this part of your flock is terribly at the mercy of wolves; above all, Post Vincennes, where there are a great many people, and they are better able to support a curé than is this place.

But in fear lest the bishop might consider it a lack of will on his part, he adds a defence of his motives that has the ring of sincerity:

> I employ my little ability to the glory of Our Lord, to my proper sanctification, and to that which seems nearest to me what I ought to do.

Of his official duties he writes, and then follows a detailed account which is like circumstantial evidence:

> I hold public prayers every evening towards sunset, teach catechism four times a week, three of these for the whites, and one for the blacks or slaves. As often as possible I give exhortations upon matters of faith most useful for the instruction of the hearers.

With humility he adds:

> But I hope that Our Lord will regard more what I would wish to do and the intention with which I do my work than what I really accomplish.

And the reward was gratifying to recount. Only seven or eight persons of the village did not make their Easter Communion, a thing which had never before happened in this town, according to the old inhabitants. Good Father Meurin looked on these prodigies with

irrepressible delight, and his letters are filled with praises of his subordinate. He, too, speaks deploringly of the obstacles to success.

> Mr. Gibault is full of zeal, and for this reason he cannot last long, unless it please our God to renew ancient miracles; he has often to go on perilous journeys, across woods and mountains, exposed to weather, rivers, and torrents. Mr. Gibault since his arrival in this country has almost always been sick of fevers,—first great and dangerous, then slight and slow,—against which his courage has always sustained him, so that he could perform his duties in the parish of the Immaculate Conception at Kaskaskia.[17]

Towards the close of the first year another and more urgent appeal for assistance came to Quebec.

> If Your Lordship wishes to spare his priests and provide for the welfare of his flock, you must send two more priests into this country,—one to Vincennes, which is populous, and whence he can carry solace to many other posts, and the other to the Tamarois. It is not that I fear to sacrifice myself, for I have heard you say that a priest has lived long enough when he has been ten years in the priesthood, but I speak to Your Lordship for the glory of God, and for the health of this part of your flock.

He complains that he cannot accomplish half that could be done. After a visit to the Spanish commander, who had recently come from New Orleans with no priest, he says despairingly,

> we hoped for help from Spain, but Louisiana has revolted and driven out the Spaniards from New Orleans and the whole western bank of the Mississippi.

St. Genevieve and St. Louis were really in the missions of the Capuchins, but, as they were near, the pastor of Kaskaskia visited them regularly. It seems strange that the bishop did not recognize the necessity for a larger force of workers in this field, and that reasonable appeals from a man as well informed and zealous as Father Gibault called for no action on his part; but all records show that, up to the transfer of authority from Quebec to the newly installed Bishop of Baltimore, no assistant came to the help of Father Gibault. The energy of the best years of his life was expended in ministrations over this vase expanse of wilderness, among varying races and extremes of social condition. He must have acquired a good English vocabulary and had some acquaintaince with Indian dialects, for he seems to have gone about among them quite freely.

Vincennes, with its mixed population of illiterate French-Canadians, English traders, and Indians, was the largest and most important place within his limits, and offered the best opportunity for the exercise of pastoral zeal.

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[17] Letter of Father Meurin to Mgr. Briand, Archives of Quebec.

All during the first winter, he had looked longingly towards the post on the Wabash. Rumor told him that this ancient mission, established by Father Mermet in 1710,[18] had not seen a priest for seven years. Julian Duvernay had left Philibert, a notary public, to administer lay baptisms and record them; but absence of moral restraint had worked frightful ravages in the place. Besides his own illness, there were other obstacles in Father Gibault's way. The Chickasaws and Cherokees were making trouble at the time. Lord Botetourt had been purchasing large tracts of Indian lands in Kentucky, and by 1770 had extinguished all titles south of the Ohio. The homeless tribes, made desperate by the advancing frontiers, began to move north and west. Although the government did not encourage settlements, for fear the isolated position of this territory would foster ideas of independence, many English-speaking pioneers settled tracts here, and formed small communities. From time immemorial, the savages of the south were hostile to those on the north side of the Ohio, and, as French influence had not extended beyond the river, their lives were no longer without fear of the red men, as in the days when the Miamis were powerful. Early in the spring several persons had been taken and killed on the road from the Illinois towns to Vincennes, and his parishioners refused to risk Father Gibault's life. They assembled several times to prevent his departure. But later on, the bishop, who had received a petition from the townfolks of Vincennes for a curé, sent a decided mandate.

> You must go to Post Vincennes a month or more, if it is possible, and you can take Père Meurin there with you, and give a little mission.

He advises other exercises besides the Mass, alms, conferences, and catechism.[19]

First Visit to Vincennes

Obediently, the two priests set out on the journey, though the older proved a hindrance rather than a help, on account of his feebleness. There they found religion "almost stifled." There is a graphic description of their reception in one of the Reverend Fathr's letters.

> Upon my arrival, every one came in a crowd to receive me on the bank of the Wabash River; some threw themselves on their knees, unable to speak; others could not utter a word for sobbing; some cried out, 'Mon père, save us, we are

[18] Shea's *History of Catholic Church in America*, p. 559.

[19] Letter of Archbishop Briand, Archives of Quebec.

almost in hell;' others said, 'God has not yet abandoned us, for He sends you to us to make us do penance for our sins;' others said, 'Ah! Messieur, if you had only come a month ago, my poor wife, my dear father, my dear mother, my poor child, would not have died without the sacrament.'

Two months were spent to advantage in the town, and there were many consolations for the workers to whom every repentance was cause for rejoicing.

God touched and enlightened an English family in the Post who were Presbyterians. They were well instructed, knowing how to read and write.

On this visit the grateful people, easily awakened to a sense of their obligations, erected a church.

Sometime during the next five years, after he had returned from Vincennes, Father Gibault's mother came to Kaskaskia to make a home for her son, and his domestic happiness took away from his mission the character of a place of exile. The sister who accompanied her to the Illinois country had not been there long before she was married.[20]

Father Gibault must have possessed some personal magnetism, for in all his missions he gained an influence over his parishioners that was remarkable even to their naturally responsive and impressionable French temperament. In answer to a second remonstrance of the bishop's against his residence in Kaskaskia, he writes naively,

The Colonel says his people need to be constantly restrained by some one whom they love, fear, and respect.

Father Gibault wrote regularly to his bishop during the first fifteen years of his missionary life, and some of the letters preserved give doubtless a truer picture of the state of affairs than the descriptions of any travellers of the day.[21] The simple narrative of the full days of the young priest as he labored among his flock throws a light upon the daily life of the French-Canadian of the time that almost gives this quaint phase of life the vividness of reality. Even commonplace details seem touched with dignity in the narration. Where is there

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[20] The sister married Joseph Migneau.

[21] Dr. Clarence Walworth Alvord has published many of Father Gibault's letters and correspondence with notes relating to Father Gibault in Vol. I and II of the Virginia Series, *Illinois Historical Collections*, and Dr. James Alton James has done a like service in Vol. III of the *Illinois Historical Collections*. Consult index.

a more graphic picture of missionary life than the following sent to his superior at Quebec?

I have confidence in God to hope that I shall be able to banish in a short time the gross ignorance from the station of Vincennes, whose inhabitants, and especially the young people, have had no principles of religion for twenty-three years, except when Mr. Payet and I have passed through on our very short missions: the poor people are like the savages in the midst of whom they live. I have had and still have for them catechism twice a day, after Mass and in the evening before sunset. After each catechism instruction I send away the girls, and teach the boys the responses for Mass and the ceremonies of the Church for Feasts and Sundays. I apply myself to preach on Feasts and Sundays as often as possible. In a word, I am here a year and a half, and when I arrived I found no one, large or small, to serve Mass but an old European who could not always come. Two months after, I had several trained, and now even the youngest boys in the village know not only how to serve Mass, but also the ceremonies of Feasts and Sundays, and all, old and young, know the catechism.

I would not have succeeded in building a church at this station if the inhabitants of the Cahokias had not sent me a courier with a request from all the parish for me to attend them, offering me great advantages. The inhabitants of Vincennes, fearing with reason that I would abandon them, resolved unanimously to build a church ninety by forty-two feet, with a stone foundation and frame front, a part of the wood for which is already hauled as well as some of the blocks of stone for the foundation. The church will be only seventeen feet high, but the winds are so impetuous in this country that this is still very high for safety. The house which we now use as a church will serve me as a presbytery which I expect to enter in a few months. The grounds are extensive, are very dry, and in the middle of the village. I beg your approval of the building of this new church, under the title of St. Francis Xavier on the Ouabache (Wabash).

Missionary Tours

The first complete round of missions that we know anything of was begun when the news of the ruin of the church at Michilimackinac reached Kaskaskia. The Vicar set out on a journey of some seven hundred leagues, visiting Peoria, St. Joseph's, Michilimackinac, the Miamis, Ouatanon, and Post Vincennes. The next missionary tour ended in Michilimackinac in October, 1775. It marks a phase in his life that one cannot dwell upon in the unemotional way of the historian. In the preceding May, his mother, whose devotion had softened the harshness of his missionary life, whose companionship had made the uncongenial atmosphere less intolerable, died after a short illness. The word was brought to him in October. The consolation he might have found in his work was denied him by the ungrateful conduct of some of his fickle parishioners. Harsh criticisms and accusations, of whose nature we are ignorant, came to the ears of the Bishop of Quebec. To go back to the town that no longer held

a home for him, to face a murmuring people in his loneliness, tried his sensitive temperament too severely. He wrote to Quebec and asked to be recalled.

"Monseigneur," he writes, "this is the eighth year that I am obeying your orders, firmly believing that I am obeying the orders of God Himself. This is the fourth voyage I have taken, the shortest of which was five hundred leagues, visiting, exhorting, reforming as best I may the people whom you have confided to me. I am become physically enfeebled by all these misfortunes; I can no longer do what I have been doing, and what I should like to do. I am forty years old; I have never spared myself; I have had to live on poor fare; even fasting for considerable times, having nothing at all to eat; walking night and day exposed to all sorts of weather and fatigues. Add to all this, the mental worries; a stranger in an undisciplined country, exposed to all the calumnies that impiety and irreliigon can invent, seeing all my journeys and best endeavors misinterpreted, and thus maliciously carried even to Your Lordship. All this and many other reasons oblige me to pray you, Monseigneur, to have me withdrawn from Illinois. . . . Do not think, Monseigneur, that a self-interested feeling is actuating me; I should be distressed.

"My sister is comfortably established in Illinois. I have just received a letter dated in May, which tells me that my mother was at the point of death from a fatal malady. I am therefore now alone, and all countries are indifferently alike to me; but one must be doing something useful. In a word, you are my father, my judge, my bishop. I have laid bare to you some of my reasons,—judge and advise. I assure you that if you command me to stay, I shall do so, my first duty being to obey.

"P. GIBAULT."

The answer did not reach him before cold weather set in, and no boats intended to leave for Detroit till spring. Impatient at the thought of a winter of suspense, he made the journey through the straits, coasted the shores of Lake Huron in a bark canoe with a man and child, and arrived in Detroit in the dead of winter. The hardships of the trip brought on an illness. The result of the journey was consistently doleful. The bishop's answer was unfavorable. He returned to Kaskaskia

full of resentment against his parish, which he wished to leave absolutely as soon as he put his affairs in order.

If we may believe good Father Meurin, the ill-will shown by those for whom he had labored so earnestly, embittered the lonely man. Shortly after his return Father Meurin died, and the death of this faithful friend must have been a sore trial. Evidently it affected the hearts of his people and wrought a change in the state of affairs, for there was a reconciliation shortly after. Perfect harmony had been restored between the Vicar and his people in 1778, two years later. The domestic history of the man is wholly obscured in his public interest during the period that follows; and the following is the last letter recorded from him in the Archives at Quebec:

"Monseigneur" (thus we read), "I pray you to consider that for the past twenty years I have served these missions, without ceasing, without, so to speak, a fixed abode, almost always journeying in all seasons of the year, always exposed to being massacred by the savages. My age of fifty-one years, the need I have of being more recollected after so much exterior work, which entailed so many and such long journeys, the repugnance that I have to serve under another bishop, be it in Spain or in Republic America, and a thousand other reasons, lead me to expect you to grant my request, and to recall me, which I earnestly ask, believing that I follow in this the will of God who inspires me with it for my salvation. As to the spiritual aid of the people in these parts, I can assure you that it will be wanting to them, even less than formerly, since they have a priest at the Kaskaskias, another at the Cahokias, and that they will not be long without having one at Vincennes, if I leave it, for it is the favorite post of the American Congress. This all conspires to make me hope for my recall."

(Continued)

JOSEPH J. THOMPSON

Chicago.

THE FIRST AMERICAN NUN IN THIS COUNTRY

To the Catholic who stops to behold the heavenly wealth of this land of ours in sisterhoods,—how the whole wide nation from east to west is abloom with the lilies of Christ to such a degree that America may well seem the chosen garden of the King,—the inquiry as to who was the first floweret of this desert wild of the United States must prove an attractive investigation. Our great historian Shea could not fail to give it his attention, and he is very positive that Mary Turpin, daughter of a Canadian father and an Illinois Indian mother, was "the first American-born nun in this country."

Mother St. Charles of the Ursuline Convent in New Orleans, writing in the October, 1918, issue of this REVIEW, tells us the convent story of Sister Martha, who in her girlhood days at Kaskaskia, Illinois, was known as Mary Turpin; and like Shea the Reverend Mother designates Mary, now Sister Martha, the "first American-born nun in this country." Her article elicited an interesting paper from Mr. Thomas F. Meehan in the *America,* in which he recounts the romance of two earlier American nuns of another country, our northern neighbor, Canada. Dr. Guilday, some years ago, acquainted us with American nuns in old time Flanders. No doubt Spain received the fruits of centuries of Catholic planting in the shape of one or other vocation to her cloistered gardens from the flowery promise of Florida; and it is not to be believed that New Mexico, reddest of all our commonwealths in martyrdoms, could have been a desert waste when the Lord sought there in patience through the long epochs of its history for the white flowers of chosen souls. Here is a field for investigation. The day will come when every state will want to know the name of its first born nun. We shall want to learn too who was the first of Spanish descent, of French, of Irish, of German, of Polish, of Italian, and of all the heaven-loved lands; and who was the first pure product of the native races within the convent walls. But Mary Turpin, the lily that sprang up under the shadow of the altar of our Lady of the Immaculate Conception of the Kaskaskia is of particular interest to the readers of this REVIEW. Mother St. Charles' paper raises an important question in her regard that ought to be settled betimes. Let us address ourselves to it.

While Doctor Shea and Mother St. Charles happily agree in characterizing Mary Turpin as the first American born nun in what is now the United States, they differ widely in locating her chronologically. Their first dates are irreconcilable. Dr. Shea places her birth in 1709, Mother St. Charles suggests 1730 or '31. Here is a discrepancy of twenty one years. Who is right?

The great historian is certainly wrong. The present writer was convinced years ago, after a casual glance at the Kaskaskia Church Records, that a child born in 1709 could not have been the daughter of Louis Turpin and his Indian wife, Dorothy Metchiperouata. But he all too readily surmized that Mary must have been the child of Louis's first wife, Mary Coulon, and only the step-daughter of the Indian. This conclusion unfortunately found its way into an excellent contribution to Illinois history from the pen of one of his friends. Mother St. Charles' statement that Mary, the Ursuline, was born about 1730, and not in 1709, makes it easily possible for her to have been the child of the Indian mother. But a difficulty arises against this solution scarcely less formidable than the one from which we have escaped.

The Kaskaskia church records of this period are fragmentary. They nowhere name our nun, but they do show that Louis Turpin and Dorothy Metchiperouata had a daughter, named Mary who was born, lived, married and died in Kaskaskia, and left behind her a numerous progeny of notable children. Are we to belive that this couple had two daughters, both named Mary?

The Turpin family is a notable one in early French-American history. A slight inspection of its record will remove our difficulty and will prove in other ways altogether profitable. We may glance at an abridgement of Tanguay's genealogy of the family.

TURPIN, Alexander (b. 1641) married in the church of Montreal, his last wife, Catherine D'Or (b. 1641, d. 1683) to whom were born five children; of these

the 2nd child was Elizabeth (b. 1667) married (1683) Raphael Beauvais;

the 5th child was Marie Madeline (b. 1677) married (1701) Noel Le Vasseur;

2nd wife, Charlotte Beauvais, daughter of James Beauvais *dit* St. Jem, parents of 8 children:

the 5th child was Louis (b. May 15, 1694)

the 6th child was Joseph (b. June 21, 1696)

the 7th child was James (b. July 25, 1697)

the 8th child was Mary Madeleine (b. December 18, 1700).

3rd wife, Marie Gautier, daughter of Pierre Gautier *dit* Saguingoira (b. 1684);

their only child was Marie Suzanne (b. August 17th, 1705).

Besides the Turpin family we have here introduced three others, all familiar names to the student of Illinois history; Gautier Saguingoira, Noel Le Vasseur, and Beauvais St. Jem. A Gautier Saguingoira was a close companion of the earliest missionaries of the Kaskaskia; he married an Indian wife, who took in baptism the name Mary Susanne, and Mary Suzanne Turpin, the last named in our table, was godmother of one of their children. Raphael Beauvais *dit* St. Jem and his wife, Elizabeth Turpin, were the parents of John Baptist Beauvais *dit* St. Jem, who was reputed the richest man in Illinois in 1763. He was the purchaser of the Jesuit property in Kaskaskia, after the expulsion of the order from the mission fields. The subsequent financial ill-luck and almost total extinction of his large family has been looked upon by some as an example in this country of that strange temporal punishment that befell the sequestrators of the monastic estates in Europe, of which the Protestant historian Spillman writes so many uncanny details. Beauvais rather saved the Jesuit property from utter extinction than abetted the sacriligious despoilers. Beauvais's strong competitor in this auction sale was Pierre Laclede, who, if he had succeeded in this purchase, would not have been the founder a few months later of the city of St. Louis, Missouri. The third name brought into our genealogical table was that of Noel Le Vasseur. He is not the 19th century Illinois pioneer of identically the same name, the grandfather of the late Father Perry of Chicago. We have introduced him merely because he is the husband of the first of the three Mary Turpins.

For coming to the Turpin family itself the first peculiarity that attracts our notice is that Alexander Turpin had three daughters, all of whom bore the name Mary. The records show that two of them were living contemporarily. This fact removes the most serious difficulty we encountered in accepting Mother St. Charles' narration. For there can be no improbability of Louis Turpin having two daughters named Mary, after we have seen that his father, Alexander Turpin, had three children of that name. Like his father, Louis was married three times. The entry of his second venture in this line is a notable one in the Kaskaskia church registers:

In the year 1724, on the 11th of September, after the publication of the three banns between Louis Turpin, relict of Marie Coulon, and

Dorothy Mechiperouata, relict of Sieur Charles Danis, I, Nicholas Ignatius De Beaubois, religious priest of the Society of Jesus, Pastor of this parish, received their mutual consent of marriage in presence of the subscribed witnesses:

Nic. Ig. De Beaubois. Louis Turpain. Melique. Dartaguiette.
Her mark + Marie Metchiperouata. Legardeur Delisle.
Peltier Defranchomme. Marie Claire. Gradel. (Etc.)

Louis's first wife, Marie Coulon, died at the age of 22. Her only child, a little Louis, had predeceased her, at the age of 2 years, 1 month, and 22 days, as the old missionary carefully writes it.

The Indian woman brought to Louis's home three children of her first espousals. We find record of the baptism of Marie Anne Danis and Charles Pierre Danis, but we are not aware of the existence of Michael until his marriage in June, 1745, where he is inscribed as the son of the deceased Charles Danis and of Dorothy Metchiperouata. His mother was present at the wedding.

Three children, according to the record-books, were born to Louis and Dorothy. These documents know nothing of Mary the Ursuline. Their first child was born, not at Kaskaskia, but at Fort Chartres, on March 9, 1726, and was named Agnes. At a marriage ceremony in 1762 we find that Theresa Turpin is a daughter of Louis and Dorothy. Her husband was Paul Jusseaume *dit* St. Pierre of Vincennes. She died shortly after her marriage. The third child was the other Mary, Mary Joseph as she is always called. She was wedded to Francis Derousse in 1750, and it is worthy of note that in the entry her mother is now spoken of as the "late" Dorothy. Her decease occurred then about the time of the noviceship of Mary, the Ursuline, and fits perfectly into the statement of Mother St. Charles that Sister Martha's noviceship was somewhat clouded by the death of her mother.

This very statement shows that sorrow was not Mary's normal condition, neither must we conclude our narrative with a doleful note. Aside from the fact that Metchiperouata seems to mean Grand Merriment or Laughter, we cannot forget that Louis betakes himself to a third nuptial ceremony, and was married to Helen Hebert, daughter of Ignatius Hebert and Helen Danis over at Ste. Anne of Fort Chartres on Laetare Sunday, 1751.

The name Turpin died out in Illinois history at an early date. Louis had no son who grew to man's estate. His brother James died unmarried. The other brother, Joseph, had a son, Francis, who may have moved to other parts. But the blood of Mary Joseph runs in

the veins of almost all the French inhabitants. She was the grandmother of children named not only Derousse, but Aubuchon, Barutel, Cotineau, Deganais, Devegnais, Prieux, Ravel, Royer, Seguin, Thibault, Thomure-LaSource, as well as Chamberlans at the opening of the nineteenth century. These have multiplied and the land is full of the inheritors of her piety and patience and charity. We are all the heirs of Mary the Ursuline. She has bequeathed us the things of the spirit. We live in the aroma of the countless lilies of Christ that glorify our land, of whom she was the first.

St. Louis. LAURENCE J. KENNY, S. J.

ARCHBISHOP ECCLESTON OF BALTIMORE AND THE VISITANDINES' FOUNDATION AT KASKASKIA

The Archdiocese of St. Louis owes more than one of its most important religious institutions to Baltimore. Our first resident bishop, Louis William Valentin Du Bourg, himself a distinguished member of the diocese of Baltimore, obtained there the co-operation of the great Order of the Jesuits for his vast educational and missionary plan. The Order of the Visitation, that has for the last seventy-five years taken such a prominent part in Christian education in St. Louis, is the second foundation from the mother house at Georgetown, in the diocese of Baltimore. This first western Convent and Academy of the Visitation was originally founded at the ancient city of Kaskaskia, the cradle, as it may be called, of western civilization. But at the time of the foundation, 1833, the glory of Kaskaskia had departed. Politically, commercially and religiously it was but a shadow of its former self. War, earthquake and flood had done their worst in this once so flourishing region, yet there were remnants of its ancient greatness: the old French families still true to the faith, and a number of American converts. To an enthusiastic soul like Bishop Joseph Rosati the prospects of religion among such a people must have appeared very bright, indeed, if he could only succeed in establishing among them some religious institution that would attract and at the same time elevate the female portion of the population. A colony of Visitandines was obtained from Georgetown, District of Columbia, and eight sisters and postulants set out for Kaskaskia on April 17, 1833. Their names are given in the very interesting article by Miss Helen Troesh in the January number of the ILLINOIS CATHOLIC HISTORICAL REVIEW as the "First Convent in Illinois."[1] There is a note of apprehension, an undertone of fear in the account of the journey as given by Sister Mary Josephine Barber. "Father Abell," she says, "gave us a very gloomy description of Kaskaskia,

[1] Mother M. H. Agnes Brent, Sr. M. Genevieve King, Sr. M. Gonzaga Jones, Sr. M. Ambrosia Cooper, Sr. M. Helen Flannigan, Sr. M. Isabella King, Sr. M. Josephine Barber, Postulants, and Sr. Catharine Rose Murray, Lay Sister. Of these Sr. Ambrosia and Sr. Gonzaga died at Kaskaskia, in 1837.

telling us that we would all die of pleurisy the first winter—which was not very far from the truth."[2]

The guide and protector of the little band, Mr. Richard Queen, a brother-in-law of Sister M. Genevieve, described Kaskaskia "as a poor, miserable, out-of-the-way little place," which statement affected that the sisters were quite discouraged and "wanted to go back" (to Georgetown Convent). Had it not been for Mother Agnes and Sister Gonzaga they undoubtedly would have returned."[3]

When the Sisters at last arrived in Kaskaskia, they could not believe that they were within the town, the houses being so low, of log or frame, so far apart and hidden among the trees. Sister M. Josephine gives us a vivid pen picture of the adversities that met them, of the sleepiness of the village, of the apathy of the most of its inhabitants, of their own struggles and sacrifices and losses. Yet it is well that the Sisters' courage did not sink under their continued disappointments. It would have been a pity if they had left the place, as they were sometimes tempted to do, before God, by one of his mysterious providences, called them to a more grateful field of labor in St. Louis.

It is to the credit of the Visitandines that they remained in their appointed place until an act of God, the great flood of 1844, destroyed every prospect of the doomed city, and an almost miraculous interposition saved the sisters themselves from imminent destruction and brought them to St. Louis.

Hard as the lot of these good religious was, they had a number of devoted friends among the laity as well as the clergy. The Menard family, the Morrisons and others of Kaskaskia, Fathers Condamine, Roux and St. Cyr, Bishop Joseph Rosati, of whose diocese Kaskaskia was then a part, and we add the revered name of Archbishop Samuel Eccleston of Baltimore.[4]

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[2] Cf. Helen Troesch, *The First Convent in Illinois,* ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, No. 3, p. 353.

[3] Cf. *The First Convent in Illinois,* p. 354

[4] Most Reverend Samuel Eccleston, fifth Archbishop of Baltimore, born in Kent County, Maryland, June 27, 1801, a convert from the Episcopal Church, ordained April 24, 1825. Made Coadjutor to Archbishop of Whitfield on September 14, 1834, and on the death of Archbishop of Whitfield, in October of the same year Archbishop of Baltimore. He presided over five Provincial Councils the last of which (the Sixth) Provincial Council of Baltimore he chose "the Blessed Virgin Conceived without Sin" as the patroness of the United States. Archbishop Eccleston died at Georgetown in a house adjoining the Monastery of the Visitation, April 22, 1851.

We have made a long detour before bringing the name of Archbishop Eccleston in connection with the Visitation Convent at Kaskaskia, but what we have said so far is necessary to set the contents of the good prelate's letters in the proper light. The correspondence of Archbishop Eccleston with Bishop Rosati in regard to the Visitandines of Kaskaskia covers the period from May 27, 1836 —April 21, 1839, and gives very interesting sidelights on Sister M. Josephine's historical sketch. Devoted to the contemplative life and interior mortification in the spirit of St. Francis De Sales, the early Visitandines of Kaskaskia were still human, in as far as they keenly felt, at times, the hardness and almost hopelessness of the struggle in which they were engaged. What makes Bishop Eccleston's letters so interesting is that they reflect, as in the mirror of a great soul, the struggle between nature and grace, between high ideals and hindering circumstances, as manifested in the history of Kaskaskia Convent. No very important events are recorded, but everywhere we recognize in the writer a man of deep, grim piety, zeal for God's honor, and a keen perception of human nature, a safe guide as well as a kind-hearted father.

We shall give these letters without any modification or abridgment, adding here and there an explanatory note. By way of introduction we will give a letter by the Reverend W. Mathews of Washington, District of Columbia, written in behalf of the Sisters at Georgetown and of His Grace of Baltimore:

RIGHT REVEREND SIR—In compliance with the request of the Sisters of the Visitation Convent, I have the honor to address you in answer to the letter they recived from Your Right Reverence a few days ago, in relation to the contemplated establishment of a portion of their Sisters in your diocese. The acting mother has selected for this colony six sisters, one lay sister, and a young lady brought up at the Academy, who will become a sister later—in all eight. The Superior of the Jesuits[8], who has been at Kaskaskia, says the traveling expenses will be at least sixty dollars apiece—making in all, including the gentleman who will accompany them, $540. If you could send forward a clergyman to accompany the sisters, and the means of defraying the necessary traveling expenses, it would be very gratifying to the sisters, as they are in debt for the building newly erected, and the Archbishop's opinion is they cannot spare a cent at

[8] Reverend Peter Kenny, S. J., was at Kaskaskia and St. Louis in the Spring of 1832. After his return to Georgetown he wrote a very pleasant letter to Bishop Rosati. Among other things he writes: We had a most pleasant passage in the Steamer. No shoals, or sands, or snags, or sayers, or bursting boilers annoyed us. I enjoyed a singular pleasure, not before experienced, that of sailing from the mouth of the Ohio to Louisville, close under trees, which were still five or six feet in the water. . . .''

present. However, as you have said the expenses shall be paid, it is sufficient for them to exert themselves in favor of the establishment, and if I should not be able to accompany them, some other person will be procured for that purpose; and they will take their departure hence, between the tenth and fifteenth of April next. They expect, however, to hear from you before that period. The colony will consist of very excellent members, well qualified to conduct a large establishment. The first, Sister Agnes, was formerly mother and would certainly be elected again to that station if she remained here till the Ascension. I congratulate your Right Reverence on this important acquisition to your diocese.

With very great respect, I am your very humble servant,

W. MATTHEWS.

Washington City, March 17, 1838.

The journey of the Sisters to Kaskaskia, their early trials and labors, and their spirit of humility and selfabnegation, are graphically described by her, whom Father Matthews mentions as the young lady about to become a member of the Order, Sister M. Josephine. Three years had passed since the opening of the convent. The first zeal has been somewhat reduced, not extinguished. Archbishop Eccleston writes to Bishop Rosati:

BALTIMORE, May 27, 1836.

RIGHT REVEREND AND DEAR SIR—I deem it proper to inform you that I received some time ago letters from Sister Genevieve and Sister Ambrosia of the House of the Visitation at Kaskaskia expressing great discontent at their present situation and earnestly requesting my permission for them to return to the Mother-House at Georgetown. These poor sisters write under great excitement and without assigning the grounds of their disquietude insist upon being recalled. This I have declined to do, and see nothing that indicates it to be the wish of Almighty God. They are obviously too much troubled and excited to view things in their proper light. Besides, if these transfers and returns be once easily admitted, all the foundations, as well as the Mother house, will be kept in a state of endless fluctuations and anxiety. Every discontent or trial permitted for the sanctification of the individual will be considered as sufficient to go from one house to another, to the great detriment of the good order of the respective communities. May I therefore, Right Reverend and Dear Sir, request you to use your paternal influence to pacify these two sisters and convince them that change of place is not accompanied by change of feeling and dispositions. I have written to them that I cannot consent to their return to Georgetown and have earnestly requested them to open themselves unreservedly to you and to seek for peace in blind obedience to their superiors.

I must before long think of writing to my episcopal brethren in relation to the convening of the next Provincial Council. I should be much indebted to you for any suggestions respecting the matters to be treated or any observations which might properly find a place in the circular of invitation.

Recommending myself and my flock to your holy Sacrifice, I am in Xto.,

Your most respectful and devoted servant,

+ SAMUEL, ARCHBISHOP OF BALTIMORE,

Right Reverend Dr. Rosati.

During 1837 Sister Genevieve's name is no longer on the list of the Visitandines at Kaskaskia. She, more than any other member of the community, seems to have been influenced by the discouraging account of Kaskaskia given to the Sisters by her brother-in-law, Richard Queen. Sister Ambrosia persevered until her death, which occurred October 2, 1837, shortly after the Community had taken possession of their new house. The new house (September 2, 1837) seems to have added to the sorrows of the sisters, as these of their number died within its walls in quick succession: Harriet Pennington, Postulant, † September 4; Sister M. Ambrosia, choir nun, † October 2; and Sister M. Gonzaga, choir nun, † December 3.

By the end of 1837 only five of the original Sisters of the foundation remained, but others had already taken their place, namely Sister M. Austin Barber, Sister M. Clare, styled "Associated" in the List of 1837; Sister M. Veronica, Lay Sister; Margaret Couch, Postulant; Mary de Chantal, Novice of the White Veil; Mary Beatrice, Novice of the White Veil; Sister M. Philomena, Lay Novice; Sister M. Eulalia, Touviere (Portress). The following letter of Archbishop Eccleston will throw some light on these changes:

GEORGETOWN, D. C., AUGUST 9, 1836.

RIGHT REVEREND AND DEAR SIR—I avail myself of the kindness of the very Reverend Borgnia[6] to answer your most acceptable letter. This gentleman has now the esteem and regard of all who have had the pleasure of making his acquaintance. Even the good nuns, whom he has plagued out of their lives, find only one fault with him, that is, his perseverance in suing for subjects for Kaskaskias. You could not, in the United States, have selected a more able and pertinacious suppliant. When he first presented himself, I told him that I would force none to leave the Motherhouse; but that I would give my sanction to any choice (with the exception of one or two individuals) on which he and the mother and her councillors could agree. He has succeeded better than I expected; as he has obtained Sister Mary Austin Barber, one of the best members of the house. He is still strenuously engaged in begging, but, it seems, to very little purpose. In fact, although this community is pretty numerous, there is more than a due proportion of sisters rendered useless by age or infirmity.

Your valuable note for the P. Council, I have read with the greatest interest. What you say of regulars who will not accept congregations unless the church property belong to themselves, is an evil which we shall feel more and more seriously, unless it be arrested by the proper authority. As you allude to the litigation between nuns and ecclesiastics, can you give me any information respecting the preesnt state of the Clarists at Detroit. Do you know anything about their difficulties with their Right Reverend Provincial? The question is not put through idle curiosity.

I am most sensibly concerned to hear that your health has become somewhat

[6] Reverend Philip Borgnia mas Vicar-General for Bishop Rosati.

delicate. How would a little excursion to the East agree with you, even before the meeting of the Council? Be assured that in Baltimore you will want nothing that the solicitude of the most affectionate friend can minister. Besides, we may talk over and mature things for the spring.

Recommending myself to your most holy sacrifices,

I am most faithfully yours,

+ SAMUEL, ARCHBISHOP OF BALTIMORE.

The Third Provincial Council of Baltimore assembled April 16, 1837. Bishop Rosati was, perhaps, the most distinguished member of the Council. No doubt the troubles and prospects of Kaskaskia were the subject of his conversations with the authorities at Baltimore and Georgetown. The affairs of the convent at Kaskaskia were improv-ng, but not as much as had been expected. There was the ever-increasing debt that frightened the sisters; and then the insufficient number of teachers for the Academy and the Orphan Home. In 1837 the Academy had fifty-seven young lady boarders and about twelve day scholars. The number of orphan children was eleven. Good work was being accomplished, but the means of the Sisters were not in proportion to the demands made upon them. Bishop Rosati had financial troubles of his own, heavy debts and constant appeals for help from his priests and sisters. But the good bishop never allowed himself to be disturbed in his plans by any spectres of debt. His trust in God and good people was unlimited. Consequently he touched but lightly on the Convent's financial embarrassment, which really was not so very serious, as long as Colonel Pierre Menard was among the living; but the suggestion that more sisters were needed to carry on the good work roused him to renewed efforts; as appears from Archbishop Eccleston's next letter:

BALTIMORE, Purification B. V., 1838.

RIGHT REVEREND AND DEAR SIR—Letters have been lately received at Georgetown from the Visitation convent of Kaskaskias, with the substance of which I think it for the advantage of both houses that you should be made acquainted.

Sister M. Austin, in a recent letter, gives the most gloomy picture of their temporal concerns and embarrassments. Immense debts and no means or prospect of paying them! Everything depending on Colonel Menard;[1] their property is at his mercy, and, should he die without relieving them, which he has never

[1] Col. Pierre Menard was a native of Canada, and came to Kaskaskia about 1795 and engaged in the Indian trade. He was a man of intelligence, upright and honorable. He was elected the first Lieutenant-Governor of the State of Illinois, serving from 1818—1822. Cf. *Western Annals*, 764. The County of Menard on the Sangamon River was named in honor of him, "and the name could not have been more worthily bestowed." *A History of Illinois* by Governor Thomas Ford, Chicago, 1854, p. 45.

promised to do, they would find themselves in difficulties inextricable, etc., etc.

Sister Helen is not less doleful on another subject. She states that just before commencing her letter, they had held a council and consulted the Reverend Father Roux and had come to the conclusion that if the Convent of Georgetown could not send them some other sisters to assist in their Academy, they would be obliged to make over their little property to Colonel Menard and return to the house of their profession.

I deem it the more urgent to put you in possession of these matters as Sister M. Austin says expressly that you are not acquainted with the situation of their temporal affairs, and that they had always forborne communicating it to you for fear of giving you pain. I trust that these representations have taken a little of their coloring from the fears and imaginations of the good sisters. However I feel that I have done but my duty in giving them to you such as they made them.

The good Bishop of Boston (Benedict Joseph Fenwick) has been with us for a fortnight. We have been working on the Catechism and I hope in less than two months to send you a proof-copy.

I am with sincere respect and affection,

Yours in Christ,

+ SAMUEL, ARCHBISHOP OF BALTIMORE.

(You have doubtless heard that the venerable Bishop of New York (John Du Bois) has been struck with apoplexy and paralysis and his recovery is nearly despaired of.)

Affairs looked gloomy indeed; but Bishop Rosati never lost courage: Kaskaskia must have more Sisters. The good Archbishop of Baltimore answers:

GEORGETOWN, February 8, 1838.

RIGHT REVEREND AND DEAR SIR—One of the objects of my visit to this place was to ascertain how far I could gratify my own wishes in complying with yours. I have made inquiries and my first impression is confirmed as to the impossibility of acceding to your request at this time. Had your letter reached me before the foundation at Baltimore had taken place, my respect and attachment to you would have induced me to postpone my own establishment.

But eleven Sisters have already been transferred from the Motherhouse to Baltimore and the number is not sufficient for the purpose. The community of Georgetown is in great straits for want of new subjects. The house is filled with invalids who cannot be sent on a mission, and most of those who are employed in active duties are in delicate health. I feel assured that there is no academy in the country in which the teachers have a more arduous time than in this.

I assure you, however, that whenever it may be in our power, good will shall not be wanting to oblige you.

I am glad to find from your letter that you are better acquainted with the temporal necessities of the monastery at Kaskaskia than we had been led to suppose. Sister Mary Austin stated that you had not been put in possession of the real state of things, through the delicacy of the sisters, who rather preferred to suffer than to cause you uneasiness.

I am most affectionately yours in Xt.,

+ SAMUEL, ARCHBISHOP OF BALTIMORE.

In the meantime Bishop Rosati had made another appeal to Archbishop Eccleston as well as to the Superior at Georgetown in behalf of the Academy at Kaskaskia. The reply was not very encouraging:

BALTIMORE, April 7, 1838.

RIGHT REVEREND AND DEAR FRIEND—Your very earnest letters calling for additional aid from the Monastery of Georgetown have been on all sides respectfully and cordially received and considered. Had the necessities of Kaskaskias been made known before the foundation at Baltimore had been made, I doubt not that your appeal would have ben successful. But, as the Motherhouse has recently lost eleven of its hopeful, if not very efficient members, you may imagine that they are not in a condition to furnish new levies. I know the wants of the Academy of Georgetown and the personal resources of the monastery, and can most solemnly assure you that they cannot, in conscience, spare *one* teacher. The sisters have written in detail to the Convent at Kaskaskias.

Would it not be better for your community to wait for a year or two until Providence enables the Motherhouse to come to their assistance? There is now no prospect of them being enabled to do it in that time; but a cordial, affectionate and considerate correspondence between the two monasteries will prepare minds for the arrangement whenever it may be practicable.

I write to you in haste and must omit many things which I wished to communicate to you.

Recommending myself to your holy Sacrifices, I am respectfully and affectionately,

Your brother in Christ,

+ SAMUEL, ARCHBISHOP OF BALTIMORE.

But all good things come to him that waits and prays. The next letter holds out new hope to Bishop Rosati and his Visitandines at Kaskaskia:

GEORGETOWN, January 3, 1839.

RIGHT REVEREND AND DEAR SIR—Annexed is a circular which I have been directed to forward to the Prelates of the Province.

The good sisters of the monastery having lately received a number of excellent postulants, have been devising some plan to comply with your earnest request that they should send assistance to Kaskaskias. They think that they can make up a little colony and have accordingly sent their names, with other particulars, to their sisters of Kaskaskias.

I need not add that I feel much pleased in encouraging them, from a desire to oblige you. But as I have had great difficulty about the foundation near Mobile and have been brought into unpleasant collision with Bishop Portier, in consequence of his having sent back to this house several sisters whom I had not recalled, and whom he could not, according to the rules of the Order, dismiss without the authorization of the Superior of the house of Profession. I have advised the sisters to send out no subjects to any foundation without an express understanding with the bishop, that they shall not be sent away except when recalled by the ecclesiastical superior of the house of Profession. So far, my Right Reverend and Venerable Friend, as you are concerned, I should feel little

hesitation in waving this point. But as we both hold our lives by so precarious a tenure, I would thank you, in case you accept of the promised colony, to send me in writing your acquiesence in the rule above-mentioned by which no sister, originally sent from this house, can return to it without being recalled by its ecclesiastical superiors.

Wishing you the blessings of the holy Season, and many, many years added to your invaluable life, I am

Respectfully and affectionately yours in Christ,

+ SAMUEL, ARCHBISHOP OF BALTIMORE.

BALTIMORE, April 21, 1839.

RIGHT REVEREND AND DEAR SIR: Before I received your very acceptable letter of the 4th inst, mine must have come to hand, informed you that I had made the good sisters at St. Joseph's acquainted with your earnest wish and expectation to have new subsidies. And I was obliged to add that, with the best intentionon their part, they could hold out but indifferent prospects of coming to your aid. I wish that I could send you an extract from a letter which I received this morning from Mother Rosa, exhaling her pious heart on the subject of the wants of branches *already* formed, but threatened with dissolution in consequence of the impossibility of supplying them with sisters.

Nor can I speak more favorably of the case of Sr. Isabella. As branches of the Visitation are multiplied, what will become of the spirit of discipline of the Mother-house, if every sister who becomes discontented or troublesome can be returned on their hands? I must confess that I would rather, for the good of religion, see the establishment obliterated from my diocese. May it not have happened, my venerated and my dear Friend, that some sisters of Kaskaskia have exaggerated the evils of the monastery? No one has greater respect and esteem for good Sr. M. Austin than I have. But if your information comes from her, either directly or indirectly, I deem it proper to say that her too active zeal is liable to cast a very strong coloring over her predilections or aversions. And with all her truly valuable qualities, she has too much perspicuity in discovering, and too much freedom in dilating on the real or imaginary defects of her Mother Superior.

I am, most respectfully, and let me say, most filially yours

+ SAMUEL, ARCHBISHOP OF BALTIMORE.

This is the last letter of Archbishop Eccleston in regard to the Visitation Convent at Kaskaskia. Under Mother Seraphine Wickham, who became Superior in this year, 1839, the Academy rose to a high degree of efficiency, a circumstance that seemed to promise fulfillment of Father Benedict Roux' prediction in 1838: that the "Convent and Academy of the Visitation would, by its celebrity, immortalize Kaskaskia."

But the great flood of 1844 tolled the death-knell of the Visitation Convent at Kaskaskia, which, however, was to rise again in a new place, under more favorable circumstances. During the eleven years much good had been accomplished among the people of Southern Illinois; this might and ought to form the theme of another article,

for which abundant material is available in the Archives of the Catholic Historical Society of St. Louis, and of the Visitation Convents of Georgetown and St. Louis. For us the main portrait of interest was that the Sisters remained at their post of duty until Providence relieved them, and that their perseverance is owing next to the influence of grace to the wisdom, firmness and paternal sollicitude of Archbishop Samuel Eccleston of Baltimore.

St. Louis. REVEREND JOHN ROTHENSTEINER.

Illinois Catholic Historical Review

Journal of the Illinois Catholic Historical Society

617 Ashland Block, Chicago

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ASSOCIATE EDITORS

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William Stetson Merrill ..... Chicago

COMMENDATION OF MOST REVEREND ARCHBISHOP GEORGE W. MUNDELEIN

This publication is one we can be proud of. It is gotten up in an attractive form and its contents are interesting and instructive. I have been complimented on it and have heard it praised in many quarters. * * * The Society should receive encouragement from every source, and all who possibly can should enroll in its membership. * * * I need not add that your work has not only my blessing, it has my encouragement. It has every aid I can give it.

EDITORIAL

Plans and Methods—Plans are valuable if they are workable, and it is usually better to try them out first before advertising them. Accordingly, we haven't stated much about plans or methods for the conduct of the ILLINOIS CATHOLIC HISTORICAL REVIEW, yet nevertheless we have made some attempt at following certain plans.

At the outset we took into consideration the general character of matter that would be thought suitable for our columns, and weighed the considerations for and against the re-telling of historical incidents that had already been told. If an event has been told so frequently as to become familiar, there is a tendency to accuse one who retells it of threshing over old straw and sometimes of failure even to retell it as well as it has been told. In this connection, we were led to the conviction that the Catholic history of Illinois was in a large sense a new subject, one never before written upon. It is true that fragments of Catholic history relating to Illinois have appeared now and again in various publications, but no particular publication has ever before been devoted to the Catholic history of Illinois.

Unless, therefore, we wish to make such matter as we publish concerning Catholic history in Illinois fragmentary and scattered as has been done in the past, we are obliged to consider the entire subject and consequently to include within the purview of our activities the whole of the subject. We cannot do that, however, without some repetition, and hence if we are subject to criticism for repeating, it seems that we must remain so.

Accordingly, every important fact relating to the Church, its work and its

members and their relation to the rest of the world has a proper place in the columns of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

Understanding the complexities and even the magnitude of the subject, we have appreciated that the Catholic history of Illinois cannot all be told at once; that important facts will come to light from time to time and that it is only by lapse of time that the substantial body of the Catholic history of the State can be built up.

From the information available, however, we can construct outlines to be filled in and developed as facts are disclosed. With that end in view, and as a chain of connection, for example we have carried through the several issues of the ILLINOIS CATHOLIC HISTORICAL REVIEW a short analysis of the history of the Church in the State. In the July, 1918, number, the first one issued, we gave the story of the Jesuit missionaries who were first in the order of time, and of the manner in which they established the Church. In the October, 1918, number we dealt with the missionaries contemporary with the Jesuits and their work in planting the Church. In the January, 1919, number we told the story of the Church in the transition period, briefly, of course, and only in outline. of the Church in the transition period, briefly, of course, and only in outline. In the April number, 1919, appears a brief story of the development of the Church after the organization of the Chicago diocese down to date. In these four numbers, therefore, will be found what (possibly by courtesy only) might be called a brief history of the Catholic Church in Illinois. If it be but an outline, it has the value of a beginning and furnishes a starting point from which to commence to fill in important and interesting details.

Already, even in the first number, our contributors began the process of filling in these details; the scholarly articles of Father Gilbert J. Garraghan, S. J., detail particulars of the establishment of the Church in Chicago which have been added to and supplemented by the letters of Bishop Quarter edited by Father Francis J. Epstein; the very able series of contributions begun in the January, 1919, number on the Lazarists in Illinois by Father Charles L. Souvay, C. M., and the numerous contributions relating to separate events or personages connected with the history of the Church all answer to that purpose.

Beginning with the second year of the magazine we have in mind a somewhat similar analysis or outline for racial elements in our Illinois Catholic history, but it is perhaps better to reserve expression upon that until such time as we can speak more of what has been done than of what is to be.

We are encouraged to believe that our work, whether kept sufficiently within correct plans or otherwise, has met with approval, and we sincerely appreciate the splendid measure of support and co-operation accorded our efforts.

Affiliating Societies.—Every society, club or organization whose members are interested in history (and what member is not?) is invited and urged to affiliate with the ILLINOIS CATHOLIC HISTORICAL SOCIETY and participate in its campaign to unearth every scrap of history pertaining to the Church in Illinois and the interior of the country by the arrival of the 250th anniversary of the founding of the Church in Illinois by Marquette, viz: April 11, 1925.

Upon the observance of that great anniversary it is hoped that we will have gathered all the sources and put into permanent form the complete record of these pregnant two hundred and fifty years.

How valuable the many societies, clubs and organizations may be in this work needs no demonstration or elaboration. If every state organization will affiliate and appoint a State Historiographer and each local branch, society or club shall do the same and all will keep in touch with the ILLINOIS CATHOLIC HISTORICAL SOCIETY we will be able to go over the field with a thoroughness that will insure not only satisfaction but precision as well.

This work is comprehensive and involves not only effort but expense, but by parceling out both the work and the cost of it can be encompassed. We are sure the societies can be relied upon to assume a part of each.

It would perhaps be inadvisable to try to fix too rigidly terms of affiliation, but a reasonable arrangement on the basis of membership seems to be a contribution to the cost of fifty dollars per annum by state societies or branches having a membership of less than twenty-five thousand and at least one hundred dollars by societies having a membership of twenty-five thousand or more. For local societies, branches, clubs or organizations a contribution of at least five cents per member per annum. This burden would be so light as not to be felt, but the contributions added to the other sources of revenue of the society would aid materially to the accomplishment of this extremely important work.

A necessary incident of this arrangement would be the acknowledgment of affiliation and the maintenance of a directory of affiliating societies, organizations and clubs in the columns of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

Patrick Henry's Religion and Nationality.—Patrick Henry was the first Governor of Illinois. He approved Clark's plan of conquest of the Northwest and co-operated with him in his campaign.

Most of Henry's biographers make him of Scotch descent, and though he is sometimes called Puritan and New Englander he is not often classed religiously.

A friend of the ILLINOIS CATHOLIC HISTORICAL REVIEW asserts that he will produce indisputable evidence that the Henry family is from the north of Ireland and originally Catholic. The following extract from Margaret Vowell Smith's *The Governors of Virginia* sheds some light upon Henry's religious feelings:

"In connection with the religious character of Patrick Henry, the following extract taken from a letter written by the Reverend Mr. Dresser, who had charge of Antrim Parish, Halifax County, Virginia, from 1828 to 1838, is interesting. Mr. Dresser says:

> He ever had, I am informed, a very great abhorence of infidelity and actually wrote an answer to Paine's *Age of Reason*, but destroyed it before his death. His widow has informed me that he received the communion as often as an opportunity was offered, and on such occasions always fasted until after he had communicated, and spent the day in the greatest retirement. This he did both while Governor and afterward.

These facts are corroborated by this extract from Mr. Henry's will, viz:

"I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they have that and I had not given them one shilling, they would be rich; and if they have not that and I had given them all this world, they would be poor."

The Use of Illustrations. We have been using cuts in the ILLINOIS CATHOLIC HISTORICAL REVIEW to a greater extent than some other historical publications and a word of explanation may not be amiss.

Were we obliged to pay for all the cuts we use, good business might not justify us in using so many. But by the courtesy of our friends we have been able to obtain many cuts, which, though used before in some other connection, have an added interest when used in our columns to illustrate some fact that needs to be impressed.

With the issuance of the fourth number, completing the first volume, it is interesting to look back over the several numbers and note how the history of the Church has been recorded in pictures. In the first number will be found the likeness of Father Marquette, the founder of the Church in the state, and a cut of the cross marking the spot where he spent the winter of 1674-5. In the second number will be found a cut of Father St. Cyr, who established the first church in Chicago, and the church structure he built, as also the picture of Bishop Rosati, under whose episcopal jurisdiction the territory then was, and Father Badin, one of the earliest priests to visit the region. In the third number appears the likenesses of all the non-resident bishops who exercised jurisdiction over the territory, and in the present number portraits of all the bishops of the province of Illinois.

Other cuts designed to impress particular facts have been used we think to advantage, and although some question has been made as to the propriety of using cuts in a purely historical journal, we have had many letters and messages of commendation for this feature of the REVIEW, a paragraph from one of which, written by one of the ablest historians of the Middle West, will illustrate the point:

"The last number of the ILLINOIS CATHOLIC HISTORICAL REVIEW was surely a thing of beauty. What splendid photographs! Please keep to that style. Don't let Catholic history become synonymous with broken fragments of what once was art."

Aside from the touch of attractiveness the cut gives, we are persuaded that it helps to impress facts which may profitably he remembered.

March, April and May Memorable Months in the History of the Church in Illinois and Chicago.—The springtime of several years brought fruitful results from the bounty of the Church to Illinois and Chicago.

During the late days of March and early in April of the year 1675 Father James Marquette, barely able to move about, made the extremely difficult journey from the cabin on the bank of the south branch of the Chicago River, where he had spent the winter of 1674 and 5, to the village of the Kaskaskia Indians then located on the Illinois River near what is now Utica in La Salle County. Arriving there on the 7th of April he made necessary preparation, had an altar constructed, and on the 11th (Maundy Thursday) established the Church in Illinois and planted the Mission of the Immaculate Conception of the Blessed Virgin, which was removed in 1700 and in 1721 became the parish of the Immaculate Conception of the Blessed Virgin and still exists in Randolph County.

Though the site of Chicago was frequently visited by missionaries after Marquette's sojourn here, it was not until 1833 a congregation was regularly established. On April 17th of that year Bishop Joseph Rosati of St. Louis assigned Father John Mary Iranaeus St. Cyr to Chicago with directions to

organize a parish, and Father St. Cyr arrived in Chicago May 1, and on May 5 celebrated Mass, the beginning of "Old St. Mary's."

Exactly eleven years later, May 5, 1844, seventy-five years ago, Right Reverend William Quarter arrived in Chicago and said his first Mass in the diocese.

There were, too, some sad events in Church history in these months. On March 25, 1736, Palm Sunday, Father Antonius Senat, S. J., of the Illinois mission, while acting as chaplain of the French Illinois forces opposing the Indians, was with the Governor D'Artaguette, Vincennes, and others burned at the stake by the foe who gained a temporary victory.

At a much earlier date, May 19, 1680, good old Father Gabriel de La Ribourde, Recollect, was killed by the Kickapoo Indians at a point on the banks of the Illinois River near what is now Morris, the first to shed his blood upon the soil of Illinois for the faith.

Anniversaries of thes events are crowding upon us. The present is the seventy-fifth anniversary of the establishment of the Chicago diocese. The two hundred and fiftieth anniversary of Father Marquette's voyage of discovery (1673) and of the establishment of the Church in Illinois by him (1675) are approaching and will no doubt elicit much interest.

ACKNOWLEDGEMENTS

We are under obligation to several interested readers for books, documents, and letters.

Reverend A. Zurbonsen, pastor of St. Mary's Church, Quincy, Illinois, has kindly sent us several valuable publications including an account of the Diamond Jubilee of St. Joseph's Church, Fort Madison, Iowa. This charming booklet contains not only a history of the beginnings of the church in Fort Madison and other places in Iowa, but also that of Moline and Rock Island, Illinois.

Other books sent us by Father Zurbonsen are a *Souvenir of the Golden Jubilee of St. Mary's Church, Alton, Illinois,* giving an account of the early days of the Church in Alton; *Life and Works of Reverend F. A. Ostrop,* one of the pioneer priests of Alton; and the *Golden Jubilee of St. Mary's Congregation in Quincy, Illinois.*

Mr. Val Mulkey of Metropolis, Illinois, son of Justice of the Supreme Court of Illinois, John H. Mulkey, deceased, has sent us some valuable papers concerning his illustrious father, amongst which are a copy of *The Cairo Bulletin* of October 15, 1905, containing the proceedings of the Alexander County bar on the death of Judge Mulkey; a copy of the New York *Freeman's Journal* of July 22, 1905, containing a very complete obituary notice of this distinguished Irishman and convert.

Mr. Mulkey also sent us some very interesting correspondence between his father and the great Father Lambert, who so successfully combatted Robert Ingersoll's atheism.

The copy of the *New York Freeman's Journal* sent us by Mr. Mulkey also contains Colonel John F. Finerty's great address on *The Irish Brigade.*

Our readers can plainly see that such books and papers are very valuable to us.

We beg every reader to become a collector of this kind of material and send it to us.

BOOK REVIEWS

The Frontier State, Volume II of the Centennial History of Illinois, published by the Illinois Centennial Commission. Theodore Calvin Pease, author, Clarence Walworth Alvord, editor-in-chief.

The Frontier State, Volume II of the Centennial History of Illinois, is just from the press, and is in many respects a charming volume. The publishers have hit upon a suitable and presentable form, and the size, style and makeup are attractive.

The author, Mr. Theodore Calvin Pease, has come very near disproving the theory that books cannot be written to order. If this volume is a safe criterion by which to judge those that are to follow, citizens of Illinois can rest secure in the belief that we are to have a very valuable State history.

It is not at all hard to realize the difficulties under which the writers of the several volumes of the Centennial History labor. Each is circumscribed in various ways. In the first place, the writer is confined to a distinct period and must not trench upon the duties of his fellow worker of an earlier or later period. Again, theer are limitations upon the space or the number of words to be employed; then, too, it was necessary to formulate an extended series of rules as to treatment generally and of specific topics. It will be necessary for the reader to keep in mind therefore, that the authors of the Centennial History have not the free hand which the ordinary chronicler may exercise.

Mr. Pease deals in his volume with the period from 1818 to 1848, and in treating that period divides his work into twenty-two chapters as follows: The Land and the People; The New State Government, 1818-1828; Ten Years of State Finance; The Convention Struggle; The War on Ninian Edwards; The Rise of Jacksonian Democracy; State Politics, 1830-1834; The Last of the Indians; The Settlement of the North; The Internal Improvement System; The Wreck of the Internal Improvement System, 1837-1842; The Struggle for Party Regularity, 1834-1838; The Whig and Democratic Parties; The Convention System; The Passing of the Old Democracy; State Politics, 1840-1847; State and Private Banking, 1830-1845; The Internal Improvement System: The Solution; The Split of the Democratic Party, 1846-1848; The Mormon War; The Slavery Question; Illinois in Ferment; Social, Educational, and Religious Advance, 1830-1848.

In one respect *The Frontier State* is a most remarkable book. It would not be incorrect to say that it was a newspaper chronicle of the period treated. The footnote references are nearly all from newspapers published in the State, surrounding states or the country at large. This is a novel method of history writing, and the newspaper, while a capital instrument for learning contemporary thought, has not heretofore (especially the rather low grade newspaper that naturally belonged to the pioneer period) been utilized to any great extent as a source of history. It must be confessed, however, that Mr. Pease has given us a most interesting review of the contents of the newspaper press throughout the period of which he writes. The writer of this review, while not finding fault, cannot help feeling some regret that other existing source material was not drawn upon somewhat more extensively in addition to that of the newspapers.

Mr. Pease must be given credit for having touched almost every feature of life, circumstances and conditions during the period of which he writes and with handling many of those features with extreme skill. It will perhaps be agreed that he has far out-classed all other writers in his treatment of the politics of the period assigned to him..

Those who respect the memory of Elias Kent Kane and Thomas Ford will appreciate the high place assigned these two statesmen in this book. While Mr. Pease has not said so in so many words, his recital of facts clearly makes them the choice of the public men of the period.

He has also succeeded well with the difficult and the more or less dangerous subject of nationalities and has written rather meritoriously of the religious situation.

With respect to the banking and internal improvements so tumultuous during a greater part of the period of which he writes, we think he has not been quite so happy. One must not, however, overlook the extreme difficulty of a satisfactory treatment of the very greatly tangled financial and internal improvements affairs.

Mr. Pease has done the Illinois Catholic Historical Review the honor to credit it, and especially the article of Reverend Gilbert J. Garraghan, S. J., appearing in the July and October, 1918, numbers under the heading of "Early Catholicity in Chicago," as his authority for what he says concerning the progress of the Catholic Church. He also states some other well-known facts with reference to the importance of the Church.

Merely stating facts, Mr. Pease draws a distinction between the Irish and the English settlers in this early period. He says:

> In 1850 there were 28,000 Irish in Illinois. Their Celtic adaptability, facility and enthusiasm tended to their rapid assimilation into the general population. (p. 396.)

Respecting the English settlers, numbering 18,600 at that time, he says:

> They were not the most happy and successful settlers. Adaptation to life on the prairies was difficult.

and quotes from Pooley, *Settlement of Illinois,* as follows:

> Their minds were hampered with prejudices in favor of the customs and habits of the mother country which combined with the lack of those qualities that make good pioneers, kept the English from being classed with the successful settlers of the new country. (p. 397.)

As one reads more and more of State history as it has been written, even including this latest volume, one cannot help wondering why he does not read more of James Shields. His memory does not seem to draw as favorable mention as his career would seem to justify. To instance: he was very active in Illinois during much of the period of which Mr. Pease writes. He came to Kaskaskia in 1832 and was one of the most conspicuous figures in the State during the rest of the period. He was elected to the legislature in 1836, became Auditor of State in 1839, Justice of the Supreme Court in 1843, Commissioner General of the Land Office at Washington in 1845 which he resigned expressly to take part in the Mexican War "In the field" as he expressed it. For that purpose he was on the first day of July, 1846, commissioned Brigadier-General by President James K. Polk. He served with distinction under Taylor, Wool and Scott and gained the brevet of Major-General at Cerro Gordo where he was shot through the lung. He was again severely wounded at Chapultepec. Besides these battles, he played an important part in the Battle of Padierna, generally known as Contreras, the Battle of Cherrebusco, and in the capture of Mexico City. There seems never to have been any doubt that Shields distinguished himself over and above any and all other men in the Mexican War from Illinois, but while Mr. Pease has words of praise for Illinoisans in the war, and gives special mention to Colonels Hardin, McKee and Bissell and Lieutenant Colonel Clay, the only means one has of knowing from this book that James Shields was in the Mexican war is contained in the following paragraph:

> Illinois treated the returning volunteers as heroes every one. Not only were such men as William H. Bissell, John A. Logan, Richard J. Oglesby, James

Shields, Benjamin M. Prentiss and James D. Morgan rewarded with high places in the State, but in their home communities humbler men were recognized with county and township offices. (pp. 405-6.)

As a matter of fact, Shields *was* "rewarded" with the distinguished office of United States Senator immediately after his return from the Mexican War. As is well known, he further distinguished himself in the Civil War and also by serving two other states in the capacity of United States Senator, and was distinguished by the State of Illinois by being selected as its candidate for a place in the National Hall of Fame, Statuary Hall, at Washington, D. C., where his statue is placed. But all of that is of course a subsequent story which there is every reason to believe will be creditably told in subsequent volumes of the Centennial History.

One could almost wish, too, that Mr. Pease's work had covered at least one more year in order that when he was speaking about temperance movements in the State (p. 427) he might have called attention to the advanced state of Catholic temperance work which began in the 30's and was given a great impetus by the exertions of Bishop William Quarter when he came to Chicago in 1844 and reached the very high stage in 1849 when Father Theobald Mathew, the great apostle of temperance, came to Illinois and of whom Henry Clay, in an address at a reception to him in Washington, where he was admitted to a seat within the bar of the senate, a distinction granted only once previously to a foreigner—General Lafayette—said:

> It is but a merited tribute of respect to a man who has achived a great social revolution—a revolution in which no blood was shed, a revolution which has involved no desolation, which has caused no bitter tears of widows and orphans to flow, a revolution which has been achieved without violence and a greater one perhaps than has ever been accomplished by any benefactor of mankind.

May we not hope to find a record of Father Mathew's work in Illinois in the volume dealing with the next period in the State's history?

We have only commendation for this book and have no fault to find with anything contained in it. These two slight criticisms are on account of what seems to us omissions. It is desired, however, to call attention to what seems to be an oversight. Several words or terms having a peculiar or technical significance are used without foot-note or other explanation. To make the point clear a few of these references are here mentioned. Take the term "locofoco" mentioned on pages 223, 245, 246, 247, 248, 263 and 272 without anything to indicate its meaning; running along consecutively we find

on page 233 a reference to quarrels of Thornton and Isaac Morris, but we are nowhere advised as to what the quarrels were about; on pages 238, 258, 259 there are references to "expunging" with no explanation; on page 61 there is a reference to Johnson's Sunday mail report without explanation; on page 271 reference is made to the "Force Bill;" on page 276 the "Graves Cilley duel" is referred to without explanation and on the same page the "Corrupt Bargain;" on page 295 the difficulty between Ford and Trumbull is referred to, but we are not enlightened as to the nature of it; the "Wiggins Loan" comes in for mention on page 305 but is nowhere explained; the McAllister and Stebbin's deals are referred to on page 314, 321, 322, 324, 326 but we are not advised what they were; the Oregon and Texas questions and the 54° 40′ matters are referred to on pages 328 and 333 without explanation, as is also the "Wilmot Proviso," page 335, while the "Two Seed Baptists" are mentioned on pages 369 and 415 without any explanation.

Now it may be said that all of these terms are so familiar that they require no explanation, but if that be said, we are afraid that as to a large number of people it is untrue; or it may be argued that to enter upon so many explanations would extend the work too greatly, and that the book is a historical work and not a glossary or an encyclopedia. Most readers, however, it is believed, would be better satisfied to have special terms of this kind explained in the volume in which they are used rather than to be obliged to seek an explanation in other works.

It is conceded these are very slight faults, if such they be, and it is with a feeling of much satisfaction that one reads this volume of the Illinois Centennial History. J. J. T.

SOURCES

Some of the Sources for Catholic History of Illinois—It may be freely admitted that sources of Catholic History in Illinois are difficult of access without asserting that such sources are scarce or non-existent. As a matter of fact, for a great part of the historical period of Illinois, the sources of history are numerous.

There are, of course, certain periods of time for which the sources of history have not yet been developed, and it is with reference to these periods that we are least fortunate.

If we begin the historical period with the discovery and exploration of the territory by white men, we can find plenty of authoritative data from 1673 to about 1763, a period of ninety years, this period being well covered in the narratives, reports, relations, and letters of the missionaries and of some other travelers of that period.

Beginning with 1765 or thereabout and continuing until near 1830, we have a period of which the history has not been written, nor have the sources been collected so as to make the facts generally available.

Succeeding this period, however. We are somewhat better off as to sources, since the bishops and some of the more noted missionaries began again about 1830 to make reports and write relations of their work. A large part of these reports or relations were collected together and published hy the Leopoldine Association, printed in the German language, and in a number of volumes, some few sets of which have found their way to this country and may be found more or less complete in a few American libraries.

A list of the principal relations, reports, and letters and their place of publication must prove interesting, and for the purpose of having the matter discussed as to the publication in a single volume of these letters and reports, we are taking the trouble to list such as seem most valuable, and as apply expressly to the territory covered by the Central States and in the Mississippi Valley.

An examination of the accompanying lists will clearly indicate where we are wanting in authoritative historical sources. The early narratives cover the period from 1673 to 1763 and the Leopoldine reports cover fairly well the period from 1831 to 1855 or 1860. There is, therefore, a hiatus from 1763 or thereabout to 1830, a period of fifty or sixty years and another period from 1855 or 1860 down to the present time, for which the sources of history have not been collected or developed.

It is a mistake, however, to assume as some have done, that during the period reaching from the Jesuit Missions in 1765 or thereabout to the end of the first quarter, or indeed of the first half, as some have it, of the succeeding century, the Church was unimportant, or that it was stagnant or did not constitute a vital force in the community. There is no possibility of doubt that the Church in Illinois was virile throughout all that period, and the history of that period when properly developed will prove of as interesting a nature as that of the period which went before, and also that there was no time in the history of the state when the Church did not exercise a potent influence.

One mistake which writers speaking of this period make is to attempt to dissociate the territory within the present boundaries of Illinois from the surrounding territory. It is well known that so far as the Church and its jurisdiction are concerned, Illinois up to 1844 meant virtually all the territory now included in Illinois, Missouri, Minnesota, Wisconsin, Michigan, and Indiana; so that the mere crossing over of missionaries to the west bank of the Mississippi or the east bank of the Wabash or to the east of the Illinois-Indiana Boundary, or north into Minnesota, Wisconsin, and Michigan had and can be given no significance as an abandonment or absence from the Illinois missions. All the missions were Illinois missions until you reached clear up into the parent jurisdiction of Quebec or down to the jurisdiction of Bardstown, Natchez, and New Orleans.

The task then set before those interested in the Church in Illinois is to dig out of the archives of the several dioceses and the parish and other records, the history of these unprovided-for periods. For the earlier of these there are numerous records lying in the archives of Quebec, Montreal, and even in France, and in the Archives of the Cathedral at St. Louis, Louisville, Vincennes, and Baltimore that have never seen the light of day as history. There are besides, volumes of entries in the parish records of the earlier churches in Illinois, Iowa, Missouri, Kentucky, Indiana, Michigan, Wisconsin, and Minnesota that will throw light upon the history of Illinois.

What can be done to get these records, and how can we manage to collate and publish these interesting sources of history. These are questions that it is hoped the readers of the REVIEW will help to answer.

Letters and Reports Contained in the Jesuit Relations[1]

Volume 59 (1673-1677)—	Pages
The first Voyage of Father Marquette accompanied by Jolliet	86-163
Marquette's Journal of second Voyage completed by Father Dablon	164-184
Volume 60—	
Narrative of the Third Voyage to the Illinois made by Father Claude Allouez	148-167
Volume 64—	
Letter by Father Jacques Gravier in the form of a Journal of the Mission of the Immaculate Conception de Notre Dame in the Illinois country dated Feb. 15, 1694	159-237

[1] The Jesuit Relations compromise seventy-three volumes published by the Burrows Brothers Co., Cleveland, in 1901, and include the contents of the Quebec edition of the Jesuit Relations of 1858 with a page for page English translation and all of the Relations that had been brought to light by O'Callighan, Shea, Lenox, Martin, Carayon, Laverdiere, Rochemonteix, Jones and others, together with the material in *Mercure François Annuae Litterae, Letters Edifiantes, Le Journal de Jesuits*, etc. and such Ms. selections from secular and ecclesiastical archives and collections in America and Europe as cast strong light on the Jesuit Missions of New France (final preface to Vol. 72 *Jesuit Relations.*) This monumental work was undertaken by non-Catholics, neither the publishers Burrows Brothers nor the editor Reuben Gold Thwaites, for long the Secretary of the State Historical Society of Wisconsin, were in any way connected with the Catholic Church. This valuable publication is fortunately to be found in all first-class libraries, but by reason of its extent and high cost and the limitation of the edition, the work is becoming rare and is held closely within the libraries, and in general, must be used there.

Volume 65—
Letter of Father Jacques Gravier to Monsigneur de Laval..... 53-57
Letter of Father Jacques Gravier to Monsigneur de Laval..... 59-63
Letter of Father Julien Bineteau to a father of the same Society from the Illinois Country, Jan., 1699..... 65-77
Letter of Father Gabriel Marest to a father of the same Society from the Illinois Country in New France April 29, 1699..... 79-85
Relation or Journal of the Voyage of Father Gravier in 1700 from the Country of the Illinois to the mouth of the Mississippi river, written to Father de Lamberville and sent from Fort Mississippi the 16, of February 1701 101-179
Volume 66—
Letter of Father Jacques Gravier to Lamberville from the Illinois Country dated March 5, 1702 and March 25, 1702..... 25-35
Letters from Father Gabriel Marest to Lamberville sent from the Kaskaskias, dated July 5, 1702 and November 26, 1702..... 37-41
Letter from Father Mermet a missionary at Kaskaskia to the Jesuits in Canada dated March 2nd, 1706 51-65
Letter from Father Gabriel Marest to Father de Lamberville, Procurator of the Mission of Canada 67-119
Letter from Father Jacques Gravier to the Very Reverend Father Michelangelo Tamburini, General of the Society of Jesus at Rome, written from Paris, March 6, 1707 121-123
Letter of Father Jacques Gravier upon the affairs of Louisiana, February 23, 1708 125-143
Letter from Father Gabriel Marest to Father Germon written from Kaskaskias November 9, 1712 219-295
Volume 68—
Letter from Father Le Petit to Father d'Avaugour, Procurator of the Missions in North America from New Orleans, July 12, 1773.....121-223
Letter of Father Mathurin le Petit to Father Franciscus Retz, General of the Society of Jesus at Rome 309-311
Volume 69—
Letter of Father Mathurin le Petit to Reverend Father Franciscus Retz, General of the Society of Jesus at Rome..... 29-33
Letter from Father Vivier, Missionary among the Illinois, June 8, 1750.143-149
Letter from Father Vivier to a father of the same Society from the Illinois, November 17, 1750 201-229
Volume 70—
An account of the Banishment of the Jesuits by Father Francis Philibert Watrin, S.J. 213-301
Volume 71—
Letter of Father Sebastian Louis Meurin to Monsigneur Briand, Bishop of Quebec dated at Kaskaskia, June 11, 1768..... 33-47
Catalogue of Jesuit Missionaries to New France and Louisiana 1611 to 1800 by Arthur Edward Jones, S.J. 120

Other Sources of Early History

There were letters and reports by early missionaries and travelers which do not appear in the *Jesuit Relations,* a partial list of which is here presented.

Shea, John Gilmary, translated and published in his *Early Voyages Up and Down the Mississippi*:

Relation of Reverend John Cavelier, brother of La Salle, of the *Voyage of La Salle to Texas.*

Voyage Down the Mississippi in 1699, by the Reverend Messrs. Montigny, St. Cosme, Davion and Thaumude de la Source written by Francis Buisson de St. Cosme, missionary priest to the Bishop of Quebec.

Letter of Father De Montigny, dated January 2nd, 1699, concerning the same voyage.

Letter of Father Thaumur de La Source, concerning the same voyage.

Le Sueur's voyage up the Mississippi 1699-1700, as given by Bernard de La Harpe from Le Sueur's Journal.

Father James Gravier, *Voyage up the Mississippi in 1700* (also published in *Jesuit Relations.*)

Guignas' Voyage up the Mississippi, extract from a letter to the Count Beauharnais by the Reverend Father Michael Guignas, S.J., dated from the Mission of St. Michael the Archangel among the Sioux, May 29, 1728.

Letter of Mr. de La Salle to the Marquis Seignelay, western mouth of the river Colbert (Mississippi), March 4, 1685.

Mr. Milo Milton Quaife, Superintendent of the State Historical Society of Wisconsin published several letters in his *Development of Chicago,* 1674-1914, amongst which are:

Father Marquette's Sojourn at Chicago, 1674-75.

The Narrative of Joutl, 1687-88.

The letter of St. Cosme, 1699 and letters of later visitors to Chicago.

Right Reverend William Ingraham Kip, Episcopal Bishop in his *Early Jesuit Missions in North America* translated and published:

Father Marest's Journey through Illinois and Michigan in 1712.

Father Marest's Voyage up the Mississippi 1727.

Louise Phelps Kellog, Ph.D., of the Research Department of the State Historical Society of Wisconsin, in her *Early Narratives of the North-West* 1634-1699 published in 1917.

The Journey of Jean Nicolet, by Father Vimot; the Journey of Raymbault and Jogues to the Sault, by Father Lalemant; Raddison's Account of His Third Journey; Adventures of Nicholas Perrot, by La Potherie; The Journey of Father Allouez to Lake Superior; Father Allouez's Wisconsin Journey; The Journey of Dollier and Galines; The Pageant of 1671; The Mississippi Voyage of Jolliet and Marquette; La Salle's Discoveries, by Tonty; Memoirs of Duluth in the Sioux Country; and the Voyage of St. Cosme.

Father Louis Hennepin, Recollect, who accompanied La Salle on his first voyage was a prolific writer whose letters and books have all been published and translated.

Father Anthony Davion, also a Recollect, as historian of La Salle's journeys wrote several valuable letters which have been translated and published.

In the Margry Collection are contained numerous accounts compiled from interviews and other sources relating to the earliest days. (In French only.)

The works of La Hontan have been translated and frequently reprinted and have reference to the earliest history.

Letters and Reports Contained in the Annals of the Leopoldine Association[2]

	Pages
Report I. (1831).	
11. Rt. Rev. J. Rosati to Rev. F. Rese, St. Louis, Mar. 10, 1830.....	28-35
Report II. (1831).	
1. Rev. F. Rese to the Leop. Assoc., Cincinnati, Feb. 11, 1831.....	1-8
2. Letters of Rev. S. T. Badin, St. Joseph River, Mich., Dec. 22, 1830..	8-10
Report III. (1832).	
2. Rt. Rev. E Fenwick to Rev. F. Rese, Mackinaw, Mich., June 1, 1831..	22-24
3. Rt. Rev. E. Fenwick to Rev. F. Rese, Green Bay, June 11, 1831.....	24-25
4. Rt. Rev. F. Fenwick to Rev. F. Rese, Mackinaw, Mich., July 1, 1831..	25-27
7. Lord Baxley on the Growth of the Catholic Church in America.....	34-37
Report V. (1833).	
3. Rev. F. Baraga to the Leop. Assoc., Arbre Croche, Mich., Mar. 10, 1832	5-10
4. Rev. F. Baraga to Leop. Assoc., Arbre Croche, July 1, 1832.....	11-19
8. Rev. F. X. Hatscher, C.SS.R., to his Superior in Vienna, Detroit, Sept. 17, 1832	28-34
9. Rev. F. Baraga to the Leop. Assoc., Arbre Croche, Oct. 10, 1832....	33-37
Report VI. (1833).	
1. "A Survey of the Condition and Progress of Catholicity in the United States of America," by Bishop England, Vienna, Mar., 1833	1-52
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2. Rev. F. J. Bonudel to Leop. Assoc., Detroit, July 12, 1833.....	3-14
4. Rt. Rev. J. Rosati to the Leop. Assoc., St. Louis, Aug 14, 1833.....	17-23
5. Rev. F. Baraga to the Leop. Assoc., Grand River, Mich., Dec. 1, 1833...	23-29
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7. Rev. F. Baraga to the Leop. Assoc., Grand River, Mich., Mar. 7, 1834...	32-36
8. Rev. F. Baraga to the Leop. Assoc., Grand River, Mich., May 24, 1834..	36-38
9. Rev. F. Baraga to the Leop. Assoc., Grand River, Mich., June 26, 1834..	38-41
10. Rev. A. Viszoczky to Leop. Assoc., St. Claire, Mich., Mar. 28, 1834.	41-46
Report IX. (1836).	
1. Rt. Rev. J. Rosati to the Leop. Assoc., St. Louis, Oct. 31, 1834.....	1-7
4. Rt. Rev. F. Rese to the Leop. Assoc., Detroit, Oct. 12, 1834.....	26-29
7. Rev. F. Baraga to the Leop. Assoc., Detroit, Mar. 13, 1835.....	47-51
8. Rev. F. Baraga to the Leop. Assoc., Detroit, Mar. 13, 1835.....	51-53
9. Rev. F. Baraga to the Leop. Assoc., La Pointe, Wis., Aug. 9, 1833.....	53-57
10. Rev. F. Baraga to the Leop. Assoc., La Pointe, Sept. 28, 1835.....	57-60

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[2] The annals of the Leopoldine Association (*Berichte der Leopoldinen—Stiftung In Kaiserthume Oesterreich*) consists of thirty volumes published between 1838 and 1860 by the Leopoldine Association an organization founded in Vienna in 1829 for the purpose of helping the early American Missions. This publication is in the German language only, and is exceedingly rare. Reverend A. I. Rezek, L. L. D. of Houghton, Michigan, has in his private library twenty-eight volumes, volumes twenty-six and twenty-seven being missing. Right Reverend Monsignor Rainer, D. D., Vicar-General of Milwaukee, Wis., has stated to the Reverend Raymond Payne, S. T. B., whose communications in the CATHOLIC HISTORICAL REVIEW we have drawn upon for information, that there is a complete set of the Annals of the Leopoldine Association in the Library of St. Francis Seminary.

11. Rev. A. Viszocky to Leop. Assoc., Cotheville, Mich., Dec. 23, 1834.. 60-63
12. Rev. J. Prost, C.SS.R., to Leop. Assoc., Detroit, Nov. 12, 1835.... 63-67

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7. Rt. Rev. S. Bruté to the Leop. Assoc., Vincennes, Sept. 5, 1836..... 22-27
8. Communication to the Leop. Assoc., on the Diocese of Vincennes.... 27-32
9. Rev. F. Baraga to the Leop. Assoc., La Pointe, Wis., Dec. 28, 1835.. 33-37
10. Rev. F. Baraga to the Leop. Assoc., La Pointe, Wis., June 17, 1836.. 38-40
11. Rev. F. Baraga to the Leop. Assoc., La Pointe, Wis., Aug. 11, 1836.. 41-42

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1. Rev. S. L. Dubuisson, S.J., on Religious Conditions in America..... 3-27
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2. Rt. Rev. S. Bruté to the Leop. Assoc., Vincennes, Oct. 10, 1837..... 33-37
3. Rt. Rev. S. Bruté to the Leop. Assoc., Vincennes, May 21, 1838..... 37-41
5. Rt. Rev. J. Rosati to the Leop. Assoc., St. Louis, Feb. 27, 1838..... 45-51
6. Rt. Rev. J. Rosati to the Leop. Assoc., St. Louis, July 21, 1838..... 52-57
7. Rt. Rev. M. Loras to the Leop. Assoc., Rome, May 14, 1838..... 57-59
13. A Short History of the Church in Detroit and Michigan..... 86-98

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2. Rt. Rev. S. Bruté of the Leop. Assoc., Vincennes, Jan. 19, 1839..... 1-8
3. Rt. Rev. S. Bruté of the Leop. Assoc., Vincennes, June 21, 1839..... 9-10
4. Rev. J. Kundek to the Leop. Assoc., Jasper, Ind., July 17, 1839..... 10-19
5. Rev. J. Kundek to the Leop. Assoc., Jasper, Ind., Dec. 10, 1839..... 20-22
6. Rt. Rev. M. Loras to Leop. Assoc., Dubuque (No date)..... 22-25
8. Rt. Rev. J. B. Purcell to United States Consul in Vienna, (Chillicothe, O., Oct. 24, 1839..... 30-31

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6. Rev. C. de la Hailandiere to Leop. Assoc., Vincennes, Jan. 21, 1840.. 22-26
7. Rt. Rev. J. Rosati to the Leop. Assoc., St. Louis, Feb. 19, 1840.... 27-36
8. Pastoral Letter of Rt. Rev. J. Rosati, St. Louis, April 29, 1840.... 36-46
10. Rt. Rev. M. Loras to the Leop. Assoc., Dubuque, Oct. 1, 1840..... 49-50
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6. Rev. P. De Smet to Rt. Rev. J. Rosati, New Orleans, Mar. 23, 1841.. 26-51
7. Rev. J. Kundek to the Leop. Assoc., Jasper, Ind., May 24, 1841.... 51-55
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7. Rt. Rev. M. Loras to Leop. Assoc., Dubuque, Dec. 6, 1843..... 23-25
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18. Rev. P. De Smet, S.J., to his Superior, Oregon Mission, Sept. 1, 1841 72-74
19. Rev. P. De Smet, S.J., to his Superior, Oregon Mission, Oct. 18, 1841 75-81
20. Rev. P. De Smet, S.J., to his Superior, St. Mary's Mission, Oct. 26. 1841 81-84

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7. Rt. Rev. W. Quarter to Leop. Assoc., Chicago, Oct. 7, 1844..... 19-20
8. Rt. Rev. M. Loras to Leop. Assoc., (Iowa City), Nov. 7, 1844..... 21-25
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14. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Nov. 5, 1845.... 58-61
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16. Rev. P. Skolla, O.S.F., to (?Leop. Assoc.,) La Pointe, Wis., July 4, 1846 64-71
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[3] Annals of the Propagation of tho Faith. (*Annales de la Propagation de la Foi*) consists of eighty-two volumes published at Lyons in 1822—1910 by the Society for the Propagation of the Faith founded in Lyons, France in 1822 as a result of representations made by Bishop Du Borg the first bishop of New Orleans aftor the formation of the United States.

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617 Ashland Block, Chicago

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